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by Thom. Tacomb
in Rom. VIII
• 1672

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Archibald Alexander,

Princeton, N. J.

June 12. 18

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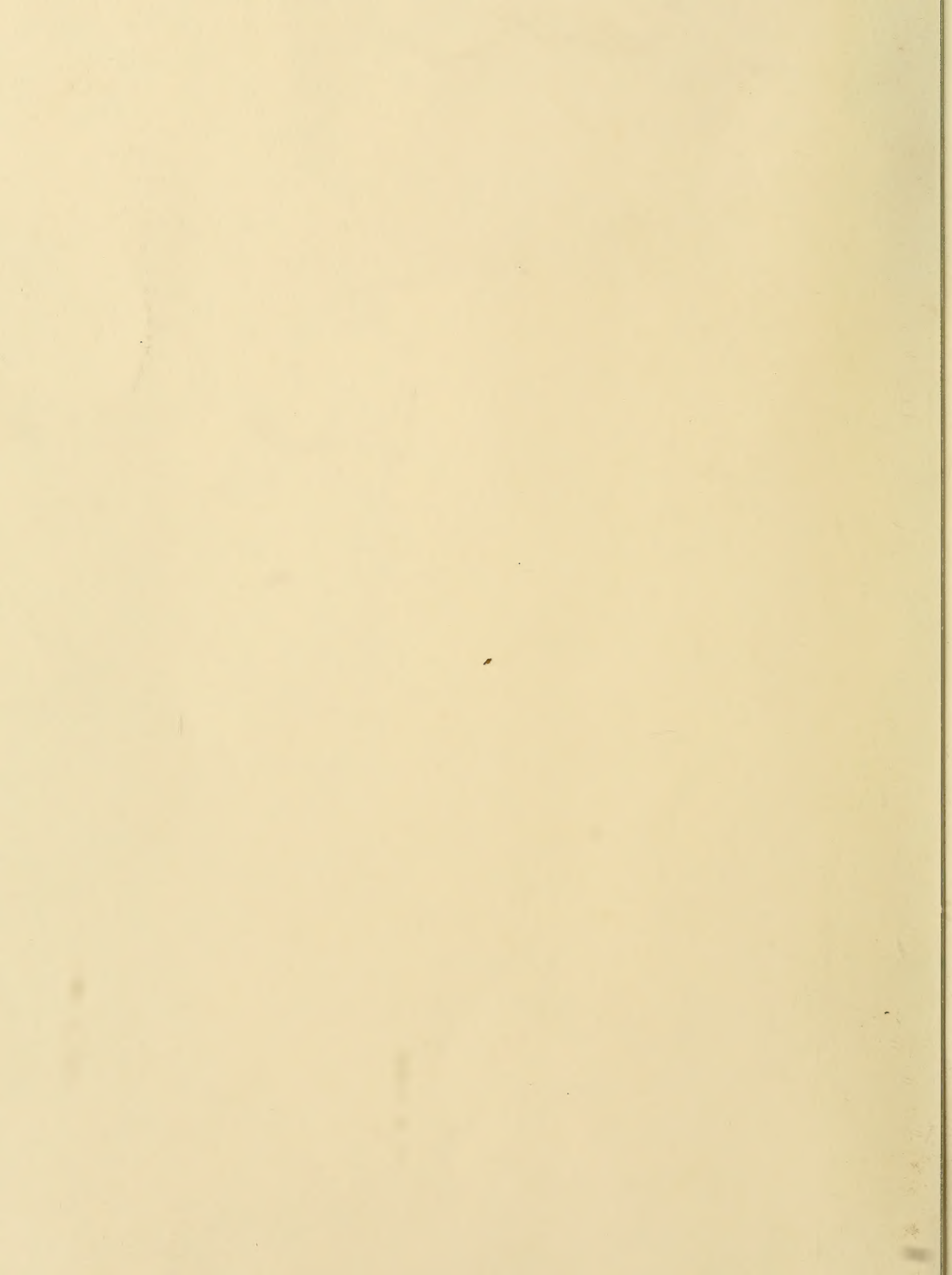
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Eighteen
Sermons
on
Rom. viii, 1-4.

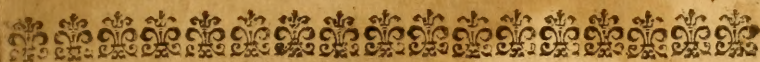
By Thomas Jacomb. D.D.

London, 1672



A. Alexander

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To the Right Honourable

ELIZABETH

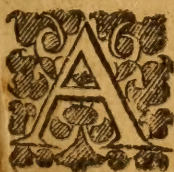
COUNTESSE DOWAGER

OF

E X E T E R,

My Ever Honoured L A D Y.

M A D A M,



Lthough I know before hand how the pre-
fixing of your Name upon this account
will be resented by your Ladyship, yet I
am by so many Reasons thereunto oblig'd
that I must venture to do it, and cast my
self upon your Goodness for my pardon.

This *Volume of Sermons* (which is but a Forerunner to
Two or Three more) I presume therefore humbly to de-
dicate to your Honour; which, though in it self and in
your Ladyships esteem, it be a very insignificant thing,
yet however 'tis a declaration to the World that I am

THE EPISTLE

sensible of my vast obligations to You; and that I would catch at every thing wherein I might testify how much I am beholden to you. And I hope you will not be offended with me for the doing of that, which all (who know my Circumstances) would have wondred if I had omitted. Surely (*Madam*) those extraordinary Favours which (for above Twenty Years) you have been pleas'd to confer upon me and mine, deserve over and over those little expressions of humble Respect and Gratitude which I can possibly make: This Dedication therefore being design'd for those Ends, I beseech you that you will please to put a favourable interpretation upon it.

But besides this, your Ladyship may upon several Considerations claim a special interest in this Work, if there be any thing of good either in it or by it); One of which I shall not conceal, the rest I must. When I had finish'd my Preaching on *the Chapter* which I have gone over, You was pleas'd to desire me (and your Desires are, and ought to be, Commands to me), to publish to the World what I had done in a private Auditory: which desire of Yours (in concurrence with my own hopes of doing some good), did very much prevail with me to engage in this difficult and painful Undertaking (which was before as much besides my intention as against my inclination). So that (*Madam*) you are in a special manner to be own'd in what is here done; and (the truth is) if any benefit shall thereby accrue to any, it must (under God) upon several accounts in a great measure be ascribed to your Honour, you having been so instrumental in the promoting thereof.

Madam, that which once was preached to your Ear is now presented to your Eye: and it is my hope (and shall be my prayer) that those heavenly Truths, which in the Hearing of them were not unto you (as well as others) without some considerable efficacy and sweetness, may

DEDICATORY.

not in the Reading of them be unto you less efficacious and sweet. The *Chapter* opened is a *summary* of Evangelical *Duty* and *Comfort*; through the rich Grace of God you are (in a very eminent manner) a performer of the One, and through the same Grace of God you are also a partaker of the Other; and shall (I trust) grow up daily yet more and more to an higher participation of it. I cannot wish you to be more *holy* than to do what is here enjoined, nor more *happy* than to possess what is here promised.

It pleases the Merciful God (the sovereign disposer of Life and Death, in whose hands Yours and all our times are), as yet to continue you in the land of the living: When many, very many of your dear Relations are taken away and *are not*, you your Self are yet spared (with a small number of Survivors). I beseech you give me leave (if you do not give it me I must take it), to pray for the long continuance of this mercy, that your days may still be prolonged on earth, and that you may arrive at a far greater Age than what as yet you have arrived at. You are impatient (I fear a little too much) to be gone; partly from the dread you have of the infirmities which attend old age, and your weariness of the world; and partly from the pantings of your Soul to be with Christ and in the possessing of the heavenly Glory. But (good Madam) I beseech you not too much haste, no not for Heaven it-self; you'll have it never the sooner for that. He that hath determin'd your Days and Months, and hath allotted you such Work to do in your Generation, will have you (let your own thoughts and desires be what they will) live out that time, and finish that work which he hath set you: be entreated therefore quietly and chearfully to *wait all the days of your appointed time till your change shall come*. Heaven will
be

THE EPISTLE

'be the same twenty years hence that now it is; and the longer you are kept out of it, upon the doing of Gods work, the better it will be to you at last. 'Tis one of the highest degrees of grace that here a Saint is capable of, to be sure of Heaven and yet, in order to service, to be willing for a time to be kept out of Heaven; here was the *height of Pauls grace and the excellency of his Spirit, *Philip. i. 23, 24, 25.* For I am in a straight betwixt two, having a desire to depart, and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith. 'Tis a Saying of *Seneca, It argues a great and generous mind for one to be willing for the sake of another to return to life again; surely that Christian discovers true greatness of Spirit, who for the good of Others is willing to continue in this Life and to be kept out of that which is far better. Madam, your Serviceableness is known to all but to your Self; many have cause to bless God for the good which they reap by your means, (who can speak that which 'tis not convenient for me to write): it will be a rare piece of Self-denial, for you to submit (as to your own personal interest) to be a loser if others may be gainers thereby. Assure your self, many do earnestly beg of God the prolongation of your Days; You pray for your Death but they for your Life, I hope in this God will hear them and not you. Your gracious Father hath given you a title to Heaven, hath (in a great measure) fitted you for Heaven, and will in due time take you up into Heaven: it being thus, as to the ordering of your passage thither and the timing of your entrance into it, all that (good Madam) you should wholly refer to his good pleasure.

*Θαυμάσιον
ἄξιον ἡ δεινόν
ἐμπόστατον.
Theoderet.

"Ingentis ani-
mi est alienā
causā ad vitam
reverti.

Madam,

DEDICATORY.

Madam, The Dedication of a Book (I very well know) signifies but little to your Ladyship, *Prayer* is the thing which you desire and value; wherein should I be wanting (it being the only requital I can make you for all your Favours) I should certainly be unworthy and ingrateful beyond all expressions. As God shall enable me, according to the many obligations which I lie under I shall never cease to pray for *You* and *Yours*. It hath pleased the sovereign and all-disposing God to cut off many *Branches* which grew from your *Stock*, yet One (and the principal One too) is hitherto spared; God grant he may be so long, and that all Heavenly Blessings as well as Earthly may be multiplied upon him. And blessed be the Lord you live to see Others who are of *You* (though not immediately yet but at one remove), whom God begins to bless with an hopeful Issue; the best of his Blessings be upon them also! That Honourable Family (to which you are so nearly related) when so many Great and Ancient Families are melted away like Snow before the Sun, yet keeps up in its pristine Greatness and Splendor; and may it so continue from generation to generation till the World shall be no more! And for your Self (*Madam*) the God of Heaven bless you, and recompence into your bosome sevenfold all that kindness that ever you have shown to any of his: He grant that you may *bring forth fruit in your old age* and be fat and flourishing; that you may *come to your grave in a full age like as a stock of corn cometh in its season*; that as your outward man decays your inward man may be renewed day by day; that you may never want the light of his countenance; that you may at the last arrive at that Peace, Comfort, Assurance which you have so long been praying for; that you may yet be a shining light in that more publick Orb wherein you are fix'd, a pattern of Humility and Condescension, of all Graces and

Vertues.

THE EPISTLE, &c.

Vertues and good Works to all who behold you ; and (finally) that when you have fought the good fight, and shall have finished your course, and kept the faith, you may receive that crown of righteousness, which the Lord the righteous Judge shall give you at that day. These are, have been, and ever shall be the daily and ardent Prayers of

Madam,

SEPT. 18.

YOUR HONOURS

1672.

Most humble and ever obliged

Servant and Chaplain,

THO. JACOMB.



THE
P R E F A C E
TO THE
R E A D E R.

Christian Reader,

§ 1. **T**Hat I may not be defective either in civility to thee or in common prudence and justice to my self, 'tis necessary that I pre-advertise thee of some things convenient to be known about the *ensuing Work*; the doing of which therefore is the design and business of this *Preface*.

§ 2. That which was the first *rise* and *occasion* of it, was this: I having in my Ministry gone over several of the most *weighty Points* in *Divinity*, relating both to *Faith* and *Practice*; and finding my self too often divided in my thoughts what *Text* or *Subject* next to insist upon; upon this twofold Consideration I resolv'd to fix upon some *continued Discourse* in Holy Writ, where I might have my work cut out for me by the Spirit of God from time to time, by which being determined I might be freed from self-perplexing and time-wasting distractions. No sooner was I come to this resolution, but immediately it pleased God to bring to my thoughts the *Eighth Chapter* to the *Romans*: which when I had a little survey'd in my mind and taken a short view of the *fulness* and *preciousness* of its *matter*, without any further demur or hesitancy I resolv'd also that that should be the Chapter which I would lay out my pains upon. Accordingly I entred upon it; and (for which I heartily bless the Lord) he who directed me to that Undertaking was graciously pleased to assist me in it and to carry me through it.

§ 3. The *Excellency* of this *Chapter* being my great inducement to pitch upon it, it would have been requisite that I should here have

THE PREFACE

endeavoured to have set forth that excellency, had I not in my first entrance upon the work it self said enough upon that account. To *compare Scripture with Scripture* (that one place may give light to another) is a thing very safe and good, but to *compare Scripture before Scripture* is a thing that must be done with much tenderness and caution: I adore every part and parcel of Sacred Writ (*all being given by inspiration of God and admirably useful to that end for which it was appointed), and would be very careful how I prefer one before another. Therefore I do not say that *Pauls Epistles* are the most excellent of all the *New Testament Writings*, or that this *Epistle to the Romans* is the most excellent of all the other *Epistles*, or that this *Chapter* therein is the most excellent of all the other *Chapters* (in which gradation some please themselves): Yet this I may safely say, that this *Epistle* and this *Chapter* for sublimity of Matter, variety of *Evangelical Truths*, admirable Support and Comfort to *Believers*, are not inferiour to any part whatsoever of the Holy Scriptures. Which if so, I have then pitch'd upon a Subject very well worthy of my best Endeavours, and none will blame me for attempting to open so rich a Cabinet.

§ 4. In digging into this *Mine* I found it to be so full that it was a long time before I could get to the bottom of it; for I was two years (and something more) in preaching over this *Chapter*. In which time I preached very many Sermons upon it, but the precise Number I will not mention; because Some from thence might take occasion to fasten that censure upon me which I hope I do not deserve; and Others seeing here but *Eighteen* of so many published, might think I shall never come to the end of all. Well! though the work was long yet it pleased God to spare me till I had finished it: I have now entred upon a work of another nature, whether he will also let me see the finishing of that, *αὐτὰ ἐν γένεσι καί τετα.*

§ 5. Wherein it fares with me much as it sometimes doth with *Seamen*; who after a long and tedious Voyage are no sooner arriv'd at shore, but presently they are seiz'd upon and sent to Sea again, upon a Voyage far more tedious and dangerous than the former: This is my case, when I had but just set my foot on land and was got off from one Service which was enough painful and troublesome, by the over-ruling Providence of God I was commanded to Sea again, and put upon another Service far more difficult and dangerous than the former. But I must be at his dispose who may command me whither and about what he pleases! and it becomes me with all alacrity to go whithersoever he bids me go, and to do whatsoever he bids me do.

§ 6. When

TO THE READER.

§ 6. When I had finished my *Sermons* on the whole Chapter, several Friends importun'd me to print them : whose importunity though I could not well withstand, yet surely had there been nothing more than that, I had not been drawn thereby to undertake such a task as I now have. And the truth is, when I consider my great averfeness to Printing, the vastness and difficulty of the present Work, my great unfitness for it (as upon other accounts so in respect of my bodily infirmities which daily grow upon me), my sluggish, melancholly temper, the many divertisements I meet with by other employments; I say when I consider these things I cannot but stand and wonder how I came to be thus engag'd. I must (upon the whole matter) resolve it mainly into the overpow'ring, all-determining Will of God, and conclude he had appointed and cut out this Work for me and would have me do it. I write not this (I can appeal to the Searcher of hearts) to heighten my fitness for this service or the worth of any thing that I have done; but only that I may declare the true Ground of my engaging in the present business, duly acknowledge God in such an enterprise as this is, and also that I may animate my Faith and Hope in Him for Assistance and Success; as knowing that what he calls unto he will carry through and what is of him shall be blessed by him.

§ 7. As soon as my *Preaching-work* was off of my hands, after a very short respite I set upon this of *Printing*: wherein what progress I have made, this *Volume* (which I publish as a *prodromus* to what is yet to come) will manifest. It contains what I preach'd upon the *four first Verses*. Some (I assure my self) will be surpriz'd, and think it strange that so few Verses should make a Volume of this bulk and bigness: but I would desire these before they judge to cast their eye upon the *various Heads* discussed therein, to weigh the great *latitude* and *importance* of those Heads; and I hope they will then be satisfied that in the due handling of so many and so material things less could not well be spoken. I did indeed design at first to have gone much farther, but afterwards I saw (the work growing so much upon me) these *Verses* were as much as I could grasp in one Book. And the Apostle ending with them the *first part* of his Discourse, (*viz* the confirmation of the Predicate in the Proposition, *there is no condemnation, &c.*) I thought without any unhandsome disjoining of the Words I might there break off. What comes after in the following Verses, wherein there is the illustration of the *Subject*, who *walk not after the flesh, &c.* shall next be insisted upon (if God permit).

THE PREFACE

§ 8. When I say that what I *preach'd* is here *published*, I would not be misunderstood; as if I had not varied in the *Latter* from the *Former*: for I acknowledge I have varied very much; and that too not only in *Words* and *Expressions* but (in several places) even in the very *Method* and *Matter*. Which alterations proceeded not only from my infelicity (that I cannot twice do the same thing in the same way); but also because I found, upon the review of what I had done, *Second thoughts* to be necessary. Add to this too, there must be a difference when we have to do with the *Ear* and when with the *Eye*; for that *Style* and *Method*, yea and *Matter* too, which is proper for the one is not always so for the other. I hope therefore none will be severe against me because of these *Variations*; but if any will be so, let them be sure that they themselves do wear but the same cloaths abroad which they do at home, (which I think few do).

§ 9. The *Matter* in the *First* and *Second Verses* being (comparatively) more plain and practical, in going over them I have (to the best of my remembrance) varied but little: but in the *Third* and *Fourth Verses* where the *Matter* is more deep and *Controversal*, there I have varied much more. They point me to Christs *Natural Sonship*, *Incarnation*, *Sacrifice* for sin, &c. which excellent *Heads* I did not pass over in *Preaching* without some considerable enlargement upon them; but had I then so fully handled them as here I do, I should but have tir'd and perplex'd the generality of private Auditors, and scarce have edified them. Indeed these are Points (especially if largely and thoroughly discuss'd) much more proper for a *Reader*, whose thoughts may dwell upon them he having them fixed before him; than for an *Hearer*, who through the constant succession of new matter, the slowness of understanding, the weakness of memory, is not so able to take them in or to judge a-right of them. Upon this Consideration I have here added and inserted many things which then I omitted; hoping that as what I then spake was not too little for Hearers, so that what I now write will not be too much for Readers.

§ 10. Reader, I hope in the perusal of this Book thou wilt find, that things of a *practical nature*, such as concern *Faith*, *holy Walking*, deliverance from *Sins dominion* (and the like), have far the greatest room in it: yet I am not ashamed to own that there are in it several things of another nature (I mean *Controversial*); which I neither could nor (in truth) did desire to avoid. As to *Controversies* more nice and curious than necessary and profitable, none delights in

TO THE READER.

in them less than my self, (who would love to walk in the midst of briars and thorns that hath pleasant meadows or gardens to walk in?) much less do I delight to trouble weak Christians with knotty and polemick matters. But the *Controversies* which I handle are of such weight and importance, unto which too the *Texts* I open did so unavoidably lead me, that I knew not (without falshood to my Truſt as a Minister of the Gospel) how to shun them. Shall the *Natures, Offices, Sonship, Incarnation, Sacrifice, &c.* of our dearest Lord and Saviour be assaulted by daring Enemies, and shall not we (especially when they lie in our way) defend and vindicate them? And are these the great things upon which the Salvation and Happiness of Believers do depend, and shall not they understand how *Adversaries* attempt to undermine them? yea, so to be able to answer such Gainsayers as that they may stand firm and fixed upon these Gospel Foundations? That I might therefore heighten the knowledge and confirm the Faith of such, I have been somewhat large upon these things; in the managing whereof if I have done too much for the Unlearned and too little for the Learned, I am sorry for it.

§ II. Of all the *Controversies* with which the Church is pestered, I have (as the *Texts* did lead me) most concerned my self in those wherein we have to do with *Papists* and *Socinians*; but principally with the *Latter*. These (not that I in other things acquit the *Former*) are the great impugnors of the Christian Faith, in their denying Christs *Godhead, eternal Sonship, Pre-existence* before his Nativity of the *Virgin* (wherein they are worse than the old *Arrians*), *Satisfaction*, his being a proper *Sacrifice for Sin*, the *main Ends* of his *Death, &c.* Against whom therefore I have endeavoured to assert and maintain these high and glorious Truths (which are indeed Truths of the first magnitude). What thoughts others may have of *Socinianism* I know not, I know my own: And might I presume so far as to give advice to my *Reverend Brethren in the Ministry*, I would humbly advise them to set themselves to their utmost against it. For it doth not only strike at the whole platform of the Gospel, but (of all other Opinions) it gets nearest to the very Vitals thereof: this cursed worm grows in the Gospels best fruit; 'tis for the poisoning of those Fountains from which the streams of Life do most immediately flow; whilst many other Errours endanger but the remoter parts, this endangers the very heart of Christianity: can we say or do too much to secure Souls from it and to defend the Gospel against it? God prevent the growth of it in all the Churches of Christ!

THE PREFACE

§ 12. If in the discussing of these *Points* I have said nothing but what the Learned in their *Treatises* about them have said before, yet however *two* things I have done: (1.) According to my duty I have given my Testimony to the great Truths of God, (let it signifie what he pleases). (2.) I hope I have (I am sure it hath been my endeavour) made some things (in themselves dark and intricate) to be somewhat more plain and intelligible to weaker Capacities: and if I have done but that, though I have brought no *new matter*, my pains have not been ill spent. My Souls desire is that the Professors of this Age may be well grounded in the *Articles* of the *Christian Faith*, and that they may attain to a clearer insight into Gospel Mysteries than what as yet they have attained to: and if what is here done shall conduce to the promoting of these most desirable things, it will be a sufficient recompence to me for all the labour that I have been at.

§ 13. I observe that many private Christians will read over those *Controversies* in a *Sermon*, which they care not to read in *Treatises* professedly penn'd about them: the Reason of which (I suppose) is this, they meet with that in a *Sermon* which they do not in a *Treatise*; viz. when the Argumentative part is over they come to something that is practical; the bone being broken they have marrow and sweetness to feed upon. It hath been my care all along in this work to answer herein the expectation and desire of good Souls, for at the close of every knotty Subject I have always made thereof some plain and useful *Application*; that so I might reach both the Head and the Heart too.

§ 14. So long as the strife lay between an *Israelite* and an *Egyptian* the matter was not very sad, but when the *Israelite* and the *Israelite* strove one against the other then 'twas sad indeed: So here; so long as the contention was 'twixt *Romanists* and *Socinians* on one hand and *Protestants* on the other, 'twas well enough; but when *Protestants* divide and differ among themselves, that's matter of great sadness. In the Body of this Work I have had occasion only to contend with the *Former*, and there I had nothing but comfort; but in the End I was necessitated to take notice of and to interest my self in a difference between the *Latter* (concerning the *imputation* of *Christs Active Obedience*, which *some are for and some against), and that afflicted me more than all that went before. For though in my own judgment I am very well satisfied for the *Affirmative*, yet it troubles me that I should therein dissent from those whose Names (as to the dead) I highly honour, and whose Persons (as

* Amongst whom in its proper place (had not my memory fail'd me) I should have cited that truly eminent Person Bishop Reynolds on Psal. 110, pag. 440. &c.

TO THE READER.

to the living) I dearly love. Well! these differences will be till Heaven unite us all: and blessed be God in this point we may differ *salvo Fidei fundamento*. I hope we shall make it to appear to the world that we can dissent and yet love; that *wherunto we have attained we shall walk by the same rule*, and if in any thing we be otherwise minded, God shall reveal even this unto us, (according to that excellent decision of the Apostle in cases of this nature).

§ 15. But (Reader) I must not detain thee longer in giving thee any further account of the *Particulars* treated of in these *Sermons*; do but thy self read over the *Contents* of the several *Chapters*, and they will in short give thee a prospect of the *Matter* and *Method* of the whole. Thou seest already a great part of my Way hitherto hath been somewhat rough and craggy, I hope in what follows it will be more smooth and easie (bating those passages which some *Expositors* conceive Peter referr'd unto, when he spake of *some things in Pauls Epistles hard to be understood*); however I must take it as it falls.

§ 16. Two things as (to the whole) will be objected against me: the One is *over much prolixity*. As to which all that I can say for my self is (1.) The *Subjects* insisted upon are so various, lying so near the very heart of Religion, bearing so high a place in Evangelical Faith, so necessary to be understood by all, and so desperately struck at by *Opposers*; that truly for my part I thought (pardon me if I was mistakn) I could hardly be too full in the *Explanation*, *Confirmation* and *Application* of them. Good Reader! please to read over the bare *Heads* I go upon (as they will occur by and by), and then tell me whether *so many* and *such fundamental Truths* could well have been crowded into a lesser room. But (2.) if this will not satisfie such as are most judicious, it shall be mended in what is to follow.

§ 17. The Other is, the *unnecessariness* of this Undertaking so many already having wrote upon this Chapter. *Ans^r*. So many? who or where are those so many? I wish I could see them: I deny not but that many, both *Ancients* and *Moderns*, have written *Commentaries* upon it for the clearing up of the Sense of the Words, (for whose labours I bless God, and shall in this Work endeavour to make the best improvement of them); but having done that, there they leave off: I hope I go further than so, not satisfying my self barely to give the *Sense* and *Meaning* of the *Text* (which is the proper work of an *Expositor*), but also drawing out that Sense and making the best advantage of it for things *Doctrinal* and *Practical*.

THE PREFACE

cal, (which is the work of a Preacher). I acknowledge also that some have particularly and fully wrote upon it in the way which I take, (as Mr. Elton, Comper, Parr, Strefso, Philips, Binning to the 15 Verse); but not so but that there is yet room for the industry of Others: there are good gleanings in this large field yet left for them that shall come after. I will not for my vindication fly to that common Maxime, *Good things we cannot hear* (or read) *too often*; δις ἡ πρὶς τὰ καλὰ λέγειν ἔμμελεῖται καλῶν: but I desire so much right may be done me, as to compare what I have now done with what others upon this Chapter have done before; if I do no more than they I deserve the severest Censure, but if I do, the Reader then I hope will be so candid, yea so just, as to let me have his favourable Sentence: I am conscious to my self of many weaknesses in the work, but as to the charge (of but doing that which was done before) pardon me if in that I stand upon my vindication.

*Summe materiam vestris, qui scribitis, sequam
Viribus, & veritate diu, quid ferre reculent
Quid valeant humeri—
Horat.

§ 18. *He gave good advice to them that will be printing, who counsell'd them to pitch upon such Subjects which might not be above their strength, seriously to consider before they engaged whether they were able to go through with what they undertook. I have duly weigh'd the mysteriousness and difficulties of the things which I am to write upon, and the more I look into them the more I find them to be above me; yet for all this I am not discouraged, because I trust I shall have an higher strength than mine own to help me and to carry me through all of them, so as that some benefit may accrue to Souls: *The way of the Lord is strength to the upright* Prov. 10. 29. he that hath Gods Call needs not to question Gods Help; and if he will help, the weakest Instrument shall be strong enough for the highest and hardest work.

*Retract. l. 1. c. 25.

*1 Sam. 30. 6.

*Austine (that great and blessed man) tells us of himself, he had begun a Comment upon this Epistle to the Romans but the difficulty of the matter he met with made him give over: I have in what I have done encountred with some difficulties, more are before me as to what is yet to be done; but I bless the Lord I am not disheartened by them, so as to think of giving over the work: *But David encouraged himself in the Lord his God; and (in my present case) I desire to do the same. Difficulties in the way of service should but quicken our diligence and heighten our dependance upon God, not take us off from doing our duty. Yea further I am not without some discouragement as to my external condition; the Sun (as to bodily Health, and some other Considerations) is going off from me, (few plants are so situated as to have the Fore-noon and After-noon Sun too); but that doth not quite discourage me neither.

May

TO THE READER.

May I but have the warm influences of the blessed Spirit, and the *Sun of righteousness* with his sweet beams yet shining upon me, I trust (though outwardly I decline and decay) I shall yet finish what I have begun.

§ 19. The *Chapter* being commonly divided into *three Parts* I hop'd I should have finish'd *one* in each *Volume*, and so have drawn the whole into *three*: but these *Four Verses* taking up so much room I am forc'd to allot *two Volumes* to the *First Part*; hoping to grasp the two other *Parts* in *two* more. So that in my *four days Journey* (as it were) I have as yet gone but one of them; but he that hath been with me in that will (I trust) be with me in the other also.

§ 20. I must not be too bold with God in entitling him to what I do, yet I would fain hope that 'tis by his special Providence that I am engaged in this Undertaking; wherein I should be exceedingly confirmed, might I see these *First Fruits* (now published) owned and blessed by him to the profit of many; and with what cheerfulness should I go on if I might in my first setting out have such encouragement! Till I be able about this to pass a better judgment than as yet I can, it will be best for me for some little time to stay my hand (which accordingly I resolve upon). I am very loth to burthen the world with unprofitable Labours; may I do good, all that I shall do will be too little; but without that, that which I have already done is too much. Well! Success and good Issues must be expected only of God and referred wholly to Him: he hath enabled me to do something, which if he please to bless it shall prosper but if he deny his blessing I have laboured in vain. Now (Reader) for the helping on so great a mercy I beg thy Prayers, yea thy best Prayers; when thou art with God in secret remember me and the work in hand I earnestly entreat thee: indeed I need all thy praying help, wherein if thou beest wanting thou thy self maist be damnified thereby. If thou wilt forget me I trust I shall not forget thee in my poor prayers, that God will bless thee in the clearer revealing of Gospel mysteries to thee, the fuller illumination of thy Understanding in Spiritual things, the confirming and establishing of thee in the great Truths of God, the daily heightening and perfecting of thy Graces, the sanctifying of all Helps and Means (publick and private) to the furtherance of thy salvation: In a word, that thou maist be the person in *Christ Jesus*, living the *spiritual Life*, and thereby that the *No-condemnation* and all

THE PREFACE, &c.

the other branches of the precious Grace of God spoken of in these Verses, yea in the whole Chapter, may be all thine. So for the present I leave thee, remaining

An unfeigned Wisher of thy

Spiritual and Eternal Good,

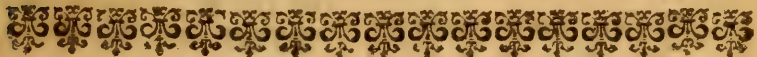
THO. JACOMB.

The



*The following Errata's (partly the Printers, and partly mine Own)
thou art desired (Reader) to correct, as follows.*

PAg. 2. l. 23. for No-condemnation r. Exemption from Condemnation. P. 7. l. 32.
r. known. P. 66. l. 34. r. God speaks. P. 94. l. 21. r. restraining. P. 123. Marg. r.
Christiano. P. 185. l. 25. dele *son.e*. P. 190. l. 5. r. 2 Tim. 2. 25. P. 208. l. 9.
r. dominion and power. P. 213. l. 3. r. *this* grief. P. 233. l. 38. r. *Fer.* 32. 17.
P. 241. l. 18. r. *Chrysostoms*. P. 243. l. 4. r. were born. P. 249. l. 10. r. *doit*.
P. 254. Marg. r. *Legi*. P. 278. l. 24. r. *fain*. P. 307. l. 24. r. *in it*. P. 325.
l. 6. r. *speak*. P. 347. l. 8. r. *other*. P. 349. Marg. r. *sciri*. P. 354. l. 1. r. *le*
not. P. 374. l. 3. r. *ou*. P. 403. Marg. r. *desiffet*. P. 405. Marg. r. *Lombard*.
P. 408. Marg. r. *immortalem*. P. 423. l. 3. r. *where*. P. 540. Marg. r. *primis*.
P. 560. l. 23. dele *do*. P. 580. l. 3. r. *formally*. P. 606. Marg. r. *Lucium*. P. 608.
l. 14. r. *quoad hoc*.



The HEADS treated upon in the several CHAPTERS.

- Ver. I. *There is therefore now* Of the Exemption of Be-
no Condemnation — lievers from Condem-
nation. Chap. 1. p. 1.
&c.
- *to them which are* Of the Saints Union
in Christ Jesus — with Christ. Chap. 2.
p. 41. &c.
- *who walk not after* Of the Holy and Spirit-
the Flesh, but after the tual Life in opposition
Spirit. to the Sinful and Car-
nal Life. Chap. 3. p.
87. &c.
- Ver. II. *For the Law of the Spi-* Of the Sinners being
rit of Life, in Christ made free by the Power
Jesus, hath made me of the Spirit from the
free from the Law of Power of Sin and
Sin and Death. Death. Chap. 4. p. 142.
&c.
- Of the Law or Power of
Sin under which all
men are by Nature.
Chap. 5. p. 168. &c.
- Of Regenerate Persons
being made free from
the Law of Sin. Chap.
6. p. 202. &c.

The HEADS, &c.

Ver. III. *For what the Law could
not do, in that it was
weak through the flesh
— God sending his own
Son —*

*— in the likeness of
sinful flesh —
— and for sin, condem-
ned Sin in the flesh.*

Ver. IV. *That the righteousness of
the Law might be ful-
filled in us —
— who walk not after
the Flesh but after the
Spirit.*

Of the power of the Holy
Spirit in the making
of persons free from the
Law of Sin. Chap. 7.
p. 227. &c.

Of the Law of Death.
Chap. 8. p. 249. &c.

Of the Law's inability to
justify and save. Chap.
9. p. 251. &c.

Of Christs Mission and
Gods sending him. Ch.
10. p. 281. &c.

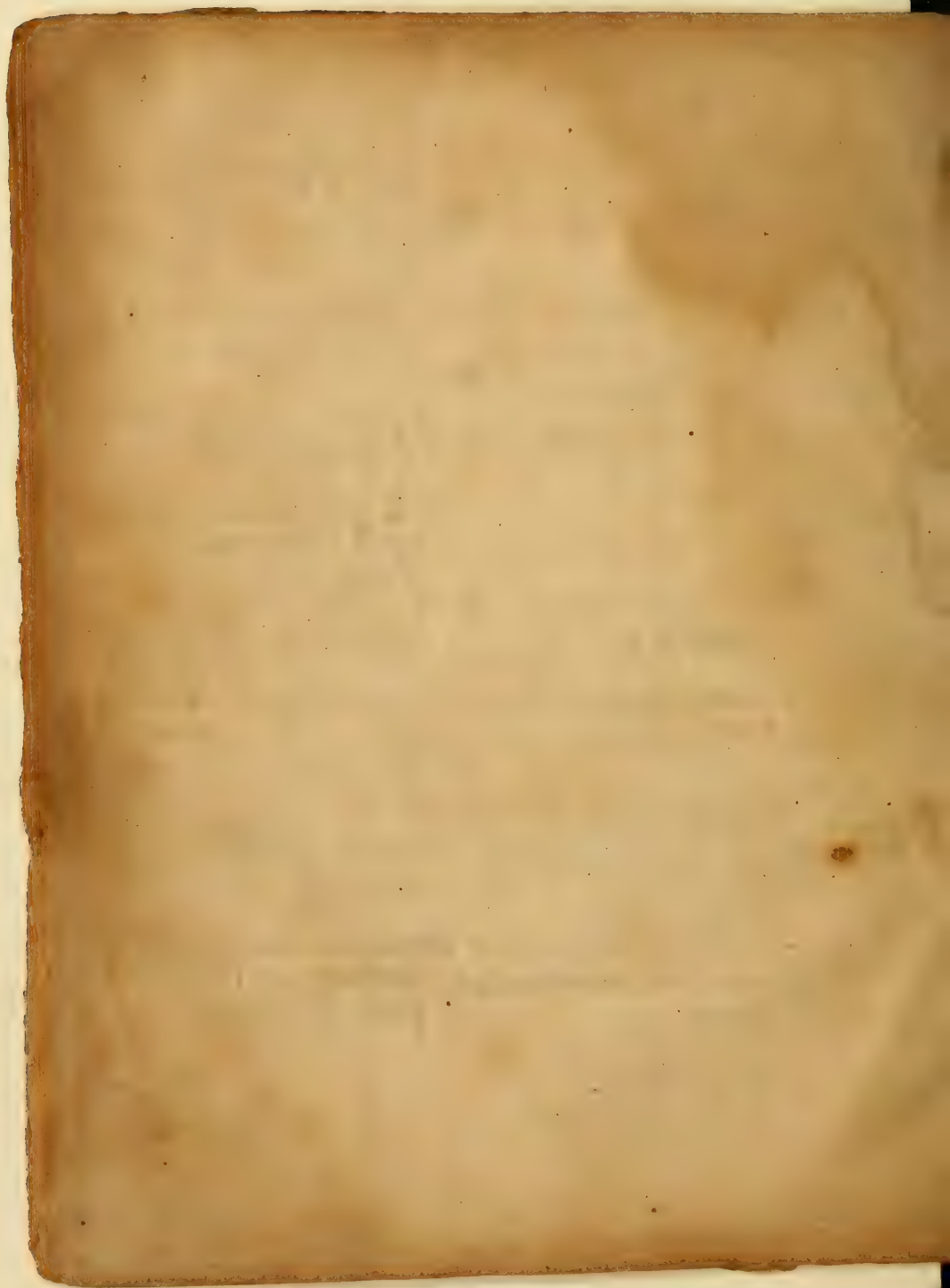
Of Christs being the Na-
tural and Eternal Son
of God. Ch. 11. p. 318. &c.

Of Christs Incarnation
and abasement in flesh.
Chap. 12. p. 371. &c.

Of Christs being a Sa-
crifice, and expiating
Sin thereby. Chap. 13.
p. 456. &c.

Of the Fulfilling the
Law's righteousness in
Believers. Chap. 14.
p. 565. &c.

Spiritual Walkers the
Subjects of the fore-
going Priviledge, Ch.
15. p. 619. &c.





THE
Grand Charter
OF
BELIEVERS
OPENED.

R O M. 8. 1.

There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

C H A P. I.

Of Beliebers Exemption from Condemnation.

The Introduction to the Work. The Excellency of the Chapt. Its main Scope and Parts. How this first Verse comes in. Paul in the preceding Chapt. compared with himself in this. The Proposition divided into its Parts. The Prædicate in it [No Condemnation] first opened: Two Observations raised from the Words. The first spoken

B

to.

10. Seven things premised by way of Explication: As
 1. 'Tis not no Affliction or no Correction, but no Condemnation: 2. 'Tis not no Matter of Condemnation, onely no Condemnation de Facto: (this enlarg'd upon against the Romanists:) 3. 'Tis Gods Condemnation onely which is here excluded, not the Condemnation of Man, or of Conscience, or of Satan: 4. Of the import and significancy of the Particle [Now] in this place: 5. No Condemnation may be rendred Not one Condemnation: 6. Of the Indefiniteness of the Proposition with respect to the Subject: 7. That the Positive is included in the Negative. — The Observation it self more closely handled. Condemnation opened as to the Quid Nominis and the Quid Rei. It relates to Guilt and Punishment; to the Sentence and State. 'Tis either Virtual or Actual. The Point confirmed by Parallel Scriptures; by a double Argument in the Text. The First is couch'd in the Illative [Therefore], which points to Justification and Sanctification (both of which prove no Condemnation). The Second is grounded upon Union with Christ. Use 1. To show the Misery of such who are not in Christ Jesus. The dreadfulnes of Condemnation set forth in five Particulars. Use 2. To exhort all to make sure of No Condemnation. Six Directions touch'd upon about it. Use 3. To excite such as are in Christ to be very thankful. Use 4. Comfort to Believers.



Purpose (with Gods leave and gracious assistance) in the revolution of my Ministerial Labours, to go over this whole Chapter. 'Tis a very great undertaking! and I am very sensible how much it is above me; I have only this encouragement I serve a good Master, one who both can and (I trust) will help me in it and carry me through it, (for he uses to give strength where he calls to work). And

'tis no matter what the Instrument is if he will be pleased to use it: Math. 23, 16, the mighty God by weak means can effect great things; *out of the months

months of *Babes and Sucklings* he can perfect praise to himself. Here is indeed a rich and precious Cabinet (full of Grace) to be opened, yet a *Key of small value* may open it (if God please to direct the hand). Therefore in all humble (yet steady) reliance upon him whose Grace alone is *sufficient for me, I shall now enter upon this *2 Cor. 12. 9. work (though it be vast and difficult).

And in the midst of all my discouragements (which are very many of the Excellency of this Chapter. God knows), yet I find my self under a strong inclination to engage in it, when I consider the transcendent excellency, preciousness, usefulness of that matter which the Spirit of God lays before us in this Chapter. Who would not be willing to take pains in a Mine that hath such treasures hid in it? Where the breast is so full who would not be drawing from it? I think I should not hyperbolize should I say of it, Search all the Scriptures (I'll except none), turn over the whole Word of God from the beginning of *Genesis* to the end of the *Revelation*, you will not find any one Chapter into which more excellent, sublime, Evangelical Truths are crowded, than this (which I am entering upon). The Holy Bible is the *Book of Books*, in some (though not in equal) respects this Chapter may be stiled the Chapter of Chapters. From first to last 'tis high Gospel, 'tis all Gospel (its Matter being entirely Evangelical), and 'tis all the Gospel (either directly or reductively), it having in it the very sum, marrow, pith of all Gospel-revelation. 'Tis indeed the *Epitome*, Abridgement, Storehouse of all the Saints Priviledges and Duties: You have in it the Love of God and of Christ displaid to the utmost, and shining forth in its greatest splendor. Would any take a view of the *Magnalia Dei* (with respect to his glorious Grace)? here they lye open before them. Paul in it speaks much of the blessed Spirit, and surely he was (more than ordinarily) *full of this Spirit in the penning of it. Blessed be God for every part and parcel of Holy Writ! and (in special) blessed be God for this *Eighth Chapter* to the *Romans*! O 'tis pitty that it is not better understood through the dimness of our light, nor better improv'd through the weakness of our Faith. May I in my poor endeavours be instrumental (but in the least) to further these two in any, I hope I shall own it as an abundant recompence for all my pains.

As to the Scope and principal Matter of it, 'tis Consolatory: there's a vein of heavenly Comfort running through the whole Body of it; with this it begins, with this it ends, (for it begins with *No Condemnation* v. 1. and ends with *No Separation* from the Love of God v. 38, 39); and all the intermediate parts do exactly correspond with these

* Est Caput aureum & inter omnia hujus Epistolae illustrissimum; in quo cum de Spiritus muneribus differere statuisset Apostolus, Spiritus ipse Divinus pleno numine in ejus pectus illapius videtur; cujus ideo suavitate & fragrantia singulis Verbis redolet, charismatibusq; diffuit & exundat. Soro.

Of its main Scope.

extreams. The truth is, the sincere Christian here treads upon nothing but Roses and Violets, there's nothing but *Hony* to be found in this *Hive*, here's *Balm* in every Line for the *healing* of the wounded Spirit. Let such as are in Christ (for that's the foundation of all) study, weigh, digest, believe, apply, what is laid down in this Chapter; and let them walk dejectedly if they can.

The Division of
it into its
Parts.

Divines (who write upon it) commonly divide it into *Three Parts*: The *First* contains in it excellent supports and comforts for the people of God, as *burdened under the reliques and remainders of Sin*; (and this reaches from the 1 v. to the 17). The *Second* contains in it further supports and comforts in reference to the *Sufferings*, *Afflictions* which here are incident to the Godly; (this reaches from the 17 v. to the 31). The *Third* contains in it those *high and holy Triumphs* which the Apostle (in his own person and in the person of all Believers) makes over both *Sin and Suffering*; (which reaches from the 31 v. to the end). In this *threefold channel* the Comforts of the whole Chapter run: (this Division of it I shall follow, and accordingly divide my ensuing Discourse into *Three Parts*.)

Rom. 7. 24.

For the *First* (the supporting and comforting the Saints as *burdened under the reliques of sin*), the Apostle begins with that, because he very well knew that sin (to such) is their greatest burden. O nothing lies so sad and heavy upon their Spirits as this! It was so with Paul himself (as you see *Chapt. 7.*) and it is so too with all that are gracious (they having the same Spirit which he had). All *Pauls afflictions without*, (though they were very many and very sharp, see his Catalogue of them 2 Cor. 11. 23. &c.), were nothing to his *Corruptions within*: the former never made him cry out *O wretched man that I am as the latter did! O this Sin went to the heart of him and almost overwhelmed him! And so (proportionably) it is with all who belong to God. For this reason therefore, when the Apostle would comfort himself and others, he first applies his Discourse to that which might give ease as to what was and is most burdensome.

The main Proposition.

In order to which, he First lays down a notable Faith-supporting and Soul-reviving Proposition: then Secondly he amplifies and enlarges upon that Proposition, (which he doth chiefly with respect to the description of the Subject of it). And all that is contain'd in this First Part of the Chapter will fall either under the one or the other of these two Heads.

The Proposition it self is this, *There is therefore now no Condemnation*

to them which are in Christ Jesus, &c. In which the *Illative* [There-fore] shows, that the Words are an *Inference* (or Conclusion) drawn from what went before. Take but that away (though we must not so easily part with it), and they fall into a *Formal Thesis* or *Categorical Proposition*, *There is no Condemnation, &c.* I will by and by give you the force and strength of the *Illation* and show what 'tis ground-
ed upon: but at present we are only to consider the *Position* it self. *No Condemnation to them which are in Christ Jesus?* O great and blessed words! How *appositely*, *fully*, and *convincingly* doth Paul speak to the thing in hand! What a *Basis* and *Foundation* doth he here lay for Faith to build upon! Is the gracious heart bur'd'ned under the remainders of Sin? what could be spoken more *proper*, more *effectual* for its relief, then to assure it that (though there may be much *Corruption* yet) there is *no Condemnation*? No Condemnation to them which are in Christ? what a *magnificent Conclusion*, what a *Faith-strengthening* and *heart-cheering* consideration is this! Here's *Dainties* and *Cordials* at the *very first*; no sooner doth the Apostle launch out, but immediately he is in the *great deeps* of the Grace of God and of the happiness of Believers.

By the way, I cannot but observe how the case is *altered* and *mended* with him: View him in the *foregoing Chapter*, there you find him *pensive*, *sad*, *cast down* under the sense of sin, making *sad complaints* that he was **carnal, sold under sin, that in him (viz. in his Fleß) there dwelt no good thing; that the good he would, he did not; the evil he would not, that he did;* (many such indictments he there draws up against himself); and thus it was with him in that *Chapter*. But now follow him to this here he's *another man*, he speaks at another rate, now you have him *rejoycing* yea *triumphing* over sin and all: From the depth of sorrow he's got up to the highest pinnacle of divine joy; that eye which but just now was fixed upon his own *vileness*; is now fixed upon his great *blessedness* in and through Christ. And indeed usually 'tis so with others too; after *Conviction* comes *Consolation*; a deep sense of sin attended with brokenness of heart for it doth (commonly) usher in the highest peace and comfort to the Soul. After the dark night the day dawns; when the true Penitent hath been most abased and *cast down* then comes *exalting* and *lifting up*: (see Job 22. 29.) There is (in this respect) — *post nubila Phœbus*, a bright Sun after the thick Cloud, or a **reaping in joy* after a **sowing in Tears*. Penitential sorrow is τὸ χαρὰς ὑπὲρ (as Chrysost. expresses it) the *Mother* (the Precursor) of inward joy. God will heal where he thus wounds, (**he healeth the broken in heart*); such

A great change in Paul.

*Rom. 7. 14, 18, 19.

*Psal. 126. 5.

*Psal. 147. 3.

*Math. 5. 4.

*Joh. 2. 9:

[Philip. 4. 12.

as thus **mourn shall be comforted*; these **waters* Christ will turn into wine: As joy in sin will end in sorrow so sorrow for sin will end in joy. But to return to our Apostle! He had (as to his outward state) his *abasements* and his *advancements* too, (and he knew how to carry himself under both, **I know how to be abased and I know how to abound*): So (as to his inward state) he also had his *abasements* and his *advancements*. Sometimes tis O wretched man that I am, &c. (there 'twas *abasement*); then presently 'tis There is no Condemnation, &c. (there 'twas *advancement*.) And let me add, that Pauls comfort in this Chapter had never been so high, so full (as to himself), so encouraging (as to others), if he had not in the former Chapter first smarted under the cutting and piercing Conviction of Sin. O to have one (who but even now was almost pressed down under Soul-burdens), now saying yet *there is no Condemnation to them, &c.* how may this animate and strengthen the Faith of a poor Christian, when ever troubles of Conscience (by reason of sin) shall be upon him!

The Prop. considered in its parts.

This being the Proposition I will consider it in its Parts: And so you have in it

First *The Predicate* or the *Privilege* asserted (*viz.* exemption from Condemnation); *There is therefore now no Condemnation, &c.*

Secondly *The Subject* or the *Persons* described to whom (and to whom onely) the *Privilege* belongs: And (to take the most easie division of the words at present), they are described

1. *By their Union with Christ* (in reference to their State); they are such *who are in Christ Jesus*.

2. *By their Qualification or Property* (in reference to their Course); they walk not after the *Flesh*, but after the *Spirit*. I conceive, this Clause doth more immediately refer to the persons *who are in Christ*, and is properly descriptive of them; yet mediately they may refer to, and be descriptive of the persons *to whom there is no Condemnation*, (as I shall hereafter show).

Of the different readings of the words.

*Proinde nullus est Condemnatio iis qui non ambulat secundum carnem in Jesu Christo. Vers. Syr.

If you take the words in the body of them, there is some (yet no very great) difference in the reading of them. The latter branch [*but after the Spirit*] is wholly left out by the *Vulgar Translation*; (and by those *Expositors* who follow it): I know not why unless it be because the *Syriac Version* did the same, (which **Version* in the reading of the Words is not only defective (as to this), but very harsh in the misplacing of them, *There is therefore no Condemnation to those who walk not after the flesh in Christ Jesus*.) Some other such Variations might be taken notice of, but I'll pass them by. The

The General Proposition (being taken in pieces) will afford us these two Observations :

1. That there is no Condemnation to them who are in Christ Jesus. *The Obs. raised.*
2. That such who are in Christ Jesus (and so secured from Condemnation), this is their Property or Course, they walk not after the Flesh but after the Spirit.

The discussing of these two Points will take me up some time. I begin with the First, in the handling of which I will 1. chiefly speak *Of the first Observation.* to the Priviledge, and only in a general way joyn the description of the Subject with it. 2. I will then more particularly speak to that and show what it is to be in Christ Jesus, or how persons may be said to be in Christ Jesus. Of the First at this time.

For the better opening of which I must premise these seven things: *Seven things premised for explication.*

1. First the Apostle doth not say, *There is now no Affliction or no Correction to them who are in Christ, but there is no Condemnation to them who are in Christ.* 'Tis one thing to be afflicted, another thing to be condemned; God may (and will) afflict his Children but he'll never condemn them; it may be much affliction yet 'tis no Condemnation. Indeed God afflicts here that he may not condemn hereafter: 1 Cor. 11. 32. *When we are judged we are chastened of the Lord, that we should not be condemned with the World.* God is so gracious that he will not condemn, yet withall so wise, so just, so holy that he will afflict. Grace in the Heart secures from eternal not from temporal Evils. God cannot condemn and yet love, but he can chasten and yet love; nay, therefore he chastens because he loves: *As many as I love, I rebuke and chasten; whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* And it may be (even to them who are in Christ) not only bare Affliction, but there may be something of the nature of *Punishment in that affliction, (though not in a vindictive way, or upon the account of satisfaction). The nearer a person is to Christ and the dearer he is to God, the surer he is to be punished (if he sin); *You only have I know of all the Families of the Earth, therefore I will punish you for your iniquities, Amos 3.*
2. God may pardon and yet punish; temporal punishment is very consistent with pardoning Mercy. *Psal. 99. 8. Thou answeredst them O Lord our God; thou wast a God that forgavest them; though thou tookest vengeance of them for their iniquities:* God had put away Davids sin yet he shall smart for it; his own Soul shall live but his Child shall dye as a punishment for his sin: (See 2 Sam. 12. 13, 14.) The Malefactor may not be condemn'd to dye, (as to his Life he may be acquitted), yet he may be judged to be whipp'd or burnt

*Quamvis Deus absolvit verè poenitentes ab omni poenâ satisfactoriâ propter Christi mortem, non tamen illos liberat ab omni poenâ medicinali & castigatoriâ.

Davenant. in Col 1. 24.

See of this Burg. of Justif. Lect. 4. 5. 10. Baxx. Aphor. p. 68. &c.

Editions Bounds &c p. 163. &c. Rubinf. Survey, part 2. ch. 31.

burnt in the hand for his offence; so 'tis here. You must distinguish therefore betwixt no Condemnation and no Affliction or no Correction; Saints are exempted from the former but not from the latter.

2. Secondly, The Apostle doth not say *there is no Matter of Condemnation in them who are in Christ*, only (as to Fact) he saith, *there is no (actual) Condemnation to such*. There is a vast difference betwixt what is deserved and what is actually inflicted; betwixt what is *de Jure* and *ex Merito* and what is *de Facto*. Take the very best of Saints there is enough and enough in them which deserves eternal Condemnation; and (if God should proceed according to their merit) it would be Condemnation *over and over* again: for (even they) have sin and commit sin, and wherever sin is there is *matter* of condemnation. There's not a man to be found on earth who (upon this account and in this sense) is not obnoxious and liable to a *sentence* and *state* of Condemnation; for **there is no man that sinneth not; *in many things we offend all; *if we say we have no sin, we deceive our selves and the truth is not in us*. Besides those *actual sins* which break forth in *external acts*, which are committed upon *deliberation* and with *consent* (of which all are more or less guilty), I say (besides these) there is in all a *corrupt, wicked, depraved Nature*, which Nature puts forth it self in *evil motions, sinful propensions, strong inclinations* to what is evil. O that *Fomes Peccati*, those *Motus Primo-primi* (as the *Schoolmen* call them), those inward *ebullitions* of indwelling sin in impure and filthy desires (set forth in Scripture by *Concupiscence*)! what shall we say to these? are not they *sinful*? is there not in them *matter of Condemnation* (if God should enter into judgment and proceed according to the rigour of his Justice and the purity of his Law)? surely yes! If it be prov'd that they are *sinful*, unquestionably then it follows that they expose a person to Condemnation: now how full are our Divines in the proof of that! *Concupiscence*, the *first risings* and stirrings of Corrupt Nature even in renewed and regenerate persons are *properly* and *formally* *sinful*, (whether they *consent* or not, for Consent is not so of the Essence of sin but that there may be sin without it; that may have some influence upon the *degree* but not upon the *nature* of the thing it self). Those evil thoughts and motions in the Heart (with which the best are so much pestered), are not meer *infirmities* (attending the present state of imperfection), but they are plain *iniquities*; there is *sin* in them. The Apostle speaking of them sets the black brand of sin upon them *Rom. 7. 7. What shall we say then? is the Law sin?*

God

* 1 Kings 8. 46.

* Jam. 3. 2.

* 1 Joh. 1. 8.

God forbid! nay, I had not known [sin] but by the Law, for I had not known [Lust] except the Law had said, thou shalt not covet. The holy Law forbids these inward workings of the sinful Nature as well as the exterior acts of sin, therefore they are *iniqua* a breach of that Law, and being so therefore they are sinful. They flow from sin, they tend to sin, and yet are they not sin? when Lust hath conceiv'd it bringeth forth sin, Jam. 1. 13. This is the Doctrine of our (a) Church, of the ancient (b) Fathers, of the Body of (c) Protestants; (and they make it good by several Arguments of great strength).

12. & lib. 3. contra Julian, cap. 3. (with several others cited in Chamier tom. 3. lib. 10. c. 10.)
(c) Vide Cham. tom. 3. lib. 10. c. 4. &c. Chemn. Exam. Decr. 5. Sess. p. 93. &c. Calv. Instit. lib. 3. c. 3. Daven. Det. Qu. 1. Ward. Determ. Theol. p. 136. &c.

The (d) Papists are wholly of another mind: And whereas 'tis said here in the Text [There is no Condemnation, &c.], they carry it so high as to affirm that (in reference to Original Sin, the depravation of Nature, Concupiscence, the inward motions and inclinations of the Heart to sin, after Baptism, Faith, Regeneration), there is no matter of Condemnation or nothing damnable in them who are in Christ. He that will please to cast his eye upon the (e) Citations here set down (which are taken especially out of their Expositors upon the Text), may see that this is the Interpretation which they put upon it.

Valentia de Pec. Orig. cap. 7 & 8. Perer. Quæst. ad Cap. 7. in Ep. ad Rom. Disput. 7, 8, 9.
(e) Non tam significat nullam esse Condemnationem justificatis in Christo ob Concupiscentiam, quam nihil esse in eis condemnatione dignum. Bellarm. de Am. Gr. lib. 5. cap. 7. Tollitur damnatio quantum ad Culpam & quantum ad pœnam: Primus Motus habet quod non sit Peccatum Mortale, ex eo quod rationem non attingit, in quâ completur ratio Peccati, &c. Aquin. in loc. — &c. Et consistit differentia in hoc, quod in illis (justificatis nempe in Christo) nihil committitur damnable, propter donum Christi tam externum quam internum; Intendit itaq; per nullam damnationem nullum actum quo meremur damnari — Et dixit hoc ad differentiam Primorum Motuum, qui sunt etiam apud justificatos in Christo, ut intelligamus illos non esse materiam damnationis — Primi enim Motus non reddunt Sanctos damnabiles tum ob eorum imperfectionem, tum quia absorbentur à copiâ Sanctarum actionum continuarum. Cajet. in loc. — Hinc patet nec concupiscentiam, nec aliud quippiam in renatis esse peccatum damnatione dignum. A-Lap. — Non quod volo, ago &c. ex iis sequitur involuntarios esse Concupiscentiæ motus in renatis ac iustis, quibus proinde ad pœnam imputari non possint. Est. — Quamvis Caro contra Spiritum insultans molestias exhibeat iis qui sunt in Christo Jesu, nihil tamen est in iis damnationis, quia dum non consentiunt, non ipsi operantur illud, sed peccatum quod per Concupiscentiam habitat in Corde. Soto.

What? no matter of Condemnation? nothing damnable in them who are in Christ? this is much too high. Our Adversaries (I suppose) though they deny any merit of Condemnation upon the fore-mentioned

mentioned things, yet surely they will not deny but that sin in its full Act merits Condemnation; if they will be so absurd, the Apostle plainly determines it, *Sin when it is finished brings forth death, Jam. 1. 15.* Now is there not too much of this to be found even in Saints in Christ? and therefore are not they worthy of Condemnation? True indeed, Sin whether in the conception or in the finishing is not *imputed or charged upon them, and so there is no Condemnation; but yet as considered in its own Nature it merits Condemnation: it doth so *ex Naturâ rei, ex judicio Legis*, onely 'tis not so in point of Fact and in Event *ex indultu Gratiæ* (as one expresses it). Sin is sin in the Children of God, and it merits Condemnation in them as well as in others; whence is it then that there is no Condemnation to them? merely from the Grace of God who doth not impute this sin to them. As Solomon told *Abiathar* he was worthy of death yet he would not (for some considerations) put him to death, 1 Kings 2. 26. so here, the highest in Grace have that in them which renders them worthy of Condemnation, but yet (they being in Christ, and thereupon sin not being imputed), they shall not actually be condemned. This is the true and genuine sense of the words [*There is therefore now no Condemnation to them &c.*]; and thus our (a) Protestant Expositors open them, wherein their Opinions are so far from being *ex Orco excitata* fetch'd from Hell, (as (b) *Pererius* with virulency and malice truly *ex Orco excitata* is pleased to say), that they are from Heaven, from the God of truth, and fully consonant to the Word of truth.

(a) Non dicit non esse peccatum &c. sed remitti propter fidem in Christum. *Melanct.*

in Dispos. Orat. ad Ep. ad Rom. p. 18. Credentibus nulla est Condemnatio, non per se quidem sed ex accidenti, (h. e.) ex Dei misericordia non imputantis eis peccata ad condemnationem. *Parens* in Resp. ad Dub. 1. — Notandum est quod non dicit, Nihil condemnabile, aut *ſine judgements* sed *ſine reprobatione*: Non dicit in Christianis nihil esse amplius peccatorum, &c. sed esse illos condemnationi quæ peccato competit exemptos: Habent quidem & Sancti reliquias peccati verum extra condemnationem sunt, propter Gratiâ Christi &c. *Muscul.*

(b) Disput. 1. in Cap. 8. ad Rom.

3. I premise Thirdly That 'tis Gods Condemnation onely from which such as are in Christ are exempted: the Universal Negative [*No Condemnation*] reaches no further than the *supream, final, irreversible* condemnatory Sentence of the great God. As to this all in Christ are safe; but there is other Condemnation which they do lye under: Take a threefold instance of this.

1. Men condemn them: I mean the wicked, who are and always have been condemners of the righteous. The Saints (as assessors with Christ) shall *judge the world hereafter, and the world will be judging the Saints here: the Saints condemn Sinners by their holy conversation (as 'tis said of Noah, *He prepared an Ark by which he

*1 Cor. 6. 2.

*Heb. 11. 7. *versafion* (as 'tis said of Noah, *He prepared an Ark by which he

condemned the World); and they will be condemning the Saints in that false judgement, those sharp censures which they are pleased to pass upon them. What more common than for the Godly to have their persons, practises, strict walking, condemned by a mistaken and malicious World! O they are Hypocrites, factious, *seditions, turbulent, *troublers of Kingdoms, unnecessarily scrupulous, proud, selfish, false, covetous, and indeed what not! Sometimes the Condemnation is only Verbal going no further than bitter words, wherein their names are aspersed, the innocency of their persons sullied, the goodness of their Cause blackened: Sometimes it rises higher, men condemn Gods people even to the taking away of their Lives, (as Jam. 5. 6. You have condemned and killed the just &c. this is the condemning of the soul of the poor, Psal. 109. ult.): though possibly there may be something more in this expression than striking at the bare natural Life; for such is the inveterate malice of the wicked against the godly, that they will be condemning of them even as to their final and everlasting state; they condemn the Soul of the poor even to Hell it self: thus the condemned world is a condemning world. But yet God condemns not (neither here nor hereafter): all this is but mans day and *mans judgment; the righteous God judges otherwise of his people. He's so far from condemning them, that he will openly vindicate them against all the groundless accusations and condemnations of their enemies. 'Twas Davids Prayer to God Let my sentence come forth from thy presence, Psal. 17. 2. (q. d.) Lord! man doth thus and thus pass sentence upon my person, cause, actions; but Lord do thou thy self pass sentence upon me, that I am sure will be as just and righteous as the sentence of my enemies is false and malicious; and do not keep thy Sentence about me to thy self, but let it come forth from thy presence that the world may see and know what I am, and what thoughts thou hast of me. 'Tis a very gracious promise that in Psal. 37. 32. 33. The wicked matcheth the righteous and seeketh to slay him, the Lord will not leave him in his hand, nor condemn him when he is judged; (i. e. though man condemn God will not). He will not always let such as are upright with him lie under the worlds Condemnation, he will clear up their innocency as the light of the noon-day; probably he may do this for them here, but certainly he will do it at the Great day: and certainly too (which is more close to my business), though men are very free in their condemning of them as to their present concerns, yet God will not condemn them as to their State for eternity.

2. Sometimes Conscience condemns them: For this Conscience bears the place and office of a Judge in the Soul, and therefore it will be

passing Sentence with respect to mens state and actions; and its Sentence often is in a condemnatory way; *If our heart condemn us not, then have we confidence towards God* 1 Joh. 3. 21. 1, and 'tis so even with Gods own Children (upon the commission of some great sin, or under some great darkness of spirit in time of conviction or desertion); O how forward is Conscience then to condemn and to give in sad judgment upon them! And truly a condemning Conscience is a very dreadful thing! be they Saints or Sinners who lie under it they will all find it to be bad enough; 'tis a little Hell or an anticipation of Hell; there's no pain in the body comparable to the torment of a condemning Conscience; a man had better be *condemned of all the World than of his own Conscience*. Yet the people of God have this to comfort them, though Conscience *condemns below* yet God doth not *condemn above*: To the wicked, 'tis a condemning Conscience and a condemning God too, (O there's the very height of misery)! to the Godly, 'tis sometimes a condemning Conscience but never a condemning God; even when that speaks nothing but Guilt and wrath then God designs nothing but Grace and mercy. The *inferior Judge* condemns in the *Court below*, but the *supream Judge* acquits and justifies in the *Court above*.

* Ex enditur
interdum Con-
demnandi ver-
bum etiam ad
Accusatorem
ut idem sit
quod reum
peragere, vel
efficere ut quis
damnetur. Ca-
lepin. Ego hoc
uno crimine il-
lum condem-
nem necesse
est. Cic. in Ver.
Δολοβίλλαν
ἐνεὶς κακώ-
σας ἐπαγγέ-
ας. Plutarch. in
Vit. Cæf.

3. Satan too he will be condemning such as are in Christ. He's a proud Creature, and loves to be upon the Bench and to assume that Authority and judicial Power which doth not belong to him: O it greatly pleases him to be judging of the spiritual and eternal state of Believers! he that is but Gods *Executioner* he'll take upon him to be a *Judge*. And as his *Pride* puts him upon judging, so his *malice* puts him upon *condemning*: there's not an upright person in the world, upon whom he either doth not or would not pronounce a black Sentence of Condemnation. He's condemned *himself*, and he's altogether for the condemning of *others* too. Especially when he meets with a poor troubled Soul, how doth he bestir himself with his dreadful judgments to discourage and overwhelm that Soul! What? thou a Child of God? no, thou art a Child of Wrath: what, thou look for Salvation? no, Hell and Damnation shall be thy portion forever: what, thou pretend to Grace? no, there's not one dram of true Grace in thee: thou art an Hypocrite, a Cast-away, one that must perish forever. The *word [*Condemn*] in *Classical Authors* (*Greek* and *Latin*) signifies to *accuse* also: the Devil is a great *accuser*, he accused Job to God; he is stiled the *Accuser of the Brethren*, Rev. 12. 10. but this will not satisfy him, he must *condemn* too (in the higher and stricter notion of the word), he is for *absolute, decisive, irrepealable*

irrepealable judgment upon and against the repenting sinner, (but God will not let him proceed so far, this is his own Prerogative and he will keep it to himself). Well! condemn he doth; and very busie he is (in special) to condemn those who belong to Christ, where God condemns least there Satan condemns most; but his condemnation signifies nothing for God condemns not. Who will regard the condemnatory Sentence of the *Jaylor* if he stand acquitted by the *Judge*? so here. But I am too long upon this Head! You see here is a great deal of *Condemnation* yet the *No Condemnation* in the Text is true; for though *Men* and *Conscience* and *Satan* condemn, yet God condemns not; and 'tis *his Condemnation* onely which is here denied.

4. Fourthly, *The Particle [Now]* is to be taken notice of: there is therefore *[Now]* no Condemnation, &c. **Beza* looks upon this as so *emphatical*, that he blames the *Syriac Translation* for the omitting it: what then is the *import* and *significancy* of it in this place? *Ans.* I suppose the *Apostle* doth not intend by it to point to any *Circumstance of Time*, as namely *the present time of Life*, or *the present time of the Gospel*. **Cajetan* applies it to the *present time of Life*; the *Apostle* (saith he) says *[Now]*, that we may understand that he speaks of the *present Life*, and that we may not think that he excludes all Condemnation only in respect of the state of the future blessedness. Then the meaning must be this, that the Saints are secure against Condemnation not only when they shall actually be instated in the Heavenly Blessedness, or only upon the account of that blessed estate, but even here whilst they are but in the way and with respect to the present state of Grace, now there is no Condemnation to them. There is a truth in this interpretation, yet I shall not close with it.

Others apply it to the *Time of the Gospel*: *Now* (that is) when Christ is come, *Now* when the Gospel-Dispensation takes place, and the Gospel-Grace is advanced, *Now there is no Condemnation*. A great truth! but it must be taken with some caution or else it may be the occasion of a great and dangerous Error. What? is there no Condemnation now in the times of the Gospel? yes surely there is! yea, the highest and forest Condemnation is now under the Gospel: **This is the Condemnation, &c.* (by way of *Eminency*). *No Condemnation* like to Gospel Condemnation; this is double Condemnation (as the Prophet imprecates double destruction *Jer.* 17. 18.). And again, was there no exemption from this till the time of the Gospel? doth the *Apostle* by this Particle *confine* and *limit* this Priviledge to those

* *Magnum est pondus particulæ Universaliter negantis, & Adverbii præsentis Temporis, à Syro interprete male prætermisisti. *Dicit nunc ut intelligamus quod de præsentis vitæ statu loquitur, ne intelligeres quod ratione status futuræ beatitudinis excludit omnem damnationem.*

* *Joh. 3. 19.*

*Nunc (i.e.)
his temporibus;
opponit hæc tempora
allati & publicati
Evangelii antea-
ctis temporibus,
præsertim sub
Lege, quibus omnes
in Commune loquendo
damnationi
subjecti erant;
Nunc autem multis
hominibus nulla est
damnatio, & (si omnes
vellet) nulla esset
omnibus.
Sliching. in
loc.

those only who now live under the Gospel? God forbid! Believers under the Law were justified and saved as well as Believers now under the Gospel; (the Scriptures are exceeding clear in this matter). 'Tis therefore a false and venomous *Gloss* which a great **Socinian* gives upon the words; he brings in *Paul* as setting *the times of the Gospel against the times of the Law*, under which (he saith) all speaking of them in common were lyable to damnation; but now (under the Gospel) to many there's no damnation, and (if all would) there should be none to any. Here's a complication of Errours, but I must not engage in the refuting of them: *To many now there's no Damnation?* and was it not so even under the Law? O let us neither make the time of the Law worse than indeed it was, nor the time of the Gospel better than indeed it is! there was salvation then, and there is damnation now.

In short, with *Pareus* I make this [*Now*] to be only particula *αιπολογική* a Causal Particle; 'tis as much as *cum hac ita sint*, since things are so (as the Apostle had made out in his preceding Discourse), there is now (or upon all this) no Condemnation, &c. 'Tis the very basis or foundation upon which all is bottomed; the [*therefore*] in the Text points to this [*now*], and derives all its strength from it; the Apostle crowds the force of all that he had said by way of Argument into this little word, and lays the whole stress of his Conclusion upon it; *There is [Now] no Condemnation, &c.*

5. Fifthly, we read it [*No Condemnation*], the Original will bear it if we read it [*Not one Condemnation*]: *ἡ δὲ ἐν χάριτι* is as much as *ἡ δὲ ἐν ἀπολύσει*; such is the Grace of God to Believers and such is their safety in their justified estate, that there is no Condemnation, no not so much as one Condemnation to be passed upon them. Suppose a condemnatory Sentence for every sin, (I'm sure every sin deserves such a Sentence, and in point of merit 'tis so many sins so many condemnations); yet the Pardon being plenary and full, every way adequate to the sinners guilt, the exemption of the pardoned person from condemnation must be plenary and full too; so that if there be not one sin unpardoned there is not one condemnation to be feared. *Ier. 50. 20.* In those days the iniquity of Israel shall be sought for, and there shall be none. 'Tis an allusion to one that turns over all his Bonds, searches into all his Debt-books, to see if he can find any debt due to him from such or such a person; but upon all his searching he cannot find so much as one debt to charge upon him: So 'tis with the pardoned, justified sinner; imagine that God should be inquisitive to find out some guilt as lying upon him, he might indeed find out enough (as he

is in himself), but as he is in Christ, as he is pardoned and justified through Christ, so there is nothing to be found against him; and therefore *not one Condemnation*. How doth this tend to the comfort and encouragement of Gods people! this makes the Proposition to be very emphatical and highly consolatory; there is not one Condemnation for them who are in Christ: *Oecumenius* opens the words with this emphasis, *ἔσθι μὴ δὲ ἀπορίας παράδειγμα*.

6. Sixthly, *The Apostle speaks indefinitely with respect to the subject*: there is no Condemnation [to them] which are in Christ Jesus. He takes all such into the privilege, (for the Indefinite here is equipollent to an *Universal*). Paul doth not narrow or confine or impropriate this Non-condemnation to himself; 'tis not *there is now no Condemnation* [to me], but he extends it to all who have an interest in Christ. And herein he discovers much of wisdom (as **Peter Martyr* observes); for had he spoken in the Singular number (*to me*), many poor weak Christians would have been afraid to have applyed this blessedness to themselves; they would have been ready to object, Ah blessed Paul thou art high in Faith, eminent in Grace, therefore thou maist say *there is no Condemnation to thee*: but 'tis not so with us, we are but poor shrubs, meer dwarfs in Grace, 'tis not for us to lay hold upon so high a privilege. To obviate this discouragement, (saith the Apostle) I tell you there is no Condemnation to any who are in Christ (let them be who they will); this belongs to all such, to you as well as to my self. True, I am an *Apostle* you are not so, but then I am a *Believer* and so are you: true, I may have more of grace than you, but yet you are in Christ as well as I, and the Union being common the Non-condemnation is common too, for that is the ground of this. 'Tis the same righteousness to all and upon all that believe, *Rom. 3. 22*. 'tis the same faith (for substance) in the highest and in the lowest, *to them that have obtained like precious faith with us*, *2 Pet. 1. 1*. 'tis the same head, and the same union with this head in all; and therefore it must be the same exemption from Condemnation.

The difference in *Pauls* expressing himself (according to the difference of the subject he was upon) is very observable: take him in the former Chapter where he is bewailing sin, there he speaks altogether in the First person Singular, and goes no further than himself; (read from the 7 verse to the end and you'll find *I* and *me* in every verse): But now in this Eighth Chapter where he's treating of Privileges, there he speaks altogether in the Plural number (as taking in the whole body of Believers). Run over it all and except but one Verse (in which 'tis true he particularizes himself, *The Law of the*

*Mirabilis facere est Apostoli prudentia, qui cum de vi peccati scriberet, eam expressit in persona sua, ut intelligeremus &c. Postea vero cum agitur de auxilio spiritus Christi, inducit personam aliorum, ne cuiquam in mentem veniret, non quolibet Christianos frui hoc auxilio Dei, sed tantum primarios quosdam & eximios, quales fuerunt Apostoli. *Pet. Martyr.*

Spirit of Life in Christ Jesus, hath made [me] free from the Law of sin and death), I say do but except this one Verie, and in all the rest you will find the observation to be true; (but this will be further cleared up hereafter). And elsewhere too you find him very careful not to engross or confine happiness to himself, but to extend it to all who belonged to God as well as he himself did: As take but that one instance 2 Tim. 4. 8. *Henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day*, (thus far he himself is concerned, but doth he stop here and not take in others? No, 'tis not enough to him to be sure of this happiness himself, but he'll let others know it shall be just so with them too, therefore he adds) *and not to me onely, but unto [all] them also that love his appearing*. In the great blessings of the Gospel (Justification, Adoption, eternal Life), all the Saints shall fare alike; they are all Gods Children and therefore all shall have their portion, and the same portion too: Jude calls it *common Salvation* (V. 3); and the same may be said of all other Blessings, 'tis *common Justification, common Adoption, &c.*

7. Seventhly, *The Positive is included in the Negative*: There's *no Condemnation, &c.* is this all that the Apostle drives at or hath in his eye? (*viz.*) to hold forth that such who are in Christ shall not be condemned? no! he aims at something more, namely at this that such are *fully justified* and shall be *most certainly saved*: they shall not only (upon their being in Christ) be looked upon as not guilty, or barely kept out of Hell, but they shall be judged completely righteous, and they shall also be admitted into Heaven and eternally glorified. There is a *Meiosis* in the words, more is to be understood than what is expressed; the *Privative* and the *Positive* part of the blessedness are to be linked together, (and blessed be God for both)! Had it been only *freedom from Condemnation* that would have been rich and glorious mercy; but when it is not only that but *Justification* and *Salvation* too, O here is mercy in the very height and *Zenith* of it! Some enquire why the Apostle expresseth it in the *Negative* rather than in the *Positive*? they answer, because Men (generally) are more sensible of the Goodness of God, in the freeing of them from evil than in the collating or bestowing of good: *No Condemnation* more affects than *positive Justification* or *Salvation*. It may be further added, the Apostle thus expresses it because *Negatives* usually intend and heighten the thing spoken of: as in the *Commandments*, such as are *Negative* carry an higher obligation in them than those which are *Positive*, (for they oblige both *semper* and *ad semper*).

semper too): and as in the *Promises*, when they are *Negatively* expressed, this makes them to rise the higher in the matter contained in them; as take that Promise (which is made up of *so many Negatives*) *Heb. 13. 5. I will never leave thee nor forsake thee*; this is more than if God had said *I will always be with thee*: So here as to *Propositions*, when they are laid down in the *Negative*, this form of expression doth add both *greatness* and *certainty* (at least wise as to *us*) to the matter of them. And therefore *Paul* designing here to set forth the safety and happiness of Believers with the *greatest advantage*, he chuses to express it in the *Negative* rather than in the *Positive*.

These things being *premis'd*, I come now to the more close handling of the Point; *There is no Condemnation to them who are in Christ Jesus.* *The Observant, more strictly spoken to.*

Here I'll shew 1. *What this Condemnation is* (which the persons spoken of are secured from): 2. *I'll make out the truth of the Assertion and give you the Grounds of it.*

1. First 'tis requisite I should a little open the Condemnation here mentioned. The word is *κατάκριμα*: here in this Verse 'tis the *Substantive*; you have the *Verb* (*v. 3.*) and *for sin condemned*, &c. (*κατέκρινε*); and the *Participle* (*v. 34.*) *who is he that condemneth* (*τίς ὁ κατακρίνων*)? Sometimes 'tis set forth by *κρίμα* (as *Math. 23. 14. 1 Tim. 3. 6. 2 Pet. 2. 3. Rom. 3. 8*): sometimes by *κρίμας* (as *Joh. 3. 19. Joh. 5. 24*): sometimes by *κατάκρισις* (as *2 Cor. 3. 9*). These several words are promiscuously used to signify one and the same thing. That here in the *Text* (commonly) carries a very black and dreadful sense with it: I do not deny, but that sometimes 'tis used to set forth *temporal evils* and *punishments* (as condemnation to a temporal death, so *Math. 20. 18. Math. 27. 3*); but usually it (as the *Verb* in this *Composition*) is expressive of *spiritual* and *eternal evils*, of *everlasting death*: (so *Rom. 5. 16. 18. Mark 16. 16. 1 Cor. 11. 32*). As to its direct and proper notation it signifies *judgment against one*, (that's *κατάκριμα*): 'tis a *forensick* word relating to what is in use amongst men in their Courts of Judicature. To condemn, *Proprie judicis est cum mulctam reo vel pœnam per sententiam erogat*; 'tis the Sentence of a Judge decreeing a *mult* or *penalty* to be inflicted upon the guilty person. Amongst men (for the parallel will illustrate that which I am upon) the Malefactor or guilty person is indicted, arraigned before the Judge, judicial process is form'd against him, his offence is proved, upon this the Judge passes sentence upon him, that he is guilty of that which is charg'd upon him, and then that he

must undergo the penalty or penalties which are answerable to the nature and quality of his crime, (if that be Capital he must dye for it): So here, the impenitent, unbelieving sinner is indicted, arraigned at Gods Bar, process is made against him, he is found guilty of the violation of the holy Law; and (which is worse) of the contempt of the Gospel too: whereupon God judges him to be *guilty*, and upon that guilt adjudges him to *everlasting death*: this is Gods condemning or condemnation in allusion to that condemnation which is amongst men. *Pareus* makes it to be the *damnatory sentence* of the Law, (that *Curse which it denounceth upon all and against all because of sin): *Grotius* makes it to be that *eternal death* spoken of *Rom. 6. ult.* (several such *Glosses* there are upon it, but all tend to one and the same thing).

*Gal. 3. 10.

Condemnation
refers to Guilt
and Punish-
ment.

*Math. 22. 12.

Condemnation is either [*respectu Culpa & Reatus*, or *Pœne*] in respect of *Guilt* or *Punishment* (for both of these are included in it). God condemns the sinner, how? why, first he judges him to be [*εὐλογεῖ*] guilty of that which the Law charges him with; O (saith the Law) Sinner! thus and thus thou hast offended, such Duties have been omitted, such sins have been committed, such Sabbaths have been profaned, such mercies have been abused, such tenders of grace have been slighted, (here the *Gospel Law* comes in as an accuser too) &c. Well now (saith God) Sinner! what dost thou say to this charge? is it true or false? canst thou deny it? what defence or plea canst thou make for thy self? Alas! he is **speechless*, hath not one word to say for himself, he can neither deny nor excuse or extenuate what is charged upon him: Why then (saith God the righteous Judge) I must pronounce (and I do here pronounce) thee to be guilty. And *is this all*? no, upon this guilt the Law pleads for a further *Sentence*, for the decreeing and inflicting of the *penalty* (threatened by God himself, and incurred by the sinner): Ah (saith God) and I cannot deny it, I must be just and righteous, and therefore (Sinner) I here adjudge thee to dye eternally. This is *Condemnation* in the *extensive notion* of it: if you consider it with respect to *Guilt*, so 'tis opposed to *justification*; if you consider it with respect to *Punishment*, so 'tis opposed to *Salvation*. In the former notion you have it *Rom. 5. 16, 18.* And not as it was by one that sinned, so is the gift, for the judgment was by one [to condemnation], but the free gift is of many offences [to justification]; Therefore as by the offence of one, judgment came upon all men [to condemnation], even so by the righteousness of one, the free gift came upon all men [unto justification of life]. In the second notion you have it *Mark 16. 16.* He that believeth

believeth, and is baptized, shall be [saved], but he that believeth not (*κατακριθήσεται*) shall be [condemned]. These are the two things which make up the Condemnation in the Text, *Guilt* and *Death*: from both of which such as are in Christ are secured; they shall neither be judged *Guilty* (their *Guilt* being done away by Christ, and the Sentence proceeding according to what they are in Christ, and not according to what they are in themselves); nor shall a Sentence of *eternal Death* pass upon them, (for guilt being taken off that would not be righteous): there is therefore none of *this Condemnation* to Believers.

There is the *Sentence* of Condemnation and the *State* of Condemnation: the *former* (actively considered) refers to God and is his *Act*, the *latter* refers to the Sinner and is consequential upon the *former*. The *Sentence* hath been already opened: the *State* of Condemnation is the Sinners undergoing of the utmost of *Vindictive Justice*, in his *eternal separation* from God and enduring of *everlasting torments* in *Hell*; (of which you will hear more in what follows). Neither of these do belong to them who are in Christ Jesus: not the *former* (they being now *justified*), not the *latter* (they being sure to be *glorified*). I shall take in *both*, yet mainly freedom from the *State* of Condemnation; the Apostle (I conceive) had this chiefly in his eye when he here said *There is now no Condemnation, &c.* Justification and no Condemnation with respect to the *Sentence* are all one, onely the one notes what is *Positive*, the other what is *Negative*: now the Apostle in the words *inferring* No Condemnation from *Justification* (as you will see he doth by and by), it appears that his eye was upon something *distinct* from and *consequential* upon *Justification*; and that must be exemption from the *state* of Condemnation. *There is no Condemnation, &c.* 'tis as if he had said, such shall not be condemned hereafter, or lie under that damnation in *Hell* which will be the portion of Unbelievers: (to this therefore I shall chiefly speak).

Further, as some distinguish of *Justification*, 'tis either *Virtual* or *Actual*, either in *Title* as to the Sentence of the Word here, or *full and compleat* in the Sentence which shall solemnly be pronounced by God at the Great day: So we may also distinguish of *Condemnation*, 'tis either *Virtual*, that which is *now* (in the Sentence of the Law or Gospel); or *Actual*, that which is *to come*, when God by Christ will in a publick and solemn way pass a condemnatory Sentence upon men according to the Word; and this shall be at the Last and Great Judgment. You read of the *First*, *Joh. 3. 18. He that believeth on him is*

not condemned, he that believeth not (ὁ δὲ οὐκ ἐπίστευεν) is condemned already: so v. 26. of that Chapt. Of the Second Mark 16. 16. (and in divers other places). In both of these senses also Gods people are exempted from Condemnation; take it *Virtually* or *Actually*, in *Title* here or in the *Final Sentence* of the Judge hereafter, it belongs not to them. And this I am now to make good, which was the *Second Head* that I propounded to speak to.

The Observ.
proved.

The *Negation* in the Text is so *express*, so *absolute* and *peremptory*, that there cannot be the least doubt of the truth of it: Indeed as to the application of this to a *mans self* (in *Hypothesis*), so there may be many doubts arising in the Soul concerning it; but as to the *Thing* it self (in *Thesis*), nothing more sure and certain than it is. You have it asserted not only in this single Scripture, but in divers others also: *Joh. 3. 18. He that believeth on him is not condemned*, (neither is nor ever shall be). *Joh. 5. 24. Verily, verily, I say unto you* (Christ would have Believers fully settled in the belief of this precious Truth, and therefore he premises *asseveration* upon *asseveration*, and gives you his own Authority for it), *he that heareth my word and believeth on him that sent me; hath everlasting life and shall not come into condemnation, but is passed from death to life.* Read *Joh. 3. 16. 36. Mark 16. 16. 1 Thess. 1. 10.*

If you look into the Text (for I'll go no further), you will find a double *Argument* (or *Ground*) for the Non-condemnation of Believers.

The strength
and import of
the Illative
[therefore] o-
pened.

1. The *First* lies couch'd in the *Illative Particle*, *There is [therefore] now no Condemnation, &c.* What doth this [therefore] point to? when that is found out we must then enquire, what there is of strength in it to prove and bottom *Non-condemnation* upon.

For Answer to this, *Expositors* do somewhat differ about it: Some make it to refer to all that goes before from the 16 v. of the 1 Chapt. *Est conclusio totius superioris disputationis à v. 16. primi Capituli*, (*Beza*): 'Tis a Conclusion drawn from all that hath been taught hitherto, (*Deodate*). Others limit it to some special part of the Apostles foregoing Discourse in this Epistle: And so some apply it to what he had laid down in the 3, 4, 5 Chapt. (where he insists upon Justification and proves at large that Believers are justified, and that through the Righteousness of Christ); which being so, from this their blessed state and this gracious act of God upon them, he here infers *There is therefore now no Condemnation, &c.* Others again make the *Spring-head* of the *Inference* to lie in the 7 Chapt. (especially in the close of it): *Paul* there thanks God who had delivered him from the body of sin through Christ; he says with his mind (his renewed and sanctified

sanctified part) *he served the Law of God, though with the flesh* (the carnal and unregenerate part) *he served the law of sin.* Now *from this he draws the Conclusion, *There is therefore now no Condemnation, &c.*

ago &c. Thus *Pareus*, Illatio est valdè vehemens ex præcedenti querelâ & Gratulatione. Thus *Musculus*, Nulla Condemnatio &c. Quare? referendum est istud exordium ad Gratiarum actionem capitis præcedentis, quâ dixit Gratias ago &c. Thus *Tolet*, Connexa est hæc sententia ultimis præcedentis capitis verbis, & ex ipsis deducitur. Pendet initium hoc tam faustum & felix, ex hoc quod ultimo dictum est in fine præcedentis. (*Corn. Muscus.*)

I (for my part) will not *limit* the Inference to the *One* or to the *Other*, but I'll take in *All*; (yet I'll consider the whole in its main Parts, viz. *Justification* and *Sanctification*). The *Non-condemnation* then of persons in Christ may be proved by, or is grounded upon,

1. *Their Justification*: He that is a justified man cannot be a condemned man, for these two are *contrary* and *incompatible*: If it be justifying it cannot be condemning, if it be condemning it cannot be justifying. There being in justification an acquitting, absolving, discharging from Guilt; how can this consist with the condemning of one as guilty, or because guilty? this would be a plain contradiction, *oppositum in appposito*. 'Tis with *Law-contraries* as 'tis with *Physical-contraries*, upon the position of the one there needs must be the exclusion or negation of the other; now Justification and Condemnation are *Law-contraries*, ergo, &c. The Apostle argues upon this (*v. 33.*) *Who shall lay any thing to the charge of Gods Elect?* (and surely there must be *charging* before there can be *condemning*; but there can be none of that, why? because) *it is God that justifieth*. The Believer being justified (and justified by God too) he must needs be exempted from Condemnation: He that will not *acquit the guilty* will not *condemn the righteous*, *for both are equally an abomination to the Lord: Now the justified person is a *righteous* person (for else what doth his justification signifie)? and will the righteous Judge condemn a righteous person?

Non condemnation of Believers proved from their Justification.

*Prov. 17. 15.

Pray (that you may the better perceive how the *deduction* in the Text is grounded) look back a little into the *Epistle*, and see what the Apostle there lays down concerning *Justification*. He says (and this is the main Position upon which he doth but enlarge in all his following discourse), *Therein is the righteousness of God revealed from faith to faith (ch. 1. 16); Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe (ch. 2. 22): Being justified freely by his grace through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith*

faith in his blood, &c (v. 24, 25, 26): Abraham believed God, and it was counted to him for righteousness (ch. 4. 3): Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed if we believe on him that raised up the Lord Jesus from the dead; who was delivered for our offences, and was raised again for our justification (v. 23, 24, 25): Therefore being justified by faith, we have peace with God thorough our Lord Jesus Christ (ch. 5. 1): Especially read what the Apostle writes in drawing up the Parallel betwixt the two Adams (ch. 5. 15. to the end of the Ch.) I say, read and consider what is before asserted over and over concerning Justification, and then tell me whether the Apostle might not well thus infer, *There is therefore, &c.* and whether there be not strength enough in these premises to bear the weight of the Conclusion *There is therefore now no Condemnation, &c.* (for unquestionably the Illative [therefore] upon which the Proposition is bottom'd, like the Handle in the Dial points to all that the Apostle had been speaking of concerning justifying Grace).

From their
Sanctification:

2. The Priviledge is farther sure upon Sanctification: Such as are in Christ are always sanctified, wherever the Union is with the Son there is Sanctification by the Spirit: now such as are sanctified shall never be condemned. Rev. 20. 6. *Blessed and holy is he that hath part in the first Resurrection, on such the second death (or Condemnation) hath no power.* Sanctification doth not carry in it such a direct and intrinsick opposition to Condemnation as Justification doth, nor is it any meritorious ground of Non-condemnation: Yet where there is Sanctification there shall be no Condemnation: for upon this, the

"Dum non essent in Christo & consentirent concupiscentiæ, erat illis damnatio; Nunc autem cum sint in Christo, & repugnent concupiscentiæ, nihil damnationis est illis, quamquam ex carne concupiscant; quia non pugnatore sed victi damnantur; nec est damnabile si existant desideria carnalia, sed si eis ad peccatum obediatur. Anselm. (This must be understood of Condemnation in Event, and that too as grounded upon the meer Grace of God).

power and dominion of sin is taken away, *vigorous resistance is made against it, the bent of the heart is for God, there's the participation of the Divine Nature; the Image of God is renewed in the Soul, the Creature (in part) is restored to that original rectitude which was before the Fall, (with many such like considerations); upon all which the sanctified person is secured from Condemnation. God hath such a love to Grace (it being the work of his own

Spirit), and to gracious persons (they in sanctification being made after himself, as 'tis exprest Eph. 4. 24.) that he will never suffer such to perish eternally. Grace merits nothing, yet it secures from the greatest evils and entitles to the greatest good. Nothing shall save where

where Grace is not, nothing shall damn where Grace is. The Sinner shall not live, the Saint shall not dye. O this Sanctification though it be imperfect yet how great good doth result from it! Paul had sad remainders of sin in him, but withall Grace was in him; he had his double self, (as the Moralists expresse it *was* *in* *his* *two* *ways*) *Aristot. E. 4. 1. 1.* his renewed self and his unrenewed self: the Law was spiritual, but he was carnal, sold under sin, what he would not that he did, what he would that he did not; he was led captive by the Law of sin and death; (here was his unrenewed self). Yet where he complains most of Sin, even there he discovers much (if not most) of Grace; he had a sinning Nature but he allow'd not himself in sin, he consented to the Law that it was good, it was not he that did so and so but sin that dwelt in him, to will was present with him though how to perform he did not find, he delighted in the Law of God in the inward man, with his mind he served the Law of God, &c. (here was his renewed self). Do not these things evidence Grace? was all this spoken in personâ irregeniâ (as some tell us)? No, doubtless the Apostle here

speaks as a *gracious man, and in the person of gracious men. And what doth he infer from all this? *There is therefore now no Condemnation, &c.* Oh (saith Paul) I have sin enough to humble me, but yet sin shall not damn me; there's too much of it in me, but yet it hath not my heart, *with my mind I serve the Law of God*, the main bent of my heart is for holiness; the corrupt Nature is very strong in me, but yet it hath not its full strength, its entire, unbroken power and dominion over me, that (through Grace) I am freed from: I am though but imperfectly yet truly sanctified; and hereupon though I may lie under much trouble

here, yet I am safe as to my eternal state, there is therefore now no Condemnation to me. I desire it may be observed, that he doth not only infer *Non-condemnation* from the work of Grace in him (spoken of in the closure of the former Chapter); but as soon as he had laid down in common this great happiness of persons in Christ, he presently confirms it (as to himself) from his sanctification, and the dethroning of sin in him by the regenerating Spirit; *For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death.* And with respect to others he much enlarges upon it, *Rom. 6. 5, 6, 7, 8, 21, 22, 23.* Well then! persons in Christ they being justified and sanctified are above the danger of Condemnation:

and

*With my mind I serve the Law of God. Ego, qui in me significo quemlibet justum sub gratiâ constitutionem. Anselm. Quod meo iudicio tantam vim, tantam emphasim habet, ut illi plarè humanæ naturæ corruptionem ignorare videntur, si qui sint, qui eam cum tali animi constitutione consistere posse putant, nisi aliunde sit aliquatenus immutata. Amyral. Confid. cap. sept. Ep. ad Rom. p. 16. (He might have gone higher than aliquatenus immutata).

and these are the *two great Pillars* upon which the [Therefore] in the words is built.

From their union with Christ.

The Text affords us another *Argument* or *Ground* of *Non-condemnation*, *and that lies in the *Subject* it self: *There is no Condemnation to them who are in Christ Jesus*, why so? *because they are in Christ Jesus*; for these words are not *only* descriptive of the persons to whom the privilege belongs, but they are also *argumentative*, and contain a reason or proof of the Thing spoken of. The Expression (as shall be hereafter opened) notes that *near and intimate union* which is betwixt Christ and Believers. Now shall there be *Condemnation* where there is such an *Union*? what? in Christ and yet under *Condemnation*? those that are so near to Christ here, shall they be set at an eternal distance from him hereafter? will the *head* be so severed from his *members*? when Christ is in *Heaven* shall a part of him lie in *Hell*? O no! a limb of Christ shall not perish. Besides, upon this union there is *interest* in all that Christ hath done and suffered; he that is in Christ hath a right to all of Christ; the *Obedience*, *Righteousness*, *Merits*, *Satisfaction*, the *Life*, *Death*, *Resurrection*, *Intercession* of Christ, all are his who is in Christ: It being so how can this person miscarry? The Apostle upon this triumphs over *Condemnation* (v. 34); *Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us*: What there is in each of these Heads (the *Death*, *Resurrection*, *Exaltation*, *Intercession* of Christ) to secure those who are in him from *Condemnation*, shall in due time (if God please) be fully made out; but that is not now to be done. Only (for the further confirming of the Truth in hand) let me a little descant upon the *Question* which the Apostle here doth so triumphantly propound, *Who is he that condemneth?* He seems to challenge all *inferiour Accusers*, and bid them do their worst; he hangs out a *Flag of Defiance* to all; who (saith he) will attempt, or (in case they should attempt) would be able to carry on such a thing as the condemning of those who are in Christ? For God himself (who must be spoken of with all reverence) *he will not*, for he justifies, and he cannot justify and condemn too; his justice is satisfied, he hath declared that he hath accepted of Christs satisfaction made in the sinners stead; and he will not be *satisfied* and yet *condemn*. Then (to be sure) *Christ will not*, for his great design was to prevent and keep off this *Condemnation*; this was the very thing which he had in his eye in his great and most blessed undertaking; he's so far from doing this himself, that he will not suffer it to be done by any other.

other. Come to *sin*, that shall not ; for that is pardoned, expiated by the blood of Christ ; that is *condemned* it self (Rom. 8. 3), and a *condemned thing* shall never be a *condemning thing*. The Law cannot, for that is *fulfilled* by the *Surety*, and that is appealed from as not a proper judge, and Believers are *not under it* (i. e. as to its *vis dam-natrix*) but under Grace. Rom. 6. 14. The Gospel too will not ; be-cause its *conditions* are performed (though imperfectly, yet sincerely which it accepts of). It appears then by this *Induction*, that there is, there shall be, no Condemnation to them who are in Christ Jesus. So much for the *Proofs* or *Grounds* of the Truth in hand. Observe, that I have onely instanced in those which the Text leads me to, for di-vers others might have been produced, as Gods *eternal electing Love*, the *Covenant of Grace*, the *earnest of the Spirit*, &c. but these I pass by. Nothing remains but the *Application*.

And First, *This proclaims the misery of all who are not in Christ Jesus* : The Cloud is not so bright towards Israel but 'tis as dark towards the *Egyptians* ; the Point is not so full of Comfort to Be-lievers but 'tis as full of *Terror* to Unbelievers. Here's the very marrow and sweetness of the Gospel for the one, and yet withall here's the bitterest Gall and Wormwood of the Law for the other. There's *no Condemnation* to them who are in Christ, what more sweet ? but there's *nothing but Condemnation* to them who are out of Christ, what more dreadful ? Art thou a Christless, graceless, un-believing, impenitent person ? do not deceive thy self, this exemption from Condemnation belongs not to thee. The Apostle doth not say *there is no Condemnation* and so break off ; but (that none may flatter themselves, and presumptuously apply that to themselves which belongs not to them) he puts down the *Subject* which onely is con-cerned in the Privilege. Oh ! you who are out of Christ, know it and be assured of it, there is Condemnation to you ; you are con-demned **already* in the Sentence of the Law, and it will not be long before you be *actually*, *solemnly* condemned by the Sentence of the Judge ; so many Unbelievers, so many condemned persons. And if so, *is it nothing to you to be condemned* ? what a dreadful word is *Condemnation* ? how should we all fear and tremble at the hearing of it ! All the evils of the present life are a meer nothing, meer trifles to this ; put all afflictions, calamities, miseries together, *one Condemnation* out-weighs them all : Sickness, pain, poverty, suf-ferings, all are light, inconsiderable things in comparison of this. I cannot but stand and wonder, and be filled even with amazement at the woeful stupidity and security of Sinners out of Christ ; the

USE 1.
The misery of
all out of
Christ.

*Joh. 3. 18.

Condemnation of God hangs over them, wherever they are or go they are no better than *condemned men*; and yet how merry, jovial, unconcerned are they! Good God what shall we say to this! Amongst us, what a sad spectacle is it to see a poor Malefactor that is condemned by man and to be executed within a few days, altogether unaffected with his condition? he spends that span of time which he hath to live in feasting, drinking, trimming and dressing of himself, and considers not that he is a condemned man, and must dye within a day or two. Ah Sinners this is your State! nay, yours is much worse, for you are under a far worse Condemnation, even the Condemnation of the great God, and that too to dye eternally.

*Amos 6. 5, 6.

And yet how do you carry it? you please the flesh, take your fill of sensual pleasures, you **chant to the sound of the Viol, drink wine in bowls*, live a merry life, nothing troubles you; no though the dreadful Sentence of God be pass'd upon you, and is ready to be executed every moment, yet all is well in your thoughts; what prodigious

*Dan. 5. 5, 6.

security is this! **Belshazzar* in his cups and height of mirth, when he saw the *hand writing upon the wall*, this made him tremble. Sinner! thou art at ease, sporting thy self in thy worldly delights, look but into the Word there's a dreadful hand-writing against thee, there's Condemnation written over and over in broad and legible characters as thy portion, wilt not thou fear? Surely *'tis sad dancing over the mouth of Hell*; there's but a breath betwixt thee and everlasting flames, and yet art thou secure? is eternal misery a thing to be dallied with or slighted? If men were not *down-right *Atheists*, this Condemnation would affright and startle them. Now do I speak to any here of you as being under this woful security? if it be possible to reach your Consciences and to stir up fear in you, I would desire you to consider these *four or five things*.

*Hæc cura omnes non omnino Atheos necessario excruciat, & est tristis conscientiarum tortura. Pareus in loc.
The dreadful effects of Condemnation. set forth.

1. *'Tis God himself who will be your Judge, and who will pass the condemnatory Sentence upon you.* 'Tis somewhat terrible to be arraign'd and condemn'd at the Bar of *man*, but how much more terrible will it be to be arraign'd and condemn'd at the Bar of *God*? what a vast disproportion is here betwixt the *Crimes*, the *Judge*, the *Sentence*, the *Execution*, &c. O Sinners when you must stand before *such a Judge*, in order to the receiving of *such a Sentence*, for *Crimes so high and heinous*, will you not tremble? Methinks the *Majesty*, *Omniscience*, *Omnipotency*, *Righteousness* of this Judge should strike us all with fear and dread. There's no standing before him such is his *Majesty*, no hiding of any thing from him such is his *Omniscience*, no resisting of him such is his *Omnipotency*, no corrupting

of him such is his *infinite Righteousness*. What then will become of you who are in your sins, but out of Christ? at the *Tribunal* of this God you must hold up your hands, be try'd and so condemn'd: is this nothing to you? And because he will not himself *immediately* judge the world, but *mediately* by Christ (*that man whom he hath ordain'd to this Office), therefore Christ in his own person shall appear and ride his great Circuit as the Universal Judge, and every one of you shall be summoned before him to be judged by him: 2 Cor. 5. 10. *We must all appear before the judgment of Christ, that every one, &c.* And may not the consideration of this very much heighten your fear? you not being in Christ how will you be able to stand before Christ? where he is not a *gracious Head* will he not be a *severe Judge*? You must be judged by him whom you so often, so scornfully have rejected; he will be your *Judge* whom you would not have to be your *King* and *Saviour*; what favour can you expect from him whom you have so basely used? In what glory will this Judge appear when you shall stand before him? now you know the glory and solemnity of the Bench adds to the terrour of the Malefactor at the Bar. *Matth. 25. 31. When the Son of Man shall come in his glory, and all the Holy Angels with him, then shall he sit upon the throne of his glory.* O to be tryed, cast, and sentenced by so glorious a Judge, in so solemn a manner, this must needs be terrible to Sinners when they see it and hear it, though now they make nothing of it. *Rev. 6. 15, 16, 17. And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and who shall be able to stand?*

2. *Think with your selves what this Condemnation is:* Men are fearless because they are *thoughtless*; did they but weigh and ponder what the things of another world are, what it is to be everlastingly condemn'd, they would not be so secure as they are. *Condemnation?* what is it? 'tis (in short) *to be adjudged to eternal death*. Men condemn their guilty persons to dye a *temporal death*, and that's as high as they can go; but God (being an higher Judge, and greater offences being committed against him than what are committed by man against man), he inflicts a *greater penalty*, and his Sentence is to dye *eternally*: he doth not condemn to a *Prison*, to an *Axe* or *Gallows*, (just to dye and then there's an end of all), O no! he sentences to Death and

*Omnia Gehennæ supplicia superabit, Deum non videre, & bonis carere. Bernard de interdomo, cap. 38. See *Bolton* of the four last things, p. 95. &c.

*Vide Chryf. ad pop. Antioch. Hom. 49. very full upon this.

*If. 33. 14.

eternal Death too. And this is no less, than the *loss of Gods love and favour and presence*, (which is the *pœna damni*), and the *undergoing of endless, easeless, remediless torments in Hell* (which is the *pœna sensus*), Both are very sad, but *Divines* generally give the preeminence to the **first*: *The Hell of Hell is the loss of Heaven and of Gods Love*. But both put together must needs make the Sinner extremely miserable, and he that is out of Christ shall feel both of them. Would you know what this Condemnation is? you have a sad draught or description of it *Matth. 25. 41. Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels*: Every word here (if I could speak to it) is thunder and lightning; to be thrust from Christ, and thrown into fire, into everlasting fire, into that very fire which is prepared for the Devil and his Angels; O here is misery indeed! Hear me therefore you who are out of Christ, if you so live and so dye you shall never see God; and this is not all, for you shall also feel those torments in **comparison of which Stone, Gout, Strangury, Racking*, by men, the most exquisite pains here, are in a manner perfect ease, or at least very inconsiderable pain. And this too you must lye under to *all eternity*; O this is worst of all! this puts an *accent* indeed upon this Condemnation, 'tis *eternal Condemnation*! This eternity fills up the measure of the Unbelievers misery, and makes it to run over; in Heaven 'tis *eternity of joy*, in Hell 'tis *eternity of woe*. To be miserable as long as god shall be blessed, to be always dying and yet always to live, to be always drinking and yet the cup still to continue full, to launch out into a boundless Ocean of eternal wrath, to lye under evils and to see no end of them, that when millions of millions of years are over all is (as it were) to begin again, and the poor creature is but after the efflux of so much time just where he was at the first, to pass from *dying comforts to never dying sorrows*; what tongue can express, what heart can conceive the greatness of this misery! 'Tis *everlasting destruction from the presence of the Lord* 2 *Thess. 1. 9.* 'tis *everlasting punishment* *Math. 25. 46.* 'tis *everlasting fire* *Matth. 25. 41.* 'tis *the worm that never dyes* *Mark 9. 44.* 'tis *everlasting chains* *Jude 6.* *the blackness of darkness forever* *Jude 13.* Now (Sirs) what do you think of this? are you able to bear it? Alas! **who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?* this made the Sinners in Zion afraid and filled Hypocrites with fearfulness, and will it not (sooner or later) have the same effect upon you who are out of Christ? If this Condemnation or eternal Death was *total abolition or annihilation* (as some

*Socinians

*Socinians make it to be) it would not be so bad ; this would be a great *allay* to it, for surely (whatever some learned men may say to the contrary) *no being* would be more desirable than *such a being* ; but 'tis not so.

3. *The Condemnatory Sentence being once past it will be irreversibile and irresistibile.* When 'tis once out of the Judges mouth there's no reverling of it ; as the *Penalty* is intolerable to the *Sentence* is irreversibile. The poor condemned Sinner will presently fall upon his knees and most earnestly beg mercy, but all in vain ; all his *intreaties, beseechings, tears, wringing of hands*, will avail nothing ; time was when he would not hear Christ, and now Christ will not hear him. Now (to be sure) the season of Grace is over, once condemned and ever condemned ; there's neither appealing from the Judge nor repealing of the Sentence. And then too (I say) 'tis irresistibile ; as soon as 'tis past, Christ will have his Officers by him who shall see it put into execution : his Guard and retinue of Angels shall be ready for this service, these *Reapers shall gather the tares and bind them in bundles to burn them, and who shall be able to resist ? The Judge amongst the Jews was to see the Offender punished before his face, *Deut. 25. 2.* Christ will not only pass sentence but he himself will see execution done : *Luke 19. 27. Those mine enemies which would not that I should reign over them, bring them hither and slay them [before me].* And as there will be no turning of him, so neither will there be either flying from him or making resistance to him. *When man condemns God can save, but who can save when God condemns ?* If the Three Children be thrown into the fire God can take them out, but when the Unbeliever is thrown into Hell-fire ; or to be thrown into Hell-fire, who then can either hinder or deliver ? O come to Christ and get into Christ betimes ! if you defer till the Sentence be past, you must suffer it and there is no remedy. As God says **I will work, and who shall lett ?* So when he condemns and will have his Sentence executed, who shall lett ? what can man do to defend himself, or to hinder God ! *Job. 31. 14 What shall I then do when God riseth up ? and when he visiteth what shall I answer him ?*

4. *The Unbeliever and Christless person will not only be condemned by God, but he will also be condemned by himself : Self-condemnation will accompany Gods condemnation (and that is very miserable).* Next to being condemned by God, nothing so sad as to be (*αυτοκατάκριτος*) condemned by ones self. When the poor Sinner shall be upon his Trial, Conscience will accuse as well as the Law, and condemn as well

*See Calov. Socin. proflig. de morte aeterna, Contr. tertia, p. 1113. Cloppent. Compend. Socin. an. cap. 8. p. 134. &c. (With many others).

*Matth. 13. 30.

*Is. 43. 13.

*Jer. 2. 17.

* Per apertio-
nem librorum
significatur, ut
unicuique con-
scientia sua
(nec enim o-
pus erit testi-
bus externis)
suggeſtura ſit
omnem ſuam
vitam. Reſſ.
de Extr. Judi-
cio.

as the Judge. And as soon as ever the Judge shall have passed Sentence, Conscience will fall upon the guilty condemned person and say, is not this just and righteous? haſt not thou **procured this to thy ſelf?* muſt not ſuch a *course* have ſuch an *end?* is not this the *fruit of thy ſin?* This will highly juſtifie God (for the more the Sinner condemns himſelf the more he acquits God), but greatly heighten his own miſery. You read how at the great day there ſhall be **the opening of the books, Rev. 20. 12.* theſe books are mainly two, the *book of Scripture* and the *book of Conſcience*. As to the *latter*, men keep it ſhut here, but God will open it to ſome purpoſe then; and Sinners ſhall be forced to look into it, and read over the ſins of their lives written there in very legible characters. And what a ſad time will it then be, when as God condemns *without* and *above*, ſo Conſcience ſhall condemn *below* and *within*? Such as are out of Chriſt will feel all this to be true, to their inexpressible grief and torment, if it be not prevented by timely repentance.

5. I might add (which indeed will be but a more particular explication of the former Head), *this condemnation will be the ſadder, (eſpecially to ſuch who live under the Goſpel), becauſe they will lye under the ſenſe and conviction of this, that they have fooliſhly and wilfully brought all this miſery upon themſelves.* For (and their hearts will tell them of it) Chriſt offered himſelf to them from time to time, but they reſuſed to cloſe with him; he tendered pardon to them but they ſlighted it, (and who will pity the Traitor that dyes for his Treason, when his Prince offered him a pardon and he ſcorned to accept of it)? they might have been ſaved as well as others, would they but have hearkened to the *free, gracious, hearty, often repeated invitations* which in the Goſpel were made to them; how often would

*Matth. 23. 37. Chriſt **have gathered them as the Hen gathers her Chickens, but they would not;* and therefore now their Souls are loſt forever.

*Hoſ. 13. 9. O Sinner! **thy deſtruction is of thy ſelf;* and the conſideration of this will ſadly gnaw upon thy Conſcience forever; this is the *worm that never dyes.* The Jews when they had adjudged a Malefactor to dye, the Judge and the Witneſſes uſed to lay their hands upon him, and to ſay *thy blood be upon thy own head;* (in imitation of which the

*Matth. 27. 25. Murderers of our Saviour ſaid **His blood be on us and our children*): Thus Chriſt when he ſhall have paſſ'd the dreadful Sentence of eternal Death upon the impenitent and unbelieving, he'll ſay *Your blood be upon your own heads.*

Now is not here enough (if the Lord would pleaſe to ſet it home upon the Conſcience), to awaken and terrifie ſecure Chriſtleſs Sinners?

ners? You who are out of Christ pray believe me, *as sure as God is, and is a just and righteous God, as sure as his Word is true*, so sure are you (if you go out of the world before you have got into Christ) to be condemned forever. And will you not lay this to heart before it be too late? is it not high time for you to think of these things? will nothing awaken you but only the feeling of everlasting flames? will you not mind the damned state till you be in it? I tremble to think of that *distress* that you will be in at the Great day, though now you are quiet and unconcerned; **when your sins shall fly in your faces and accuse you, when the tremendous justice of God shall affright you, when if you look downwards there's an Hell ready to receive you, if upwards there's an angry Judge, if inwards there's the Worm of Conscience, if about you there's a World all in flames*: O what a time will this be? what would you then give to be in Christ? take heed I beseech you of an *after-wisdom*.

Secondly, I would exhort you *to make sure of this exemption from Condemnation, to labour to be in the number of those to whom there is no Condemnation*: 'Tis infinite mercy that such a thing is attainable; surely he must be strangely besotted and utterly void of all sense of eternity, who doth not with the greatest care and diligence put in for a share in this happiness. *No Condemnation? Justification here and Salvation hereafter?* what can be so worthy of our utmost pains and endeavours as these! what pitiful trifles and very Nothings are all other things in comparison of these! 'Tis no great matter how things go at present, if the future everlasting state may be secured! O that all your thoughts, desires, pursuits, might be swallowed up in this! You dread such and such *Evils* here, alas! what are these to the *eternal Evils* which have been set before you? you are set upon the *worlds good*, and what is that to an *endless blessedness in the Vision and Fruition of God in Heaven*? think of *Hell* and nothing here will be *very evil*, and of *Heaven* and nothing here will be *very good*. Should you come to a condemned man, and talk to him of the *riches, honours, crowns and scepters* of this world, *Ah!* (saith he) *what's this to me?* I am a poor condemned man; can you tell me how I may get out of the *condemnation* that I lye under? then you'll say something which will suit my condition: Why (Sirs!) you trouble your selves about the getting of wealth, the greatning of your selves in the world, but you do not consider you are *condemned men*: such you were as you came into the world, **By the offence of one, judgment came upon all to Condemnation*; and there's a *worse Condemnation* for you when you shall go out of the world: O what have

**Indigne erant tibi angustia: hinc erunt accusantia peccata, tremenda justitia, subter patens horridum Chaos, desuper iratus Iudex, intus Vermis Conscientiae, foris ardens mundus. Ben. de Consc.*

USE 2.
To exhort all to make sure of exemption from Condemnation.

Rom. 5. 18.

you

you to do but to get out of this Condemnation? 'Tis to be feared that the greatest part of men (not out of any want of mercy in God, or from any thing to be charged upon God, but merely through their own sin and folly) will perish therein: you read of *the condemning of the world* 1 Cor. 11. 32. Now therefore what are you? or what do you do? that you may be exempted from the general misery. Certainly if you lye in the common State and live in the common Course, you must perish in the common Condemnation; think of it and make some timely provision against it. Your Judge deals very graciously with you, he warns you before hand, tells you how his terrible Sentence may be prevented, nay, he offers Life and Pardon to you if you will but accept of it; and after all this will you force him to condemn you? then 'twill be Condemnation with a witness. I would upon this Consideration be the more earnest with you in the present advice, because though this Condemnation will be sad enough to all, yet to you it will be superlatively sad: you living under the Gospel, where the way of Salvation is set before you, where tenders of Grace are made to you, if you be not wise and serious in securing the main, this will not only make your Condemnation more unavoidable, (*How shall we escape if we neglect so great Salvation?*) but also more intolerable: 'twill be Condemnation with an Accent or Emphasis to you, *This is the Condemnation, that light is come into the world, &c. The Scripture speaks of *greater damnation; 'twill be great damnation to Pagans and Infidels, but greater damnation to Christians. According to the different measures of that Gospel-light and Gospel-grace which men live under, so will the different measures of their future misery be (if they live and dye in impenitency and unbelief). O how will these aggravate your Condemnation! if there be one place in Hell hotter than another, that very place shall be yours, (whilst others shall *mitius ardere*). *Thou Capernaum, which art exalted unto heaven, &c. but I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for you.

*Heb. 2. 3.

*Joh. 3. 19.

*Matth. 23. 14.

*Matth. 12.

23, 24.

What persons
are to do, that
it may be No-
Condemnation.

You will ask me, What are we to do that it may be to us No-Condemnation? For answer to this several Directions might be given and much enlarg'd upon; but I will give you only five or six, and be but short upon them.

1 Dir.

First, Let sin be condemned in you, and by you. For thus the case stands, sin must either be condemned by you, or you for it; a condemnatory Sentence must pass either upon the Sin or upon the Sinner: and is it not better, it should pass upon the Sin rather than upon the Sinner? that

that it should dye rather than you should dye? O let not Sin live in you, nor do you live in it! for if it be so, it will be Condemnation. This *sin* is the *condemning* thing; had there been *No Sin* there had been *No Condemnation*; 'tis that and that only, which makes the Creature liable to eternal Death; **the wages of sin is death.* Did **Rom. 6. 23.* not the *Malefactor* break the Law, by stealing, murdering, &c. he would not be obnoxious to the Laws penalties; and so 'tis here. We violate Gods Law, upon that *violation* there is *guilt*, upon that *guilt* there is *obnoxiousness* to *punishment* and to a *Sentence of Death*. O take heed of sin! here lies the *evil* of it, it exposes to, and ends in eternal Condemnation; it pleases the Sinner for a **season*, and then **Heb. 11. 25.* entails *everlasting wrath* upon him. Was it not for this, a Life in sin would be a *fine Life*, (I must recall my self, a *Life in sin* a *fine Life*? no, was there no Hell hereafter, yet such a Life would be, and is a *base, sordid, cursed Life*); but Hell and Wrath and Condemnation and all follow upon it, and this spoils the pleasures and delights of a sinful Life. Who would not fear and shun Sin? a Child of God dreads it for the *Hell* that is in it; me thinks all should dread it for the *Hell* that is procured by it. Now therefore what's your *Course*? every mans *Sentence* shall be according to his *Course*; where 'tis an holy course, it shall be the Sentence of Life; where 'tis the opposite course, it shall be the Sentence of Death. Bring it down to your selves, do not you live in sin? may be you are not *Drunkards, Swearers, &c.* but is there not some other, some secret way of wickedness in which you walk? some bosom Lust hid and cherished? do you endeavour after *Universal Holiness*? these things must be enquired into, for the *No-Condemnation* depends upon them. Mistake me not, I do not say if *No Sin* then *No Condemnation*, (as if to be *Sinless* was the condition of, or way to the future blessedness, God forbid I should go so high! for then I should condemn every man in the World); but this I say, no *allowed sin*, no *reigning sin*, no *presumptuous sin*, no *course in sin*; and then 'tis *No-Condemnation*. That God who is *just* to *punish* for *known* and *presumptuous* sins, is *gracious* also to *pardon* sins of *infirmity*. So that upon the whole, as ever you desire to see the Face of God with comfort, to lift up your heads before your Judge at the Great day with joy, to be freed from the Sentence of Condemnation; I say, as ever you desire these blessed things, be *holy*, live a godly life, keep sin at a great distance, do not allow your selves in it, but rather condemn it that it may not condemn you. If any think that the *present* good of *sin* preponderates the *future evil* of *Condemnation*, or that

they may live in sin and yet relye upon Gods mercy, (as if he would not condemn them for it), I heartily beg of God that he will *convince* them of these *soul-destroying mistakes*, that they may not persist in them till Condemnation it self will be a sad *confutation* to them.

2 Dir.

Secondly, *Condemn your selves and God will not condemn you.* Self-condemnation prevents Gods Condemnation: There is a Self-condemnation which is *judicial* and *penal*, which pains and torments but yet doth no good, (such was that of *Cain* and *Judas*); O there is in some that *condemnation* from their own *Consciences*, which is but a *Prolepsis* to the condemnation of God at the great day! But then there is *gracious* and *penitential* self-condemnation, (such as that of *David* upon his numbring of the people, and also upon his commission of other sins): now this is that which I would urge upon you. Where the Sinner (upon the sense of the hainousness of sin)

*1 Cor. 11. 31.

condemns himself, God will not condemn him too. *If we would judge our selves, we should not be judged of the Lord: (and so here as

*Luk. 18. 14.

to Condemnation.) The *penitent self-judge* is safe; the *self-condemning *Publican* went away justified: when the Sinner justifies, God condemns, but when he condemns then God justifies. This signifies but little in the *Courts* of *Men*; let the criminal person *repent* and *judge himself* never so much, that's nothing, for all this the Law must be executed upon him; but this always carries it in the *Court* of *God*. O (saith God) there's a *Sinner*, but he is a *penitent Sinner*; he hath sinned but he is angry with himself for it, he arraigns and condemns himself for it, well, upon this I'll acquit him; he condemns below, and therefore I'll *absolve* above.

3 Dir.

Thirdly, *As you desire No-Condemnation, speedily get your peace made with God through Christ Jesus.* A pacified God is never a condemning God: First our Apostle saith, *Being justified by faith we have peace with God; and then he infers, *There is now no Condemnation, &c.* Your first work is to look after the atoning of God through the blood of Christ; if it be not reconciliation it will be Condemnation. Are God and you reconcil'd? is your peace made with him? you have a reprieve for some time, but have you sued out your pardon? is the breach (which sin hath made) healed and made up betwixt God and you? O (as Christ speaks) *Agree with thine adversary quickly whilst thou art in the way with him, lest at any time thy adversary deliver thee to the Judge, &c. this is a thing which admits of no procraftination.

*Rom. 5. 1.

*Math. 5. 25, 26.

4 Dir.

Fourthly, *Pray that it may be to you exemption from Condemnation.* You would have Others, your Selves, delivered from it, but

but are you often with God, and earnest with God about this matter? Of *all evils* deprecate this as the *greatest evil*; tell God, you are willing he should do any thing with you, *burn, cut, lance, modò in æternum parcat*, if he will *but save you from eternal misery*. This is the thing you should every day with the greatest ardency be begging of God; Ah Lord! *do with us what thou pleasest, but for thy mercy sake do not condemn us*. You are to pray daily that you may not **enter into temptation*, surely much more that you may not *enter into* **Luk. 22. 40.* *condemnation*. O be often upon your knees pleading with God, and saying, Lord! **what profit will there be in our blood? why should such* **Psal. 30. 9.* *souls be lost forever? what will follow upon our Condemnation, but cursing and blaspheming of thy sacred name? whereas if thou wilt pardon and save, we shall bless, adore and magnifie thy name forever*. If God give you an heart thus to pray for this mercy (the mercy of mercies), 'tis to be hop'd he will not with-hold it from you. 'Tis good to pray now whilst prayer will do you good; when the Sentence is once pass'd, it will then do you no good at all. Is it not much to be lamented, that there are *so few* who go to God to plead with him about the everlasting concerns of their immortal souls? many go from day to day, from week to week, nay from year to year without prayer; let it be Salvation or Damnation, 'tis all one to them: O this is dreadful! How seldom are the most of men at the throne of Grace, beseeching the Lord for Christ Jesus his sake to deliver them from wrath to come! what can be expected upon this, but that their final state will be very sad? the end of the *prayerless* cannot be good. Nay, I have too just occasion to go higher; there is a sort of persons amongst us, who (instead of humble, serious calling upon God to free them from condemnation) in their *hellish imprecations* they dare to call God to *damn them*: O prodigious, amazing, astonishing profaneness! I tremble to speak of it; but O that it was not too common in our ears! What? *do men defie God, and even bid him do his worst? is damnation a thing to be desired or wished for? do they know what they say? what if God should take them at their word, and do that in his greatest wrath which they seem to wish for with the greatest wickedness? O let such take heed lest God hear them in a dreadful manner! I hope I speak to none of these; you (I trust) have a dread of God and of the things of eternity upon your spirits; let exemption from Condemnation be the matter of your prayer: and do but joyn the right manner with the right matter, and this will secure your Souls forever. God never yet condemned a praying man: he that fears and prays, shall never feel what he fears and prays against.*

5 Dir.

Fifthly, *Make sure of Faith*, I mean *true*; *saving*, *justifying* Faith: where that is (yea but the least dram of it) there shall be no Condemnation. It secures from this, both as 'tis the Grace which unites to Christ, and also as 'tis the great condition of the Gospel upon which it promises life and salvation. Unbelief is the *damning Sin*, and Faith is the *saving Grace*. If thou be'st a sincere Believer, 'tis not only, thou shalt *not be condemned*, but thou shalt *most certainly be saved*: both are sure from the frequent, often repeated *declarations, attestations, promises* of the word: the whole Gospel-revelation centers in this.

*Gratia Dei speranda est & acceptanda ad normam & propositum misentis Dei, (neque enim convenit, ut qui condemnationis reus est, formulas Gratia præscribat ei à quo iuste potest condemnari), sed requiritur, ut præsriptum Gratia ab illo accipiat & grato animo amplectatur. (Musc. in præfat. ad Ep. ad Rom.)

God is as *gracious* to acquit, *justify*, *save* the Believer, as he is *righteous* to charge, *punish*, *condemn* the Unbeliever. He * may set down *what condition* (or conditions) he pleases, in order to the giving out of his grace; which when they are performed, he is engaged to make good what he promises upon them. O therefore get faith! for this is the *grand Gospel condition*; if you believe

not, the Gospel it self cannot save you; if you believe, the Law it self cannot condemn you.

6 Dir.

I do not enlarge upon these things, because that Direction which is proper to the Text, is this, *As you desire No-condemnation get into Christ: so as to be in Christ Jesus*. For they (and they only) are the persons who are out of the danger of Condemnation. The *Privilege* and the *Subject* are of the same extent and latitude; just so many as are in Christ are safe, and no more. If thou beest one of these, do not fear; if otherwise, do not flatter thy self with false, presumptuous, and ungrounded hopes. All that were not in the *Ark* perished in the *common Deluge*; all out of Christ are lost. When 'tis a Christ 'tis no Condemnation, when 'tis no Christ 'tis nothing but Condemnation. When the guilty pursued Malefactor had got into the *City of Refuge*, then he was secure: O thou poor awakened Sinner fly to Christ ('tis for the life of thy precious Soul), and get into Christ (the alone *City of Refuge* for the poor guilty Creature)! then Guilt may pursue thee, but it shall never hurt thee. And here I would admonish all to take up with nothing short of *Union* with Christ: You are members of the Church, but are you members of Christ? you are joyned to the Church upon Baptism, but are you joyned to Christ by a true and lively faith? here lies your security from Condemnation. The first Adam hath brought Guilt upon us (and consequently Death), how? we being *united* to him:

So

So the *second Adam* frees us from this and makes over righteousness to us, how? in the *same way* and upon the *same ground* (*viz*) we being *united* to him: without this, all that *Christ* is, hath done or suffered, will avail us nothing. (But I shall more fully insist upon this in that which will follow).

Thirdly I would speak to *those who are in Christ*, to excite them to be very thankful and highly to admire the *Grace of God*: What? No condemnation? not one condemnation? O the riches, the heights, breadths, depths, lengths of the love of God! How should such be even astonished because of this inexpressible mercy! They who deserve millions of condemnations, that yet there is not one condemnation belonging to them; they that have in them matter enough to condemn them over and over, that yet they shall never be condemned; how should God be admired by those to whom this blessedness belongs! Such as are not in this state, how should they be filled with *self-awakening thoughts*! such as are in this state, how should they be filled with *God-admiring thoughts*! O you that are in Christ, what will you think of this happiness when you shall see it accomplished? the truth is, as Sinners will never know, nor ever be suitably affected with their misery, till they feel it in Hell; so the Saints will never know, or be suitably affected with their happiness, till that day shall come wherein they shall be put into the possession of it in Heaven. When God shall pick and single you out of the common crowd, and shall say *I here acquit you before all the world from all your guilt*, I there pronounce you to be righteous persons, and I will by no means pass a condemnatory sentence upon you; (though I know what I might have done to you, and what I will do to others): I say, when it shall come to this, how will your Souls be drawn out (and if you had a thousand more Souls, how would they all be drawn out), in the adoring and magnifying of the *Grace of God*! But something should be done now whilst you are here, (though but in the hopes and expectation of this felicity). Where there is *no condemnation* there should be much thankfulness: How doth the Traitor admire the grace and clemency of his Prince, who sends him a pardon when he expected his tryal and sentence to dye?

And as you must be thankful to God the *Father*, so (in special) to *Jesus Christ*: 'tis he **who hath saved you from wrath to come*; 'tis **1 Thes. 1. 10.* he who was willing to be condemned himself, that he might free you from condemnation; judgment passed upon him [**he was taken from prison and from judgment*] that it might not pass upon you; he was **made a curse that he might deliver you from the curse*: when *Adam* **Gal. 3. 13.* had

USE 3.
Believers are to
admire God for
exemption from
Condemnation.

*Rom. 5. 18.

had entail'd guilt and wrath upon you, Christ came and cut off this sad entail, and procur'd justification for you. **As by the offence of one, judgment came upon all to condemnation; even so by the righteousness of one, the free gift came upon all to justification of life.* 'Tis upon Union with him that there is no condemnation to you; O let your whole Soul go out in thankfulness to Christ! he as your Surety paid your debt, else you had been arrested and thrown into prison forever: in him there was nothing to deserve condemnation, and yet he was willing to be condemn'd; in you there is very much to deserve condemnation, and yet you shall never be condemn'd; here's the *admirable, boundless, infinite love of Christ!*

USE 4
Comfort to all
in Christ.

Lastly, *The main tendency and drift of this Truth is Comfort to all Believers:* and what a full breast of Consolation is here for such as are in Christ! *No condemnation to them?* this no condemnation is the ground of all Consolation: what a word is here for Faith and Hope!

**Ut frustra sibi blanditur homo carnalis. si de emendanda vitâ nihil sollicitus, hujus gratiæ prætextu impunitatem sibi promittat: Ita habent trepidæ piorum conscientiæ invictum propugnaculum, quod dum in Christo manent, sciunt se esse extra omne damnationis periculum.* (Calv. in loc.)

O magne spei verbum (as he crys out)! what a **mighty support* is here for poor doubting and dejected Souls! The great thing that such are afraid of, is Condemnation; but here's that which secures them from it: the assertion is very express and full, and 'tis grounded too upon a sure foundation, *there is now no Condemnation to them who are in Christ Jesus.* O you that are in Christ, as your *thankfulness* should be high, so your joy should be high also! and what will raise your joy if this will not? Pray imrove it upon all

occasions and be chearful. Set this against all the *present evils* you meet with: God *afflicts* you, but he will not condemn you; why should you be troubled? affliction becomes very tolerable upon No-condemnation; what though it be *sickness, pain, loss of Relations, a low estate*, so long as the soul is safe and the *main state* secured? there may be **fiery tryals* here, but there's no **unquenchable fire* to burn in hereafter; O there's comfort. *What are the comforts of this world if we shall be kept out of Heaven, and what are the crosses of this world if we shall be kept out of Hell?* Take the wicked, there's condemnation at the bottom of all their good; take the Saints, there's Salvation at the bottom of all their evil. Again, *men condemn* you; ah but God will not condemn you: this is but **mans day* (where you may have the worst of it), but *Gods day* is coming and then all will go on your side. O let it be a very little thing to you to be *judged of man*, so long as God doth and will acquit. You have Sin in you (too much God knows), yet 'tis *no condemnation*; and if sin it

*1 Pet. 4. 12.

*Mark 9. 43.

*1 Cor. 4. 3.

it self (it being pardoned and **washed away by the blood of Christ*), **Rev. 1. 5.* if this (I say) shall not condemn you, what then shall? After Pauls sad complaints of sin, yet he here says *there's no condemnation*: Condemn *your selves* for sin you do, (and so you should do, provided this self-condemnation flow from *Repentance*, not from *Unbelief*), but the great God (by whose judicial Sentence your everlasting state shall be ordered) will not condemn you for it. 'Twill be so far

from this, that (as some **Divines* hold) the sins of Believers shall not be so much as *mentioned at the great day*. The Law is a condemning thing; 'tis so indeed (in it self), but 'tis not so to you who are in Christ. You must *dye and be judge*l; but welcome death, welcome judgment so long as there is *no condemnation*; why should you be afraid of these which will only let you see the accomplishment of what is here affirmed? This is the happiness of you who are in Christ, will you act faith upon it and take the comfort of it? I would have you *live* and *dye* with this *Cordial* always by you, *there is therefore now no condemnation, &c.* And let me add, 'tis not only your *priviledge* but your *duty* to rejoyce because of this; 'tis not only you *may*, but you *ought* to be cheerful: you cannot be otherwise, unless you either *distrust* or *disparage* what is here spoken of. The *Sinner* hath no reason to be *jocund* and *merry*, for he is liable every moment to *Condemnation*; the *Saint* hath no reason to be *dejected* and *pensive*, for he is out of all danger of *Condemnation*. The *Sinner* is *secure* as though there was *no Hell*, and the *Saint* is *sad* and *cast down* as though there was *no Heaven*: the good Lord *convince* the one, and *comfort* the other.

**Hinc fidelium peccata non produbunt in judicium. Quum enim in istac vitâ per sententiam justificationis testâ sunt & ablata, & ultimum illud judicium confirmatio erit & manifestatio ejusdem sententiæ, non esset consentaneum ut in lucem denuotum temporis proferantur. (Ames. Med. lib. 1. cap. 41.)*

I'lle close all with two words of advice: 1. *Get assurance in your own Souls, that there is to you No Condemnation.* 'Tis a sad thing to live under *peradventures* about this; *may be* God will *save*, and *may be* too God will *damn*: to hang in doubtfulness 'twixt Heaven and Hell, is a very uncomfortable state. Were you but clear in your *evidences* about this *Priviledge*, you could not but *rejoyce*. Now in order to this, do but *make sure* of your *Union* with Christ, and that will *assure* you of *No Condemnation*.

2. *Let this Happiness be a great incentive to Holiness*: 'Tis good to infer *Duty* from *Mercy*: Are you secured from *Condemnation*? *what manner of persons should you be!* How should you differ from others here, who shall so differ from others hereafter! Though *Sin* shall

shall not condemn you, yet do you condemn it. I'll end with an
allusion to that of our Saviour to the Woman taken in Adultery,
**Joh. 8. 10, 11. *Woman (saith Christ) where are those thine accusers? hath none*
condemned thee? she said No man, Lord And Jesus said unto her,
Neither do I condemn thee, go, and Sin no more.

ROM.⁷

45

R O M. 8. 1.

*There is therefore now no Condemnation
[to them which are in Christ Jesus] &c.*

C H A P. II.

Of the Saints Union with Christ.

The Subject of the Proposition next opened. What it is to be in Christ Jesus. The difference betwixt Christs being in Believers, and their being in Christ. Union with Christ a great Mystery. A threefold Union: The Union of Three Persons in one Nature, the Union of two Natures in one Person, the Union of Persons where Persons and Natures are distinct. This is Mystical, Legal, or Moral. Scripture Resemblances by which the Mystical Union is shadowed out. Its Properties: 'Tis a sublime, Real, Spiritual, Intimous, Total, Immediate, Indissoluble Union. Use 1. For Tryal whether we be in Christ. A double distinction concerning this. Union with Christ is either Material and Natural, or Spiritual and Supernatural: Either External and Visible, or Internal and Invisible. How it may be known whether we be really and savingly in Christ. Some Scriptures insisted upon for the Evidence of this. Use 2. To excite all to get into Christ. Use 3. Some Directions in order to it. Use 4. Several Duties pressed upon those who are in Christ. Use 5. Comfort to such in Eleven Particulars.

TWo things have been observed in these Words, the Privilege, and the Subjects of that Privilege: I have done with the First, and go on now to the Second. Here is no Condemnation, (a very high and glorious Privilege); who
G are

are the *Persons* to whom it belongs? Such as are in *Christ Jesus*. This I have hitherto but touch'd upon in the *General*; but am now to fall upon the more *particular* opening of it.

[*To them which are in Christ Jesus*]: Here are the two great *Names* or *Titles* of our blessed Lord, *Christ* with respect to God, *Jesus* with respect to us; he is Gods *Christ* and our *Jesus*, Gods *Anointed* and our *Saviour*. But I do not intend in the least to stay upon these *Titles*; I'll only speak to that one thing which here lies before me, (*viz.*) *being in Christ Jesus*.

*Τοις ἐν Χριστῷ
Ἰησοῦ.

To them [which are] in Christ Jesus: So we fill it up, but in the **Original* 'tis only to them in *Christ Jesus*. The Words are *descriptive*; the Apostle doth not design in them, to set down the *Meritorious Cause* of *Non-condemnation*, (no, not with respect to *Christ himself*); but only to describe the *Persons* who have an interest therein: for he doth not say, there is no *Condemnation because of Christ*, or *through Christ*, (though that be very true); but there is no *Condemnation to them who are in Christ*. I grant that something *argumentative* may be fetch'd out of them, but in their first and main scope, they are *descriptive*.

What it is to be
in Christ, o-
pened.

Qu. What is it to be in *Christ Jesus*?

Answ. 'Tis *generally opened by that *mystical Union* which is betwixt *Christ* and *Believers* through the *Spirit* and *Faith*: To be in *Christ*, 'tis to be *ingrafted*, *incorporated*, *mystically united* unto *Christ*. This *Union* in Scripture is set forth, sometimes by the *Saints being in Christ*, sometimes by *Christs being in them*: Sometimes (I say) by their *being in Christ*; So here in the *Text*, and so in several other places. 1 *Joh.* 5. 20. We are in him that is true, even in his Son *Jesus Christ*. 2 *Cor.* 5. 17. If any man be in *Christ* he is a new creature. 1 *Cor.* 1. 30. But of him are ye in *Christ Jesus*, &c. Then 'tis also set forth by *Christs being in them*; 2 *Cor.* 13. 5. Know ye not

that *Christ* is in you except you be *Reprobates*? *Col.* 1. 27. *Christ* in you, the hope of glory. *Rom.* 8. 10. And if *Christ* be in you, the body is dead because of sin, &c.

The difference
betwixt Saints
Being in Christ,
and Christs Be-
ing in them.

*Mount Pis-
gah, pag. 22.

Now I conceive these two *Expressions* do both point to one and the same thing, (*viz.* to the *Spiritual* and *Mystical Union* betwixt *Christ* and *Believers*): Yet possibly (as to some *Modes* and *Circumstances*), there may be some difference betwixt them: Which a *Reverend Person* in a late **Treatise* thus sets forth: "*Christ is in the*
"Believer,

"Believer, by his Spirit, 1 Joh. 4. 13. 1 Cor. 12. 13. the Believer
 "is in Christ, by Faith, Joh. 1. 12. Christ is in the Believer, by Inha-
 "bitation, Eph. 3. 17. the Believer is in Christ, by Implantation,
 "Joh. 15. 2. Rom. 6. 3. Christ is in the Believer, as the head is in
 "the body, Col. 1. 18. as the root is in the branches, Joh. 15. 5. Believers
 "are in Christ, as the members are in the head, Eph. 1. 23. as the
 "branches are in the root, Joh. 15. 7. Christ in the Believer, im-
 "plyeth Life and Influence from Christ, Col. 3. 4. 1 Pet. 2. 5. the
 "Believer in Christ, implieth communion and fellowship with Christ,
 "1 Cor. 1. 30. When Christ is said to be in the Believer, we are
 "to understand it in reference to Sanctification; when the Believer
 "is said to be in Christ, it is in Order to Justification.

Further, this Union in Scripture is set forth, sometimes by the
 Saints abiding in Christ, and Christs abiding in them: Joh. 15. 4.
 Abide in me, and I in you. 1 Joh. 3. 24. Hereby we know, that he
 abideth in us, &c. Sometimes, by their dwelling in Christ, and
 Christs dwelling in them: 1 Joh. 4. 13. Hereby know we, that we
 dwell in him, and he in us, because he hath given us of his Spirit.
 Joh. 6. 56. He that eateth my flesh and drinketh my blood, dwelleth in
 me, and I in him. Eph. 3. 17. That Christ may dwell in your hearts
 by Faith. Sometimes by Christs living in them, Gal 2. 20. &c Yet
 not I, but Christ liveth in me. Sometimes by that Oneness that is
 betwixt Christ and them, Joh. 17. 21, 22. And some make that
 [ἀνακεφαλαιώσας], that gathering together in one all things in Christ
 Eph. 1. 10. to point to this Union. I dispute not about that, but
 certainly this is that which is here held forth, when the Apostle saith
 there is no Condemnation to them which are in Christ Jesus.

It being so, my business then will be (as God shall assist), to
 discourse of that admirable and glorious Union which is betwixt
 Christ and Believers. 'Tis a very high, and noble, and excellent Ar-
 gument; O that I may (in some measure) reach the greatness, spi-
 ritualness, and glory of it! I will not at all insist upon the proving
 of the Thing, viz. that some persons are in Christ, or that there is
 this blessed Union twixt Christ and Saints; for the Scriptures fore-
 mentioned sufficiently prove it, and I do not meet with any who
 deny it. Though there are some different Notions about it, and some
 different Explications of it, yet all grant there is such a thing: So
 that my only work will be, first to open and then to apply it.

And indeed there's great need of the former, because this Union which
 is a very profound and abstruse point; 'tis a mystery (a very great
 mystery), a truth which lyes very deep, and is not easily to be un-

derstood. All believe it, but few understand it; all grant the *quod sit*, but for the *quid sit* how much are the most knowing persons in the dark about it! The Apostle speaking of it calls it a *great mystery*, Eph. 5. 22. and Col. 1. 27. he sets it forth by the riches of the glory of this mystery (what's that? why) *Christ in you the hope of glory*. Indeed 'tis such a mystery, as that we shall never fully understand it till we come to Heaven, (where all mysteries shall be unfolded, and particularly this of the mystical Union). Joh. 14. 20. At [that day] ye shall know that I am in my Father, and you in me, and I in you: that day refers either to the time when the Spirit should be given, (which is promised v. 16, 17), or to the glorified state (spoken of v. 19): upon the effusion of the Spirit men may come to know something of this Union, but it will never be fully understood by them, till they be in Glory. In the opening of it (so far as the present state and the height of the mystery will admit of), I must look into the Word, and keep to that, and fetch all from that; for 'tis Revelation and not Reason which here must give us Light. The Word having reveal'd it, Reason may be useful (as an Handmaid) to shadow it out by such and such Resemblances, (thereby to help us the better to conceive of it); but that which must be our first and main Guide about it, is Scripture Revelation.

Now the Scripture speaks of a threefold Union:

Of the Union
of the Three
Persons, of the
same Natures
in Christ, and
of the Mysti-
cal Union.

*The Union
betwixt the
Three Persons
&c. the know-
ledge of this, is
not, may not
be attain-
ed unto by the
Light of Na-
ture; No ex-
ample can illu-
strate, no Rea-
son (Angelical or humane) can comprehend the hidden excellency of this glorious Mystery: But it is discovered to us by a divine Revelation in the written Word, and our Faith must receive, and our Piety admire, what our Reason cannot comprehend. (Cheynel of the Divine Trin-Unity, ch. 4. p. 19). Vide squam. p. 1. Qu. 39. Art. 1 & 2. Lombard. Lib. 1. Dist. 2 & 3.

1. There is the Union of three Persons in one Nature.
2. There is the Union of two Natures in one Person.
3. There is the Union of Persons, where yet Persons and Natures are distinct.

1. There is the Union of three Persons in one Nature. This is in the Trin-Unity, where you have three Persons united in the Godhead, the Trinity in Unity and the Unity in Trinity; One in Three (in respect of Nature and Essence), and Three in One (in respect of Personality). This is that ineffable, incomprehensible Union, which is between the Father, Son, and Holy Ghost, in the same common Nature of the Godhead. Of which the Apostle speaks 1 Joh. 5. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. Here are Three, and yet One; Three as to their distinct Personal Subsistences, and yet One as to their common Nature. This a Mystery to be adored, not to be fathomed; a *Mystery much too deep for the Plummets of Reason to reach; (you) (Angelical or humane) can comprehend the hidden excellency of this glorious Mystery: But it is discovered to us by a divine Revelation in the written Word, and our Faith must receive, and our Piety admire, what our Reason cannot comprehend. (Cheynel of the Divine Trin-Unity, ch. 4. p. 19). Vide squam. p. 1. Qu. 39. Art. 1 & 2. Lombard. Lib. 1. Dist. 2 & 3.

reach; he that by Reason would go about to grasp it, is as foolish as he that would attempt to put the Ocean into a bucket, or to grasp the Universe in the hollow of his hand.

2. There is the *Union of two Natures in one Person*: This is that which we commonly call the *Hypostatical Union*, or the Union of the two *Natures* in Christ (his *Godhead* and his *Manhood*), both making up but *one Person*. You may thus conceive of it; "'Tis the substantial, supernatural conjunction of the two *Natures* in Christ, the Divine assuming the Humane, and giving it a subsistence in its self, so that both make but one Person; and yet so, as that the being and properties of both *Natures* are preserved intire. As to this *twofold Union*, I am not at present concern'd to speak to them; when I shall come to the *third Verse*, I shall have occasion there to speak to the latter.

3. There is the *Union of Persons, where yet Persons and Natures are distinct*: and this is the *Mystical Union*, that which is betwixt Christ and Believers; (this I am only now to speak to). Concerning which (that you may not mistake the Nature of it), you must know, here is *Union* but no *transmutation*, *confusion*, or *commixtion*; here is the union of *persons* but not *personal union*. The *Mystical Union* open'd.

1. Here is union but no *transmutation*, *confusion*, or *commixtion*, (I'll put them together for brevity sake). Believers are united to Christ, but yet not so as that they are *changed* or *transformed* into the very *essence* or *being* of Christ, (so as to be *Christed* with Christ, as some too boldly speak); or that he is *changed* or *transformed* into the *essence* and *being* of Believers: no, you must not entertain a thought of any such thing. Christ is *Christ still*, and Believers are but *Creatures still* (notwithstanding this Union); though they be *really* and *nearly* united, yet both keep their *Natures distinct*, and are the *same* after the Union that they were before it. As it is in the *Persons* in the *Sacred Trinity*, (a) there is *Union* but no *confusion*; they are *Essentially* one, yet they have their *personal Properties* and *distinct Subsistences*: And as it is in the two *Natures* of Christ, they are under a *near Union*, (they make but *one Person*), yet for all this they are (b) *distinct*; the *Godhead* is not turned into the *Manhood*, nor the *Manhood* into the *Godhead*; they are united but not *con-*

(a) Ἐνὺντες, ὡς ἐστὶν αὐτὸ θεῖον, ἀλλ' ὡς τὸ ἄρροιστον τῶν ἀλλήλων, καὶ ἐν ἀλήθειαις περὶ αὐτῶν ἔχοντες διὰ τὴν συνωλοισίαν καὶ συμφύσιν.

(b) Οὐδαμῶς δ' ἢ φέρεται διαφοράς ἀναμενῆς διὰ τὸ ἓν ὄν, συζωμένους δὲ μάλλον δ' ἰδιότητι ἡ κατέρας φύσεως, καὶ ἐς ἓν πρόσωπον, καὶ μίαν ὑπόστασιν σωτηρευόμενοι.

(Synod. Calced)

founded or converted, for both of them (even after this Union) do still retain their **essential properties* without confusion or conversion: So 'tis in the Union of Believers with Christ, (for thus far we may make use of the two former Unions to open the Mystical Union by, they all agree in *This*, though in other things they differ). You may take a lower resemblance of it (if you please); In Man there is a near Union between *Soul* and *Body*, and these two united make

*Vide Nemes.
de Nat. Hom.
p. 97. Ὁν δὲ
ἀσύνυτον
μὴν, &c.

up the man; *yet upon the *union* the Soul is not turned into the nature of the Body, nor the Body into the nature of the Soul; they are not confounded though united, they yet retain their essence and properties distinct; the Soul is the Soul still, and the Body is the Body still: So it is in the Union between *Christ* and *Believers*.

2. Here is the *Union of persons*, but not *personal union*. And here lies the difference between the *Mystical Union* and the *Hypostatical Union*: The *Hypostatical Union* is *Personal*, but not of *Persons*; the reason is, because in Christ there are *two Natures* but there is but *one Person*: there is *this Nature* and *that Nature* in Christ, but not *this Person* and *that Person* in Christ (as *Nestorius* held); there is in Christ *ἀνὸ καὶ ἀνὸ* but not *ἀλλ' καὶ ἀλλ'*, *aliud & aliud* but not *alius & alius* (as the Learned express it). Christ did not assume the **Person* of man but the *Nature* of man into his *Person*, *Non assumpsit Hominem Personam sed Hominem in Personam*. But now in the *Mystical Union* 'tis otherwise; there 'tis the *Union of Persons* but not *Personal Union*; this I'll endeavour to clear as well as I can.

*Vide Lombard. Lib. 3.
Dist. 5.

In the *Mystical Union* there is the *Union of Persons*; the *Person* of Christ is united to the *Person* of the Believer, and the *Person* of the Believer is united to the *Person* of Christ: For *Faith* being the

*Joh. 1. 12. Faith is a receiving of Christ himself, we cannot receive the benefits that come by him without receiving of himself: as in Marriage the Consent is, *I take thee*, not *I take thine*, &c. Vines on the Sacram. p. 120.

*Nostra & ipsius conjunctio non miscet Personas, nec confundit substantias; sed affectus consociat, & confederat voluntates. (Cypri.)

uniting grace, and this faith receiving the *Person* of Christ, *To as many as received [him], &c. it must also unite to the *Person* of Christ. In the *Marriage-Union* 'tis person joyned to person, and so 'tis in the *Mystical Union* also. How is a Believer said to be *in Christ*? it cannot so properly be said, that he is *in the graces*, or *in the comforts*, or in the *gifts* of Christ; but the meaning is, he is in the *Person* of Christ; so that this is an *Union of Persons*. For (further), *this Union* doth not lye only in some *moral* or *spiritual acts*, *qualities*, or *gracious indowments*, (as oneness of will, or oneness of disposition, &c.) but it lies in the *Oneness* of *Persons*. And therefore *Cyprian's explication of *this Union* with Christ is not full enough;

Our

Our Union (saith he) *with Christ does not mingle Persons nor confound Substances* (so far very true), *but it unites affections and wills*; (if he meant that this was *all*, then 'tis conceived he came short): there is more in it than so, for there is besides this uniting of the *Affections and Will*, the uniting (though not the *mingling*) of *Persons*. The *Father, Son, and Spirit* are *one*, not only in respect of *Consent* (as some most falsely tell us); but also in respect of *Nature and Essence*: Now far be it from me to say, that Christ and the Saints are *one* in *this sense*; yet withall I say, even between them there is an *higher Union*, than barely that of *oneness of affection and will*. (I say no more than what *Others who write upon this Argument generally say).

*Vide Zanch. in Cap. 5. ad Eph. p. 245.

Polan. Synt. Theol. Lib. 6. cap. 35. p. 454. Hujus Unionis interventu fit, ut tum Beneficiorum Christi tum Substantiæ ipsius fiamus participes, quia beneficia omnia & vis illa vivifica quæ animas nostras sustentat in vitam æternam, non possunt à Corpore & Sanguine Christi cui inhaerent, adeoque ab ipso Christo divelli. Tractat. Inst. Theol. Lib. 2. p. 189. Bucan. L. C. 48. p. 818, 819. 'Tis not an Union of Christ with a Believer in Accidents only, as in Opinion, Affection, in Consent of Mind and Heart, or in likeness of Disposition and Conversation; but it is an Union of Substances, Essences, Persons; As Mr. Perkins saith, the Person of him that believeth is united to the Person of Christ. Reyn. Præc. p. 49.

But (that you may not go too high) I add, this *Union is not Personal*; 'tis but *Myistical* not *Personal*. For then, Christ and the Believer would properly and physically make but *one person*; and then, it would be so many *Believers*, so many *Christs*; and then, the Believer would have *no subsistence* but in Christ, (as the Humane Nature of Christ hath *no subsistence* but what it hath in the Godhead); and then, he would *merit* in what he did, (as Christ *quæ Man* did by virtue of the *Personal Union*). Therefore we must conclude, that though here is an *Union of Persons*, (the Person of Christ in a myistical way being united to the person of Believers), yet here is not any *Personal Union*, (they both, notwithstanding this, remaining *several and distinct* Persons). These things may seem (as indeed they are) abstruse and dark to you, I'll come to that which will be somewhat more plain and easie.

For the further *Explication* of this *Great Mystery*, there are *Three Things* which I'll speak to:

1. I'll endeavour to open the *several Kinds or Branches* of that *Union*, which is betwixt Christ and Believers.
2. I'll give you those *Scriptural Resemblances*, by which 'tis shadowed and set forth.
3. I'll give you the *several Properties* of it.

U. { Mystical.
 m- { Legal.
 on { Moral.

1. First; Let me open the several Kinds or Branches of this Union; 'Tis Threefold, *Mystical, Legal, and Moral*: A Believer is united to Christ three ways, *Mystically, Legally, Morally*. Take any of these singly, and they will not be enough comprehensive; but take them jointly, so there's all in them.

Of the Mystical Union.

*Vide Bodium in Ephes. 5. 28. p. 786. more fully describing of it.

1. First there's the *Mystical Union*, (so we usually call it): Which may be thus *describ'd, 'Tis that supernatural, spiritual, intimous Oneness and Conjunction, which is betwixt the Person of Christ and the Persons of Believers, through the Bond of the Spirit and Faith; upon which there follows mutual and reciprocal Communion each with the other. If this Description be taken in pieces, it contains in it the most considerable things to be known about the *Mystical Union*. For

1. Here is the proper General Nature of it, (viz.) *Oneness and Conjunction*: Christ and Saints are united, how? why, in respect of that Oneness and Conjunction that is betwixt them. This the Scripture-Expressions do mainly refer to, and clearly hold forth. They are said to be in Christ, and Christ in them; they are said to dwell in Christ, and Christ in them; to abide in Christ, and Christ in them; to be one with Christ, as he is one with the Father; (the several Scriptures which speak to these things have been already cited): They are further said, to be (a) joyned to the Lord, and to be one Spirit; to be (b) one flesh; Christ (c) lives in them; he is the (d) Head, they the Members; he the (e) Root, they the Branches; he the (f) Foundation, they the Building; he the (g) Husband, they the Wife. All these expressions (I say), point to that Oneness and Conjunction which is betwixt Christ and Believers, in which the General Nature of the *Mystical Union* doth consist.

(a) 1 Cor. 6. 17.
 (b) Eph. 5. 31.
 (c) Gal. 2. 20.
 (d) Eph. 1. 22.
 (e) Joh. 15. 5.
 (f) 1 Cor. 3. 9, 11.
 (g) Eph. 5. 28. &c.

2. Here's the Qualities or Properties of this Union: 'tis a supernatural, spiritual, intimous Union; (to which I shall speak by and by).

3. Here's the Subjects of this Union, Christ and Believers: And that too is set down with this modification, the Oneness and Conjunction is betwixt the Person of Christ, and the Persons of Believers: (of which before).

4. Here's the Media or Vincula Unionis, the Means or Bonds of this Union, the Spirit and Faith.

5. Here is also the Effect or Consequent upon this Union; namely, mutual and reciprocal Communion each with the other: (This will be opened in what will follow.

Only (at present) let me open the fourth Head, the Means and Bonds

Bonds of the Mystical Union. In all Unions there is something which binds and knits Thing and Thing, Person and Person together; what is it then which binds, knits, conjoyns Christ to Believers and Believers to Christ? I answer, 'tis the Spirit and Faith: The Spirit unites Christ to us, and Faith unites us to Christ. First, the Spirit is the bond of this Union on Christs part; for by this he takes possession of Believers, *dwells in them, lays hold of them, apprehends them (as the word is *Phil.* 3. 12): In *Tertullians Dialogue, *Spiritus nos Christo confubulat*, the Spirit doth joyn and button Believers to Christ. And then Faith is the bond or ligament on our part; *Eph.* 3. 17. *That Christ may dwell in your hearts* (how)? by Faith. Christ lays hold on us by the Spirit, and we lay hold on him by Faith; he comes to us by the Spirit, and we go to him by Faith. The Spirit of God does not only discover and make out the Union of the Soul with Christ, (Hereby we know, that he abides in us, by the Spirit which he hath given us, *1 Joh.* 3. 24); but he works, promotes, and brings it about. As 'tis in that Union which is amongst the Saints themselves, *by one Spirit they are all baptized into one body; So 'tis in the Union which is betwixt Christ and them, by this One Spirit they are all made one with Christ. Therefore (saith the Apostle) *If any man have not the Spirit of Christ, he is none of his: he means, he hath neither interest in him, nor union with him. And then there is Faith which unites on our part; for that is the uniting Grace, the Sinew or Ligament which knits and binds the Soul to Christ; that by which the Soul clasps and clings about Christ. By faith we apply our selves to Christ, and Christ to our selves; and that application is the ground of union. So also by Faith we *receive Christ, upon which receiving of him we are united to him and made one with him. The spiritual ingrafting too is by this, (as you may see *Rom.* 11. 19, 20): and this is our eating Christs flesh and drinking Christs blood, upon which he dwells in us; *Joh.* 6. 56. Thus the Union is brought about both on Christs part and on the Believers part; and this is the Mystical Union.

Secondly, There is the Legal or Law-Union betwixt Christ and Believers. The ground of this Union is Christs *Suretyship; he as the Saints *ὑποστάς*, Surety, struck hands with God (as the word imports), put himself into their stead, took their debt upon himself, and bound himself (upon their account) to make satisfaction to God: Now from this act of Christ there results that Law-Union which I am upon. Saints (as 'tis said by some) are united to Christ three ways, Spiritu, Carne, & Vadimonio; as they are partakers of his

*Christ lives in us not by local presence, but by the special supernatural operation of his Spirit. *Perkins* upon *Gal.* 2. 20. p. 216. *De Trinit. & de Pœnit.

*1 Cor. 12. 13;

*Rom. 8. 9.

*Joh. 1. 12.

Of the Law-Union.

*Heb. 7. 22.

*Philem. 18.
19.

Spirit, as he hath assumed their *Nature*, and as he hath engaged for them as there *Sponsor* or *Surety*. You know in *Law* the *Debtor* and the *Surety* are but *one Person*; the *Law* looks upon them as *One* and makes no difference betwixt them: and therefore both are equally liable to the debt; and if the *One* pay it 'tis (in the eye of the *Law*) as much as if the *Other* had paid it. So 'tis with *Christ* and us; he is our *Surety*, for he took our debt upon himself, engaged to pay whatever we owed (as **Paul* once did to *Philemon* for his *Onesimus*), entered into bond (though not with us, yet) for us: Upon this, *Christ* and we are but *One Person* before God; and accordingly he deals with us. For he makes over our *Sins* to *Christ*, and also *Christ's* righteousness and satisfaction to us, he now (in a legal notion) looking upon both but as *One person*. And this Consideration is of great use (and so accordingly 'tis improved by the *Orthodox* against *Socinians*), to clear up and confirm those great Truths which concern *Christ's* Sufferings, and the *Believers* benefit thereby. For if it be ask'd, How could *Christ*, he being a *Person* perfectly innocent, suffer (in a penal manner) as he did? he being altogether guiltless in himself, how could the *Father* (with justice) fall upon him as though he had been guilty? Or grant that he did thus suffer, yet how can any good by his suffering redound to others? I say, if any shall raise such Questions the Answer is ready, That *Christ* and *Believers* in *Law* are but *one Person*; he having submitted to be their *Surety*, in a voluntary substitution of himself in their stead and susception of their Guilt: whereupon it came to pass that their Guilt was imputed to him, (upon which the *Father* might without the least impeachment of his justice severely fall upon him); and his righteousness, merit, satisfaction was imputed to them, (for that being performed by their *Surety*, 'tis theirs to all intents and purposes as if they had perform'd it in their own persons). Briefly, upon this *Law-Union* resulting from *Christ's* Suretyship, our *Sins* were very well imputable to him and his merits to us. This doth so exactly fall in with the common notion and case of *Suretyship* amongst Men, that I need not any further insist upon the illustration of it. The *Adversaries* therefore (who deny that *Christ* either did or could suffer in the *Sinners* stead, or that there is any imputation of his Merit to *Believers*), are so pinched with this, his being a *Surety*, that they oppose it to their utmost, wholly deny that too, and are feign to make good one denial with another. (But here I digress)!

Two things I shall add upon this Head, and then dismiss it.

1. That the Oneness of Person mixt *Christ* and the *Saints* (which hath

hath been affirmed of them more than once or twice, in the opening of the matter in hand), is not to be carried further *than that particular Sense and respect in which 'tis affirmed*. I mean this, They are not one Person in respect of Nature, Essence, or any personal Union; onely they are so in respect of that Mystical and Legal Oneness of Person that is betwixt them. And this latter Oneness is very well consistent with the different Natures of the Subjects united, though the former is not so.

2. That this Law-Union is only proper to Christ the Second Person. The mystical and the moral Union (in some sense) doth reach to the other Persons; for though the Saints proximately and immediately are united to Christ, yet the Union is not so terminated in him, but that through him they are united to the Father too. Therefore 'tis said Joh. 17. 21. *That they also may be one [in us]*; ('tis not one in Me singly, but one in Us conjunctly): And the Apostle saith 1 Thes. 1. 1, 2. *To the Church which is [in God the Father], and in the Lord Jesus Christ*: (the same you have 2 Thes. 1. 1). So *that Believers (in some respects) are in both, and united both to Father and Son: But as to the Law-union (arising from Suretyship and Vadimony), that is only proper to Christ, he of all the Persons being the alone Surety for Believers.

Thirdly, There is a Moral Union between Christ and Believers: 'Tis called Moral from the Bond or Ground of it, which is Love; and the word [Moral] is us'd, not as it stands in contradistinction to Spiritual but to Natural and Physical. I say, the Bond of this Union is Love, for Faith unites mystically and Love unites morally. Love is an uniting grace as well as Faith though it doth not unite in the same way: therefore 'tis said, *He that dwelleth in Love, dwelleth in God, and God in him*, 1 Joh. 4. 16. 'Tis all for union, and it produces union: take two persons who love each other, their mutual affection makes them to be One; there is a real Oneness between Friend and Friend. The Philosopher very well defined Friendship by One Soul in two Bodies, (*μία ψυχή εν δύο σώμασι*): A *Friend is but *ἑτερος αὐτός*, alteridem, another Self. Thus 'tis in that which is before us; there is a mutual, reciprocal, hearty Love between Christ and Believers, he loves them and they love him; and by vertue of this mutual Love there is a real and close Union betwixt them. The Husband and Wife are One, not meerly upon the Marriage-Covenant and external Relation, but also (and chiefly) upon that Love and Affection that is betwixt them: So it is 'twixt Christ and Saints. *Some therefore open this being in Christ Jesus

*Of the Saints Union with the Father as well as with the Son, see Burg. upon Joh. 17. p. 586. Newton upon Joh. p. 450. Of the Moral Union.

*Aristot. Ethic. l. 9. c. 3. 9.

*Qui scilicet dilecti à Christo vicissim Christum amant: Hoc enim est in Christo esse, non tantum Christo amari, sed & Christum amare.

Corn. Mussus. — Qui Christo incorporati sunt puro & perfecto amore. Idem.

(or Oneness with him) by Love; in respect of this *Love* Believers are in *Christ*. And so I have opened that *threefold Union* which is between Christ and Believers. I have a little insisted upon the *two latter branches* of it, but 'tis the *first* (the *Mystical Union*) that I shall further mainly speak to; for the truth is, this is the *Union* which the Gospel principally sets before us.

Scripture-Resemblances by which the Mystical Union is set forth,

The Second Thing propounded, was to instance in those *several Scripture-Resemblances by which the Mystical Union is set forth*. These are very many: For this being a very high and *mysterious* thing, it hath pleased God to make use of *various Resemblances* for the better describing of it; that he might thereby make it to us *more credible and more intelligible*. And 'tis observable, how the Spirit of God summons in all *Unions* (*Natural, Relative, Artificial*), that he might by all of them more clearly and distinctly shadow out the *grand Union* betwixt Christ and Saints. Yet I must tell you, though those are very useful as to the *End* designed, and are very *high* (the *highest*) in *genere Unionis*; yet they all come short of the *Mystical Union* which they refer to: they may *illustrate* it but they cannot *reach or equalize* it. I will but briefly go over them, both because they are fully handled by Others, and also because that which is proper from them to the business in hand, may be dispatched in few words.

*See Dr. Cudworths Union of Christ and the Church shadowed.

The *First* is that of *Husband and Wife*: A very fit and full *Resemblance* (a **Type* say some) of the *Mystical Union*. Upon the *conjugal relation* there is a very near and close *conjunction*: If you please to look to its *first institution*, you will find a deep foundation of *Oneness* laid therein: *Gen. 2. 23, 24. This is now bone of my bone, and flesh of my flesh; therefore shall a man leave his father, and his mother, and shall cleave unto his wife, and they shall be one flesh.* Now Christ and Believers stand in this *Conjugal relation* each to the other: he is their *Husband*, they his *Sponse*; they are espoused to Christ their *Husband* *2 Cor. 11. 2. married to Christ* *Rom. 7. 4. betrothed to God and Christ* *Hos. 2. 19. their name is Hephzibah and Beulah* *Isa. 62. 4.* The *Marriage-Union* (in the very height of it) the Apostle brings down to Christ and Believers *Eph. 5. 28, 29, &c.* So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh: but nourisheth it, and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and his mother, and shall be joyned to his wife, and they two shall be one flesh. Well, what of all this? (he adds),

adds), *This is a great Mystery, but I speak concerning Christ and the Church*: As if the Apostle had said, do not misapprehend me, though I speak so much of the *Union* that is betwixt *Husband and Wife*, according to the *primitive Institution*, yet that is not the *main thing* which I drive at; I aim at an *higher Union* than that, namely at that *Spiritual Union* which is between *Christ and the Church*. The *Husband and the Wife* are *one*, *Christ and Believers* are *so much more*.

Another *Resemblance* is that of the *Head and Members*: In the *Body Natural* there is a *near and close Union* between these two; being fastened and joyned each to the other they make up *one and the same body*. Thus 'tis with *Christ and Believers* in the *Body Mystical*; he is the *Head*; they are the *several Members* belonging to that head; *Col. 1. 18. He is the Head of the body the Church: Eph. 1. 22. God gave him to be the head over all things to the Church, which is his body: 1 Cor. 12. 27. Now ye are the body of Christ, and members in particular: (So Rom. 12. 5).* As truly and as nearly as the head and the members, so truly and so nearly are *Christ and Believers* united also.

A *third Resemblance* is that of the *Root and Branches*: There is also union betwixt these; otherwise how should the *One convey juice, sap, nourishment, life, growth*, to the *Other*? So 'tis with *Christ and Believers*; he is the *Root*, they the *Branches*: *Joh. 15. 5. I am the vine, ye are the branches. You read of being planted and ingrafted into Christ; 'tis a Metaphor which the Spirit of God much delights in, in the setting forth of that which I am upon: See Rom 6. 5. and chap. 11. 17. &c. Also you read of being rooted in Christ, Col. 2. 7. There is a blessed Analogy or resemblance between Christ and Believers and the Root and the Branches, in point of Union; in point of Influence: The root is united to the branches and they to it; so is Christ to Believers and they to him: The root conveys life, and nourishment, and growth to the branches; so does Christ to Believers.*

Another *Resemblance* is the *Foundation and the Building*: Here is *Union* too; for in a *Building* all the *Stones and Timber* being joined and fastned together upon the *Foundation*, make but one *entire Structure*: So 'tis here. *Believers are Gods building, and Christ is the foundation in that building; Ye are Gods building 1 Cor. 3. 9. Other foundation can no man lay then that which is laid, which is Christ Jesus, 1 Cor. 3. 11. Therefore they are said to be built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone, Eph. 2. 20. As a man builds upon the foundation,*

dation and lays the strefs of the whole building upon that; so take the true Christian he *builds* upon Christ, all his Faith, Hope, Confidence is *built* upon this sure foundation, (as Christ is stiled *Isa* 28. 16. *Behold I lay in Zion a sure foundation*): Hence also they are said, *As lively stones to be built up a spiritual house, &c.* 1 *Pet.* 2. 5. Here's the Mystical Union under this resemblance also.

Take but One more, that of *Meat* or *Food*: That which a man feeds upon and digests, it is *incorporated* and *united* with himself; it's turned into his own substance and made a part of himself: The Believing Soul by Faith *feeds* upon Christ, *digests* him, and turns him (as it were) into his own substance; so that Christ becomes *one* with him and he *one* with Christ. *Joh.* 6. 55, 56. *My flesh is meat indeed, and my blood is drink indeed; he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* All this must be taken not in the literal but in the spiritual notion; the eating and drinking is *believing*, (so 'tis to be understood all along in that Chapter): Upon which believing the Union follows, [*he dwells in me, and I in him*].

Thus I have (with great brevity) given you those *Scripture-Resemblances* by which the *Mystical Union* is shadowed out: The handling of them in their utmost extent, is a Subject that would have admitted of great enlargement: but my business was but to speak to that *one thing* from them which suits with the work in hand. In some of the preceding Heads I was in the great deeps; but in this, I have been in the shallows: there the Elephant might swim, here the Lamb may wade; there things were not so dark but here they are as clear: therefore I shall not need to make any further stay upon them.

Seven Properties of the Mystical Union.

I come to the Third Head the Properties of this Union: I'll name these Seven:

First, 'Tis a sublime Union. And that

1. In respect of its Nature as considered in it self. Christ and a poor Creature made one? and so made One? O what an Union is this! We have many Unions in Nature, and some very considerable; but (alas!) they all come short, and are but poor, mean, low things in comparison of this. Next to the Union of the Three Persons in the Sacred Trinity, and the Hypostatical Union of the two Natures in Christ, the Mystical Union is the highest. Except but those which I have named, and all other Unions must vail to it.

2. 'Tis sublime in respect of its rise, Original, and production. The

The more *supernatural* a thing is the more *sublime* it is; now this Union is purely *supernatural*. What can Nature be imagin'd to do for the bringing about of such a thing as this? O surely 'tis all of the meer Grace of God! As 'tis not *Natural* for the *Matter* of it, so neither is it so for the *production* and *application* of it. 'Tis *supernatural* as to the *Thing*, and also as to the *Person* to whom it belongs.

3. 'Tis *sublime* in respect of the *high* and *glorious Priviledges*, *Effects*, and *Consequents* of it.

4. In respect of its *mysteriousness* and *difficulty* to be known. (Something I spoke to this at my first entrance upon this Subject). The *mystical* Union is a *mysterious* Union; so mysterious, that we had known *nothing* at all of it if God had not revealed it to us in the Word: And even now he hath revealed it, yet 'tis but very little that we do understand of it. That there is this Union, that's as clear as the light of the Sun, but *what* this Union is O that's a thing hidden and lock'd up from us. The Union of the *Body* and *Soul* in Man is a great mystery; there is even in that Union that which puzzles the greatest Philosophers; but the Union of Christ and the Believer, is a far greater mystery. That persons every way so distant, so divided, should yet be made *mystically One*, here's a mystery indeed! a mystery which no finite Understanding (Angelical or Humane) can comprehend.

Secondly, 'Tis a *real Union*: Not a notional, phantastick, or opinionative thing, something that is meerly matter of phancy and imagination, or something that dull and melancholly persons please themselves with the thoughts of: O 'tis not so, but 'tis a real thing and as great a reality as any whatsoever it be. You have very many *Scriptures* which speak to it, under great *variety* of *Expressions*, all of which with the greatest evidence and clearness do point to it, and cannot be otherwise understood; and yet will you doubt of it and look upon it as a meer phancy? As really as the *members* are united to the *head* and the *head* to *them*; the *Wife* to the *Husband* and the *Husband* to the *Wife*, the *branches* to the *root* and the *root* to the *branches*; so really are the *Saints* united to *Christ* and *Christ* to *them*: (for these several Unions do confirm as well as represent and open the *Mystical Union*). Nothing in Religion is real if this be not; take away this *Mystical Oneness* between Christ and the Soul, and take away all. Is not the Union 'twixt God the Father and God the Son a *real Union*? surely that will not be deny'd; if so, then this is real also, for *Job. 17. 22. The glory which thou gavest me I have*

have given them, that they may be one [even as we are one]. Observe it, 'tis one even as we are one; but how? not as to any equality but only as to verity; not as to the *modus* or *qualitas unionis* but only as to the *veritas unionis*. This [as] is often but a note of likeness not of sameness, (so *Matth. 5. 48. Be ye perfect, even as your Father which is in heaven is perfect*: So *1 Pet. 1. 15, 16*): 'tis so to be interpreted here: Believers are not one with Christ as he is one with the Father, in respect of the manner of the Union; but as to the truth and reality of it, so 'tis as verily, as truly one with Christ as Christ is one with the Father. 'Tis an *higher Union* 'twixt the Father and the Son, but 'tis as real an Union 'twixt Christ and Believers.

Thirdly, 'Tis a *spiritual Union*: Not a gross, fleshy, corporeal Union (you must not so conceive of it); but a divine, inward, spiritual Union. 'Tis the uniting of hearts and souls together in an imperceptible way: and the bonds of this Union are spiritual, (namely the Spirit in Christ and Faith in us; and the Union is to be judged by that which is the bond of it). The Husband and the Wife are **one flesh*, but he that is joyned to the Lord is **one Spirit*. I have set before you several external and material Resemblances of it; but the Union it self is internal, immaterial, and spiritual. When Christ had been speaking so much of it under the resemblance of eating and drinking, he adds (to prevent mistakes) **It is the Spirit that quickneth, the Flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life: (q. d.)* You must take me in a right sense; in all that I have said I do not intend any fleshy or corporeal eating (as some grossly imagine); I only mean spiritual eating and drinking by Faith: Neither (saith he) would I be thought to speak of any Union that is carnal and earthly, 'tis the heavenly and the spiritual Union onely which I delign in all that I have spoken.

Fourthly, 'Tis a near, intimos Union: The Persons here concern'd are not only truly and really, but nearly, closely, intimately united each to the other. The Union betwixt them is so near, that there is no Union (excepting what hath been excepted) to be compared with it; so near, that we know not how to conceive of it, much less how to express it; we may borrow some light here and there from the scattered Unions of Nature, but they all (in point of nearness) are vastly short of it. In the **Text* cited but now the Apostle tells us, *He that is joyned to the Lord is one Spirit*: where he opposes joyning to Christ to joyning to an Harlot, (*v. 16.*) Of which

*Eph. 5. 31.

*1 Cor. 6. 16,
17.

*Joh. 6. 63.

*1 Cor. 6. 17.

which he saith, *He that is joyned to an Harlot, is one body*; and though this be out of the *due course*, yet he carries it up to the *Marriage-Union*, for two (saith he) *shall be one flesh*. But he heightens the *Mystical Union* with Christ, *he that is joyned to the Lord, is one Spirit*. This is the *highest Scripture* which I know, for the describing of the *intimousness* of the *spiritual Union*: First the Apostle says *he that is joyned to the Lord*: In the Greek 'tis *κολλημενός*, he that is *glewed* to the Lord; 'tis the same word which is used *Eph. 5. 31*. *he shall be joyned* (or *glewed*, *προσκολληθήσεται*) *to his wife*: It speaks the *Firmness* and the *Nearness* of the Union. And then he says, *he that is thus joyned to the Lord is one Spirit*: what an Expression is this? what could be spoken higher? to be *one Spirit* is much more than to be *one Flesh*, inasmuch as the Union of *Spirits* is the *nearest Union* that is imaginable. The Apostle opposes the *spiritual conjunction* 'twixt Christ and Believers, to that *carnal conjunction* that is 'twixt person and person; *he that is joyned to an Harlot is one body and one Flesh*; but *he that is joyned to the Lord is one Spirit*. Saints are not only *Flesh of Christs Flesh*, and *Bone of his Bone* (by which phrase the *height* of the *Conjugal Union* is set forth, and by which the **Jews* us'd to express the *greatest nearness* in *consanguinity*); but (which is much higher) they are *one Spirit* with him. 'Tis not said, *they have one Spirit*, or that Believers are **spirited* as Christ was, or that they are *led, acted, animated* by the *same Spirit* that he was, (though I conceive that is the very thing intended in the expression): but the Apostle says (the better to set off the *intimousness* of the Union), Christ and they are *one Spirit*, which is as high as any thing that could be spoken. Again, Believers are so near to Christ that (in a sober sense) they may be said to be *a part* of him; yea, such a part of him that he (as *Head* and *Mediator*) would not be *complete* without them; for as he is so considered they are *his fulness*: *Eph. 1. 23*. *the fulness of him that filleth all in all*: ('tis spoken of the Church, the Body of Believers). Once more, the Union is *so near*, that they both have *one and the same Name*; Christs own Name and Title is given to them. *1 Cor. 12. 12*. *So also is Christ*: the Apostle means *Christ Mystical*, not *Christ Personal*. Compare *Jer. 23. 6*. *This is the name wherewith [he] shall be called, the Lord our righteousness*; with *Jer. 33. 16*. *This is the name wherewith [she] shall be called, the Lord our righteousness*: (which is spoken too of the Church). The *Wife* upon the *Marriage-Union* loses her *own* and is called by her *Husbands name*; and so 'tis here: *He* (that is Christ) shall be called *the Lord our righteousness*, and *She* (that is the Church) shall be called too *the Lord our righteousness*: here is *communication*

* Quæ loquendi Formula ex literis Veteris Testamenti videtur esse desumpta: Ita enim Fratres & cognati de se mutuo loqui solent, *Osmemum & Caro mea*. Pet. Mart. *Vide Grotium in loc.

*Ex quo fit, ut ipsemet quoque Christus usque adeo recte noster evadat, & nos vicissim illius, ut apud Patris Tribunal Christus & Ecclesia (non quidem hypostaticâ substantiarum unitione, sed quod ad istam communionem attinet mysticâ) velut unum & idem ὁμοῦς μένον, & unus Christus efficacissimè censeamur. *Bucan. L. Com. 4^a. p. 821.*

Fifthly, *'Tis a total Union*: I mean this, the *whole Person* of Christ is united to the *whole Person* of Believers, and the *whole Person* of Believers is united to the *whole Person* of Christ. Christ is not in this or that *single Nature* but in *both* his Natures, not in this or that *Office* but in *all* his Offices made one with them: And they too reciprocally are made one with him as to the *whole man*, not as to the *Soul* only but as to the *Body* also. The *Soul* indeed is the *principal Subject* of this Union, but the *Body* too hath its share in it; therefore the Apostle saith 1 Cor. 6. 15. *Know ye not that your bodies are the members of Christ?* As Christ in the assuming of the nature of man took not the *body* only, or the *soul* only, but *both*; and so united them to the Godhead; so 'tis in the Mystical Union, the *whole man* is knit to *whole Christ*. And (which puts marvellous sweetness into it) the *totality* of this Union (on Christs part) reaches to every *individual Believer* in the world; as the *whole Soul* is united to every part of the *Body*, so 'tis *whole Christ* to every *Believer*.

Sixthly, *'Tis an immediate Union*: Christ and the believing Soul they *touch each the other (if I may so express it, and the Word encourages me so to do): there is nothing that doth *intervene* or *interpose* between Christ and it. In other unions it is not so; there is union between the *head* and the *members* yet all the members do not touch the head; the Foot is at a great distance from the head though it be united to it; all the parts of the *building* are united to the *foundation* yet they are not all *contiguous* to it; there is *apposition* but no *contiguity*: But now the Union which I am upon is so *immediate*, that every Believer *touches* Christ (as it were) and lies close and near to him. Which yet is not to be taken of any **Physical* or *Local Contact* but only of that which is *Moral* and *Spiritual*; not of any *immedietas suppositi* but only of that *immedietas virtutis* or *unionis* which is through the *Spirit* and *Faith*.

Lastly, *'Tis an indissoluble Union*: The knot therein is tied so fast that it shall never be again untied or loosened. Christ and Believers are so firmly joyned together, that none shall ever be able to part them; all the powers of Hell with all their united strength shall

* See *Dixen* upon the *Acad. Colof* 2. 19. Per has commissuras Christus tangit nos, & nos tangimus Christum.

* *Omnis physicus contactus excludendus est. Zanch. in cap. 5. ad Eph. p. 242.*

shall never be able to disjoyn or separate one Soul from Christ. As

no **distance of place* doth hinder the Union, so no force or violence from Devils or men shall ever be able to dissolve the Union. And herein lies the peculiar, transcendent blessedness of this Union above all other Unions: They all may cease, be broken and come to nothing; the members may be separated from the head and the head from the members; the tender Husband may (and shall) be parted from the affectionate Wife; the building may be broken off from the foundation; the Soul may be divided from the Body: But the Mystical Union stands fast for-

ever, Christ and a gracious Soul can never be separated: God hath joyned them, and **what he hath joyned together* no man shall ever put asunder. There are two abiding things in the Saints, their *Unction* and their Union: Their *Unction* abides, But the anointing which ye have received of him, abideth in you: 1 Joh. 2. 27. and their Union abides, for it follows, and ye shall abide in him. Our Apostle makes his Challenge in the close of this Chapter, who shall separate us from the Love of Christ? he tells you none should ever be able to do it, (v. 38, 39): so who shall separate us as to our Union with Christ? none shall, none can. Possibly the influences of it for some time may be suspended, but yet the Union it self is not, nay cannot be dissolved. As it was in the Hypostatical Union, for a time there was a suspending of the comforting influences of the Divine Nature to the Humane, insomuch that our Saviour cried out, **My God, My God, why hast thou forsaken me?* yet for all this, the Union between the two Natures was not in the least abolished: So here in the Mystical Union; the sensible effects, comforts, benefits of which may sometimes be kept in and not appear; but yet the thing it self abides, and so shall abide firm and inviolable forever. 'Tis an inseparable, an insuperable Union: Yea, Death it self, though that be the bane of all other Unions, shall never reach this so as to put an end or period to it.

And thus I have finished the Heads necessary to be spoken to for the opening of this admirable and blessed Union: In the clearing of which, I have given you the Explication of the Subject of the Proposition, There is no Condemnation to them [who are in Christ Jesus]. I must not dismiss so excellent, so useful a Point without some practical improvement of it.

**Non obstat unioni huic intercapedo locorum, sive distantia Cœli & Terræ, quâ Christus (quâ homo), & fideles peregrè ab ipso versantes determinantur: Quia unio non est existentia corporis Christi intra corpora nostra, nec locali contactu, aut inclusione constat. Ailing. Explic. Catech. Part. 2. Qu 76. p. 266.*

**Mat. 19. 6.*

**Mat. 27. 46.*

USE I.
Of Examination
whether
we be in Christ.

And first, are they and they only the persons to whom there is *No Condemnation*, such as are in *Christ Jesus*? I would then put all of you upon the most serious Examination whether you be thus in *Christ Jesus*. Pray bring it down to your selves, and ask your selves one by one this question, *Am I in Christ*? some are so in him, am I one of them? what is this *Mystical Union* to me? It concerns you to be very inquisitive about this, because the *grand priviledge* in the *Text* depends upon it: You cannot safely apply *No Condemnation* if it be *No Union*. If you desire a *solid foundation* to build upon for exemption from *Condemnation*; you must make sure of *this Union*; the happiness and safety of your *future state* wholly depends upon your *present being in Christ*. O that you would be perswaded, with the greatest diligence, faithfulness, impartiality, to search and examine your selves about this! The Apostle is very smart upon it *2 Cor. 13 5*. *Examine your selves whether you be in the faith; prove you own selves; know you not your own selves, how that Jesus Christ is in you (and you in him) except you be reprobates? (and say I, except you be liable to eternal condemnation)?*

Two Distinctions concerning
Union with
Christ.

Now that I may help you in this great Enquiry (*viz.*) whether you have that very Union with Christ which will effectually secure you from this most dreadful Condemnation? I must first distinguish about it.

1. Union with Christ is either *Material and Natural* or *Spiritual and Supernatural*: There is a *Material or Natural Union* with Christ, consisting in *oneness* with him in respect of one of his *Natures*: For he having assumed the nature of man and *hypostatically* united it to the Godhead, upon this wherever the nature of man is there is Union or conjunction with him; (so far as the participation of one and the same Nature with him will go). The *Spiritual and Supernatural Union* is that which hath been opened, (*viz.*) that which is brought about by the Spirit and by Faith; upon which the Creature is not one with Christ merely in respect of his *Manhood*, but he is one with him in an *higher manner*, as being also (according to his measure) made a *partaker of his Divine Nature*; that is to say, as the Image of God is imprinted upon him, as the several Graces of the Spirit are wrought in him, as Christ and he are not only one *flesh* but also *one spirit*, both having the *same spirit* dwelling in them, and both being animated and acted by one and the same spirit.

*Nullus est
hominum cu-
jus Natura
non erat sus-
cepta in Chri-
sto. Prosp. resp.
ad cap. Gall.
c. 9. Of this
see Cyril l. 10.
c. 13. in Joh.
Dei Filius quia
suscepit huma-
nam Naturam
cum omnibus
hominibus
conjunctus est,
&c. sed ista
conjunctio ge-
neralis est, &
tantum (ut ita
dicam) juxta
materiam Per-
sonty.

Now to apply this *Distinction*! The first of these Unions is not sufficient to secure from *Condemnation* or to entitle to *Salvation*; for then (that being *common* and *general*) all men living should be saved and none should be condemned: Even the graceless and unregenerate

are

are men and have that *very nature* which Christ assumed; but is this enough for an everlasting state of happiness? Surely no! 'Tis true, even this *natural union* is very precious and the foundation of great joy and comfort to Believers. O for such to remember, that Christ hath *match'd* into their *family*, sits in Heaven in their nature, and is of the *same flesh and blood* with themselves; this (I say) must needs be very sweet. The Apostle speaks of it as a very great thing *Heb. 2. 11. He that sanctifieth and they that are sanctified are all of one.* This (εἰς ἓν) admits of various interpretations; I conceive this is the best, Christ and the Saints are all of *one* (that is) all of *one nature*, of *one and the same flesh and blood*; for it follows (*v. 14.*) *Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, &c.* and (*v. 16.*) *For verily he took not on him the nature of Angels, but he took on him the seed of Abraham:* I say, this *Union* is matter of great comfort to Believers; but for *Others*, who have nothing more, than that Christ is man, and hath assumed their flesh, and is as they are and they as he, what will this avail them? What is Christs taking *our flesh* if he doth not give us *his spirit*? what is it for him to be made like to us in our nature if we be not made like to him in his nature? Christ with the *humane Nature* is in Heaven, and yet thousands with the *humane Nature* are in Hell. O rest not in *meer manhood* though Christ be man! but get an *higher*, a *closer*, a more *special Union* with him; or else it will be condemnation for all that.

2. I distinguish Secondly, Union with Christ is either *External and Visible*, or *Internal and Invisible*. The *First* is common and general, yet not so common as the *Material and Natural Union* spoken of before; for all are *Men*, but all are not *Christians*: This lies in *Church-membership*, the participation of *Church-priviledges*, living under the *Word and Sacraments*, passing under the *Baptismal Seal*, making of some *external profession* of Religion, &c. The *Second* includes and supposes all this, but hath a great deal more in it; it notes *real insition and implantation* into Christ. This *Distinction* is evidently groundd upon that of our Saviour *Joh. 15. 2.* where he saith, *Every branch [in me] that beareth not fruit, he taketh away:* (here is the *external Union*, for here is a branch which bears no fruit, and yet it is in Christ, how? it must be understood in respect of *Church membership, external profession, &c.*) And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit: here's the *internal and special Union*, that which is (as was said) by real insition and implantation into Christ. Now the enquiry lies here, whether

whether you be so in Christ as to be *ingrafted* and *implanted* into him? the *Former* without *this* will signifie but very little. 'Tis indeed a great mercy to be a *member* of the *Visible Church*, but this (without a *close* and *special membership* with Christ) will not secure a mans everlasting state: if it be only *external conjunction* with Christ here, it may for all that be *eternal separation* from him hereafter. What is it for the *Branch* to be ty'd or fast'ned to the *Stock*, if it doth not *coalesce* and *incorporate* with the *Stock*? what is it for a man to be in Christs mystical Body, only as the *wooden leg* or *eye of glass* is in the natural body? (where there is *apposition* but no *coalition* or *union*). Certainly when *Paul* here tells us *There is no Condemnation to them who [are in Christ Jesus]*, he means *such a being* in him, as is more than what is *external* and

(a) Illi in Christo esse dicuntur hoc loco, non qui mediâtè tantum & secundum quid in Christo sunt, nempe, ratione Ecclesiæ ipsius quæ corpus Christi mysticum, &c. sed καὶ ἐξ ὧν intelliguntur veri Christiani, qui immediate in Christo sunt per Unionem mysticam cum ipsius personâ, fide & virtute Spiritus Sancti, &c. Gomar.

(b) — Τὸς τοῦ βαπτισμοῦ ἀξιοῦσι. Theophyl.

(c) Non loquitur Paulus de iis qui Sacramentum tantummodo Baptismi perceperunt, quos extrinsecus duntaxat unda alluit, non autem intus in animo Gratia expiavit; sed eos intelligit qui sunt in Christo Jesu, (h. e.) rem etiam Sacramenti adepti sunt. Justinian. in loc. Qui sunt in Christo Jesu, i. e. qui per Baptismum Christum induerunt eique per Fidem & dilectionem incorporati sunt, factique tanquam viva ejus membra, & tanquam palmites Christo ut viti insiti. Perer. Disp. 1. in Cap. 8. ad Rom. Qui sunt insiti per Baptismum, & in eo regenerati. Estius.

common, or (a) founded upon any such bottom. As particularly, such as is by *meer Baptism*, (I mean, when 'tis the participation of the *external sign* only, and there's nothing more). (b) They therefore who open the Words by this, are *too large* and general. Alas! Baptism (c) alone will not do it; there must be something more than the *external badge* and *livery* of Christianity, or else that will come short both of *Union* here and *No-Condemnation* hereafter. O how many are there who are baptiz'd, live in the Church, are visible members thereof, who yet are far from being *inwardly knit* to Christ, and therefore shall perish eternally! This is to be but on the *outside* of the *Ark*, which will not *save* from drow-

ning. 'Tis the *internal, special Union* which you must look after; whether you be in Christ so as to receive *life, growth, spiritual influences* from him, as the *branch* doth from the *root*: (Other Unions might be alluded to). 'Tis very true, that *Baptism* is an *ingrafting Ordinance* into Christ; therefore 'tis set forth by *being baptized into Jesus Christ* Rom. 6. 3. and Gal. 3. 27. you read *As many of you as have been baptized, have put on Christ*: and again 1 Cor. 12. 13. *By one spirit we are all baptized into one body*: But then it must be limited to *such and such subjects*, and as the *spirit accompanies it*, working therein

therein *Faith* and *Regeneration*. So that the matter comes to this, upon *Baptism* alone in the external reception of it you cannot be confident; but if you can find that you are also true Believers and regenerate persons, then you are *right* as to your *Union*, and *safe* as to *Non Condemnation*.

This twofold *Distinction* being premised and opened in the General, the main *Question* now lies thus before us, *How may a person know whether the Union in which he stands to Christ, be internal, special and saving, or whether it be only external, material and common?* 'Tis a *Question* of very high import; for answer to it I shall desire you

1. To fix your thoughts upon the double Bond of it.
2. To look into some trying *Scriptures* which lay down marks and characters about it.

First make your search after and by the Bonds of the *Mystical Union*, the *Spirit* and *Faith*. As

1. Enquire whether you have the *Spirit*: for it being the bond of the *Union*, 'tis evident that none can be a partaker thereof, who is not first a partaker of the *Spirit*. The Apostle lays it down very expressly, **If any man hath not the Spirit of Christ, he is none of his*; (that is) he is none of those who are lovingly united to him. Whoever is in Christ the *Spirit* of Christ is first in him, (that being the agent by which this blessed *In-being* is brought about). I told you, the *Spirit* is the bond of the *Union* on Christ's part; which yet you are to understand, not of the *Spirit* meerly as it resides in Christ himself, but as 'tis given and communicated to us; he by his own *Spirit* (as poured out upon Believers and dwelling in them) takes hold of them and joyns them to himself. Not that there is any priority of time betwixt the gift of the *Spirit* and the *Union*, for they go together; at the very same instant wherein the *Spirit* is received, the Soul is united to Christ: but in order of *Nature*, the reception of the one is antecedent to the *Union* with the other. 1 *Joh.* 3. 24. Hereby we know that he abideth in us by the *Spirit* which he hath given us: and chap. 4. 13. Hereby know we that we dwell in him and he in us, by the *Spirit* which he hath given us: (Observe it, still the Apostle grounds the evidence of the *Union* upon the *Spirit* as given to the Saints, not as it resides in Christ himself). O therefore let the serious, inquisitive Christian put such interrogatories as these to himself, *Have I the Spirit? is he given to me? doth he dwell in me?* for accordingly as he can answer these queries, so will he be able to conclude whether he be in Christ or not.

And he that would know whether he hath the *Spirit*, he must examine

examine what he feels of its great acts in himself: To have the Spirit, 'tis for a man to be brought under the great and special effects and operations thereof; (at present I lay no more of it, I hope hereafter I shall). These are various: there's *Illumination*; whence he's called *The Spirit of wisdom and revelation*, Eph. 1. 17. *Quickening*; whence he's called *the Spirit of Life* Rom. 8. 2. *Conviction*; the promise is *he shall convince the world of sin* Joh. 16. 8. he's the Spirit of *Grace and Supplication* Zech. 12. 10. the *sanctifying Spirit* 1 Pet. 1. 2. the Spirit enabling to *mortify sin* Rom. 8. 13. working a person up to all *holy obedience* Ezek. 36. 27. Now then, what do you find in your selves of these high and precious operations of the Spirit? here lies your participation or *having* of it, and consequently the evidence of your Union with Christ. This great Spirit is never idle where he is; he is always an *active, operative, working Spirit*; is he so in you? doth he *teach, enlighten, convince, humble, draw to Christ, raise up the heart to heavenly things, excite to duty, assist in duty*? &c. if so, then *he is in you, and you are in Christ*; if it be not so, then you *have not the Spirit*, and thereupon are *none of Christ's*.

*Soli verè Fideles sunt membra Christi, idque non quatenus Homines sed quatenus Christiani; nec secundum primam generationem sed secundum regenerationem: ac proinde non secundum ipsam humanæ Naturæ substantiam per se, sed quatenus illa in Christo ut altero Adamo renovatur, singulis ejus partibus novâ ac spiritali qualitate Sanctificatis, ut simus novi homines, Polan. Synt. Theol. p. 454.

2. Enquire about the other bond, viz. *Faith. Ask your selves in secret how the case stands as to Faith; say, O is this precious grace wrought in us? are we sincere and sound Believers? have we heartily clos'd with Christ according to the Gospel-offer? have we received Christ and whole Christ? is our trust, reliance, confidence, for pardon, life, salvation, grounded upon him and upon him only? do we cast our selves upon his alone Merits, renouncing every thing in our selves? have we that Faith which is wrought by

(a) Eph. 1. 19. the (a) *Almighty power* of God? which (b) *purifies the heart*, (b) Acts 15. 9. (c) *overcomes the world*, (d) *works by love*, is attended with (e) *good works*? is it more than a meer dogmatical or historical Faith? than (c) 1 Joh. 5. 4. (d) Gal. 5. 6. such an *easie, common, presumptuous, false Faith*, as that which is in (e) Jam. 2. 20. the generality of men? O that you would herein deal faithfully with your own Souls! let the search be deep and thorough, go to the very bottom of your deceitful hearts, bring things to an issue, be sure that you be not mistaken: if the Faith be right the Union is sure, yea, every thing else is sure; but if that be *unsound*, do not flatter your selves, you are not in Christ Jesus; but in the woful state of *disunion and distance* from him.

Thus

Thus the *Examination* must be made from the *Bonds* of the *Union*. To clear up the thing yet further (in order to your passing true judgment upon your selves), I would direct you to a few *trying Scriptures*.

1. Let the First be that 2 Cor. 5. 17. *If any man be in Christ, he is a new Creature*: what a glass is this for every one of us to see our faces in! The thing to be known is our *being in Christ*; and how may that be known? thus, by our *being New Creatures*. The Apostle sets it down indefinitely that he may reach every person, if [any] man be in Christ, &c. This *New Creature* is one of the greatest riddles of Christianity to men that have it not: 'Tis that *new creation which the Soul passes under in the work of Conversion*; or that great and universal change which follows upon Conversion: a converted man is a changed man, a quite other person than what he was before; he may say (with *Austine*) *I am not I; all old things are pass'd away, and all things are become new*, (as it follows in the place alledged). Upon Conversion, understanding, judgment, thoughts, will, affections, Conscience, heart, tongue, life, all is new: when the Sinner is turned from Sin to God, he hath *new Principles* from which he acts, *new Ends* for which he acts, *new Guides and Rules* by which he acts; is not here a wonderful change? Now are you acquainted with this *New Creature*? what do you find of it in your selves? it concerns you to make sure of it, for all is nothing without it: **In Christ Jesus* (and so in reference to the proof of *being in Christ Jesus*) *neither circumcision availeth any thing, nor uncircumcision, but a new Creature*; O this is all in all! this must be the sure and infallible witness of your Union with Christ. *Gal. 6. 15.

Therefore examine your selves about it: I beseech you look back, compare your selves with your selves; hath any *thorough change* been wrought in you? are you not *the same* you ever were? just such as you came into the world? Can any that hears me say, O (blessed be God!) 'tis not with me as it hath been: Time was when I was blind, as ignorant a Creature as any; but I hope now in some measure I am enlightened; God hath shined into me, and set up such a Light in me that I see what I never saw before, and I see it in another manner than I did before. Time was when I could swear, curse, be drunk, take Gods name in vain, profane Sabbaths, &c. but I dare not now give way to such impieties. Time was when Sin and I agreed very well; but now my heart rises at it, **I hate every false way*. Time *Psal. 119. was when I had no love for Duty, I liv'd in the total omission of it; 104. but now I love Prayer, I love the Word, and all the Ordinances

*Phil. 3. 8.

of Christ are precious to me. Time was when I was all for the world, my whole heart was taken up in it; but now **I count all but loss that I may gain Christ*, now *None but Christ, none but Christ*. Can any of you thus speak? here's a *change* indeed; upon that the *New Creature* indeed; and upon that *Being in Christ* indeed.

There's a *double change* which evermore accompanies the *Mystical Union*.

1. *The State of the Person is changed*. He, who before he was in Christ was a *Child of wrath*, is now, upon his being in Christ, an *heir of Grace*; he, that before the Union, was in a state of *Condemnation*, is now after the Union in a state of *Salvation*.

*2 Pet. 1. 4.

2. *The Nature is changed*: there's a *new Nature*, a *new Soul* (not *physically* yet *morally*) infus'd into the regenerate person; the **Divine Nature* it self is now communicated to him: whereupon he doth not *think*, *speak*, or *act* as he did before; he doth not *love* or *live* as before; he *walks in newness of life* (as 'tis *Rom. 6. 4*). This is the *change* which we are to make sure of; for assuredly the Lord Jesus will put none into his bosome or make them a part of himself, but first the *New Creature* shall pass upon them, to prepare and make them fit for so near and so close an Union. 'Tis not consistent with his honour to take a *Sinner* just as he finds him, and without any more adoe to own him as a member of himself. There cannot be a *passage* from one *Head* to another, but there must be some notable alteration: Christ will not break off a *branch* from the *first root* and *ingraft* it into himself, but he will first alter the very nature and property of it. 'Tis not in the power of *Creatures* to change those whom they take into Union with them: the *Husband* may take the *Wife* into his bosome, but he cannot change her *Nature*, temper, disposition: As *Bernard* saith of *Moses*; *Aethiopiissam duxit, sed non potuit Aethiopisse mutare colorem*; he married an *Aethiopian*, but he could not alter her *Aethiopian complexion*; (much less could he alter her *inward temper*): But Christ can and doth thus work upon those whom he takes into near Union and relation; if he joyns the *black*, *swarthy* Soul to himself, he puts a *new complexion* upon it, he makes it *comely* with his own *comeliness* (as God promises *Ezek. 16. 14*). So then by this you may know, whether you be *truly*, *really*, *savingly* in Christ, (*viz.*) if you be *new Creatures*; without the *new Creation* there's no *Mystical Union*.

2. Another trying Scripture is that *Gal. 5. 24*. They that are Christ's (who are in him) have crucified the *Flesh* with the *Affections* and *Lusts*. This also is a very close Word, and it speaks this, *No Crucifixion, no Union*.

Union. The crucified Head will have crucified Members ; he that is planted in Christs person, shall *be planted in the likeness of Christs *Rom. 6. 4. death. O is Sin crucified in you? did you ever set that upon the Cross, which brought the Son of God to the Cross? is there in you that death to sin which carries some analogy to Christs death for sin? is the *Flesh* (with all its cursed retinue, the affections and lusts thereof) mortified in you? is the corrupt Nature dead as to its former power and sovereignty in the Soul? (for that's the crucifixion here spoken of.) Assure your Selves, Christ will not have a member in him to be under a foreign power; the *Flesh* shall not be the Ruler where He is the Head; where he brings about the Union he will have the Dominion.

My Text too speaks of *this Flesh*; and it tells you, that they who are in Christ Jesus do not walk after the *Flesh*, but after the Spirit. Paul here seems to rise and to go on step by step: would you know who are exempted from Condemnation? he tells you, such who are in Christ; would you further know who are in Christ? he tells you, such who walk not, &c. Here then is the Characteristical Note of all who are in Christ, they live not the fleshy, carnal, sensual Life, but the spiritual, heavenly, holy Life. Sirs! what is your walking? 'tis the Conversation that must discover the Union: do but reflect upon your course of Life, and that will plainly tell you to what Head you belong. 1 Joh. 2. 6. He that saith he abideth in him, ought himself also so to walk even as he walked: Many will be saying they are in Christ, pretending to Union with him; I, but do they walk as he walked? do they live the Life of Jesus? do they conform to his example? He that doth not thus do, he may say he abides in Christ, but he doth but say so, 'tis not so in truth and reality.

3. Take but one place more: Joh. 15. 2. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. As this Text holds forth a twofold Union 'twixt Christ and men, so it was spoke to but even now; I am only now to consider it as it may be improv'd for tryal. Some are in Christ, but 'tis not by real insition, but only by external profession and Church-membership: which will avail them but little, for notwithstanding this they are cast forth (as dead branches), and gathered, and cast into the fire, and burnt, (as you see ver. 6.); and all this befalls them because they bear no fruit. Others are in Christ in a saving and special way; which is the thing to be enquired after. For the finding out of which, let me ask you,

what fruit doth grow upon you? are you so in Christ as to be fruitful? then you are in Christ indeed. He will have no dead, barren branches in him, for that would reflect dishonour upon the Root: All who are united to him shall bring forth fruit; *much fruit, good fruit; fruits meet for repentance *Matth. 3. 8.* fruits of righteousness *Phil. 1. 11.* fruitfulness in every good work *Col. 1. 10.* And if so, O how many empty, barren professors are declared to be out of Christ by this Evidence! Thus I have shown, both from the double bond of the Union; and also from some notable trying Scriptures, how you may know whether you be really, internally, specially in Christ Jesus; so as that you may with well grounded confidence lay hold upon the Non-Condemnation here pronounced to such. So much for the first Use.

USE 2.
Exhortation to
get this Union
with Christ.

*Philip, 3. 8, 9.

The Second shall be, to exhort you all to endeavour to get into Christ. O that you would with the greatest diligence make out after this blessed Union! What can be so desirable as it? what so worthy of your endeavours as to be one with Christ? to have a Soul so nearly, so inseparably knit to him, what a great thing is this? It was exceeding high in Paul's eye, *who counted all things but loss for Christ, &c. wherein? why, that he might be found in Christ, (i. e.) be in him as his Head, Root, Surety, City of Refuge, &c. (for the expression admits of these several illustrations, though I think the last is most proper). Now did he thus highly esteem and value this being in Christ, and shall we slight and make little of it? Surely (my Brethren) 'tis better not to be at all, then to be, and yet not to be in Christ: better no Union 'twixt Soul and Body, then to have that and yet no Union of the Soul with Christ. Here's No Condemnation, but for whom? only for them who are in Christ; to such there's no condemnation, to others there's nothing but condemnation (as hath been often said): doth it not highly concern all therefore to endeavour to be one of them who are in Christ?

To enforce the Exhortation I'll give you but one Motive (but that will be a very comprehensive and considerable one): 'Tis this, Union with Christ is the foundation of all Good by and from Christ. 'Tis the fundamental blessing (I mean with respect to application); there can be no application of what Christ hath purchased without antecedent Union with his Person: 'tis the very basis upon which all is built, the leading blessing, the inlet to all the grace of the Gospel, the ground of all communion and communication. Ah Sinner! thou canst hope for nothing from Christ unless thou beest in Christ; without Christ, and without hope, go together *Eph. 2. 12.*

Part I. To them which are in Christ Jesus.

69

I say *Union is the foundation of all Communion*. So 'tis in *Nature*, so 'tis in *Grace* too: *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: mark it, 'tis first in Christ Jesus, and then he is wisdom; righteousness, &c. As it was with Christ in his *Manhood*, first that did participate of the *Gratia Unionis*; in its being united to the *Godhead*; and then after this, all other grace was poured out upon it: So 'tis with the believing Soul; 'tis first taken into Union with Christ, and then upon that, all blessings, priviledges, benefits are conveyed to it. You know the member receives nothing from the head unless it be united to it; so 'tis with the branches in reference to the root; and so here; without union with Christ there's no justification, no pardon, no reconciliation, no adoption; no salvation by him: for 'tis a most certain truth, *omnis communio fundatur in unione*. If you be one with Christ and in him, all is yours; 1 Cor. 3. 21, 22, 23. *All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's*. Here's a vast propriety and possession, but 'tis all founded upon Union; we being Christ's, so God is ours, the promises are ours, heaven is ours, life, death, &c. all is ours. As the Wife upon the conjugal Union hath a right and title to all that her Husband hath; so as that she may say: *Ubi tu Catus, ibi ego Caia*, (a proverbial speech used among the Romans at their Marriages); so the Believer being joyned and married to Christ, all that Christ is or hath becomes his: but without this Union there's nothing to be expected by him or from him. It pleases God to deal altogether with men according to their union, and according to the head which bears them: now there are two publick Heads; to one of which every man and woman in the world doth belong; these are the two Adams (of whom you read 1 Cor. 15. 45). There's the first Adam, and all the unregenerate Seed are united to him as their head; and upon their union with this head, they derive nothing but guilt and wrath and condemnation. Then there's the second Adam, Christ Jesus, and all the regenerate Seed are united to him as their head; and he (by vertue of union also) communicates pardon of sin, peace with God, justification, eternal life, &c. Both of these Adams and publick Heads proceed by the Law; and upon the terms of Union; for *the first Adam could do us no hurt, were we not descended out of his loyns, and in him as our common head; and for the second Adam can do us no good, unless we be made One with him and in him as our head also. If we so be, then there shall be gra-

*1 Cor. 1. 30.

*Sicut per peccatum Adami non potuimus peccatores fieri, nisi fuisset in eis Jesus in nobis, ita per justitiam Christi non possumus justificari, nisi ei inferamur, uniamur, & unus spiritus cum eo fiamus.

cloiss Sinefo.

curious communications, most blessed derivations from him; but if not, none of these can be looked for. And who would not now desire to be in Christ? who would not purchase this privilege with a world? nay who would not give ten thousand worlds for it? O that you would all make sure of it! Do not trouble your heads with curious enquiries into some difficulties about this union; but let this be your business, to *make sure of the thing*: The poor *low-gifted* Christian may get it, though the *highest gifted* man cannot grasp it.

USE 3.
Directions how
to get into
Christ.

But I must *direct* as well as *persuade*! Methinks I hear some saying, *How may this blessed Union be attained?* what shall we do that we may be in the number of those *who are in Christ Jesus*? For answer to this, I must again refer you to its *double bond and ligament*, the *Spirit* and *Faith*: and advise you to get both of them. Would you have Christ *to be one with you*? then get the *Spirit*; would you be *one with Christ*? then get *Faith*.

1. First get the *Spirit*: which may be done by attendance upon the *Word* and by *Prayer*. Gal. 3. 2. *Received ye the Spirit by the works of the Law, or by the Hearing of Faith?* (the Apostle means the *Hearing of the Gospel* or the *Evangelical Doctrine*). The Gospel doth highly conduce to the obtaining of the Spirit, for 'tis the *ministration of the Spirit* 2 Cor. 3. 8. Do any therefore want this Spirit? let them wait upon the Gospel dispensation and publication, and (through the Grace of God attending that Dispensation) they shall have it. Let me also recommend *Prayer* as an *excellent means* for the procuring of the Spirit. O Sirs! what will bring you into Christ but the Spirit? and what will bring the Spirit into you but Prayer? you should be praying for the Spirit, though you cannot as yet pray with the Spirit. O that you would often go to God and plead with him for the giving of it to you! Say, "Lord we read *if any man have not the Spirit of Christ, he is none of his*; now "Lord we dread the thoughts of being *none of Christs*; O to be "out of Christ is a woful state, and we perceive *that is our state* "till we have thy Spirit: we hear 'tis the Spirit that *knits* the Soul "to Christ, till therefore we are partakers of it we cannot be knit "to him: wherefore we beseech thee to give it to us: O whatever "thou deniest to us do not deny us this good Spirit! Thou hast promised *to give thy Spirit to them that ask him, Lord upon our "bended knees we ask him of thee, O now make good thy promise "to us. I say, do you but thus pray and the thing shall be done; a good God never denies his good Spirit to the good Seeker of it.

*Luk. 11. 13.

2. Get Faith also. This is a Grace highly precious and excellent: the

Part I. To them which are in Christ Jesus.

71

the Apostle Peter speaks of several *precious* things, and Faith is one of them; 'tis *precious blood* 1 Pet. 1. 19. 'tis *precious Christ* 1 Pet. 2. 7. 'tis *precious promises* 2 Pet. 1. 4. and 'tis also *precious Faith* 2 Pet. 1. 1. Now amongst many other things which make it so *precious*, this is one; 'tis the **Grace which unites to Christ*. The woman *consenting* to take the man for her Husband, upon that the *matrimonial union* follows; so the Sinner *consenting* to the receiving and obeying of Christ (which is one great act of Faith), upon this he is united to him: this (I say) makes Faith so precious. O this is one of Faith's *royal excellences*, nothing puts a greater worth and glory upon it than this great effect. Well then, see that you make sure of it: are you yet without it? in the sad state of unbelief? You have no share in and can make no claim to this Mystical Union, so long as 'tis thus with you; you must be put into *another state*, and become true Believers, then 'twill be well. These are the *only persons who are in Christ*; we (who believe) are in *him that is true* 1 Joh. 5. 20. For whom did Christ ask of his Father *that they may be one even as we are one*? 'twas for them *that should believe on him* Joh. 17. 20. &c. Therefore let it be your great endeavour to be Believers; for let me tell you, in the very *first moment* of believing you will *actually* be the *members* of Christ: the Soul is in Christ as soon as ever Faith is in it. I'll say no more but only add this, As you desire to *get Faith*, first *get the Spirit*; for if you once come to have that Spirit, he will most infallibly work Faith in you: Of all the several Graces, he will not let that be wanting wherever he is.

The *Uses* hitherto have been *General*, I shall now more particularly direct my self to those who are in Christ Jesus.

And first is it thus with any of you? that you are indeed taken into this near Union with Christ? *how should you admire the love of God*? I here consider God *personally*, and so I would excite you to admire the *Love* of the Father, of the Son, and of the Holy Ghost; for indeed all the *Persons* have a great hand in this Union, and the love of each of them in it is very admirable. The Father first lays the foundation of it, and then he orders the accomplishment of it: therefore 'tis said 1 Cor. 1. 30. *Of him (i.e. of God the Father) are ye in Christ Jesus, &c.* and he also is said to call unto the fellowship of his Son Jesus Christ, 1 Cor. 1. 9. The Son is willing to be *One* with you, what a condescension is that? and he is the person in whom the Union is primarily terminated: Then the Holy Ghost brings it about as one great Agent therein: So that all the three Persons are concerned in the Mystical Union; 'tis to the Son, by the Will of the Father,

*Fidei Gratia incomparabilis hæc est, quod animam copulat cum Christo sicut sponsam cum sponso, &c. Luther tom. 1. 466.

USE 4.
Several things press'd upon those who are in Christ.
To admire the Love of God.

through

through the agency and operation of the Spirit ; O let Father, Son, and Spirit all be adored by you !

Which that I may the more effectually perswade you to , let the Thing it self be considered , and how you stand in reference to it. To be in Christ Jesus ? so nearly, so indissolubly united to him ? what mercy is this ! There are in the Union many things of a very mysterious Nature , but the greatest mystery of all is that there should be such a mystery , (I mean, that there should be such a thing for such poor creatures). O consider, you who sometimes were *a far off*, even you are *made nigh*, not only by Christ but to Christ : you who were so far from being in Christ , that you were even *in the wicked one* ; and *in him you did lie* (even as the carnal world doth) ; yet you are now under a blessed conjunction with Christ. You who by nature *were grafted* into the *wild Olive* , are now grafted into and made partakers of the root and fatness of the *Olive tree* ; O incomparable, transcendent mercy ! That so great a person as Christ (the *only begotten Son of God* , *God blessed forever* , *the brightness of his Fathers glory*), should stoop so low as to be made *one with dust and ashes* : that you who are no better than worms which crawl on the earth , should be joyned to so glorious an Head : that he who did at first *assume your Nature* into so near an union with himself , should afterwards take *your Persons* also , and *mystically unite* them to his own person : that it should not only be *God with you* but *God in you* and you in God ; O how will you be able , in some suitable manner to bless God and Christ for such unconceivable, astonishing Love as this is ! This *being in Christ* as a limb and part of him here on earth , will certainly bear a great share in your highest thanksgivings and Hallelujahs , when you shall be *with him in Heaven*.

2. Endeavour after a further clearness in this Union. This I would urge

1. With respect to the Nature of the thing.

2. With respect to your Personal interest in it.

First , get the thing it self more and more cleared up : that your knowledge of it may be more full and more distinct. Some further Head knowledge about it would not be amiss. It's a mystery , that very mystery which hath been hid from ages and from generations ; but 'tis now made manifest to the Saints , to whom God hath made known the riches of the glory of this mystery , which is Christ in you the Hope of Glory ; (as the Apostle sets it forth Col. 1. 27) : now is it a mystery which hath been hid so long , but is now revealed in the Gospel , and shall we not labour after a clearer light about it ?

It

To get the Vision more cleared up.

* Eph. 2. 13.

* 1 Joh. 5. 19.

* Rom. 11. 17.

* Joh. 3. 16.

* Rom. 9. 5.

* Heb. 1. 3.

* Matth. 1. 23.

It being a *privilege* that is *common* to all *Believers*, there being also such a *revelation* of it; 'tis to be lamented that it is no better understood by us. 'Tis true, in this life we cannot hope fully to comprehend it, yet we might know much more of it than generally we do. Paul speaks of **the love of Christ as passing knowledge*, and yet he **Eph. 3. 19.* prayed for the *Ephesians* that they might know it; (*i. e.* that they might know as much of it as was possible, though all could not be known): the same I say concerning the *Mystical Union*. But chiefly

In the Second place, *labour to be more clear as to your personal interest in it.* Are not many of God's people very much in the dark about this? often *questioning* with themselves whether they be in Christ or not? Is it better with you? have you *assurance* of your *spiritual conjunction* with Christ? As you value your comfort, your inward settledness and establishment, take pains after this assurance; so as that with the *Apostles evidence* and *confidence* you may be able to say, **we are in him that is true.* Could you but once arrive at this, how **1 Joh. 5. 20.* great would your rejoycing be! I have told you, 'tis a sad thing for a man to get no higher than a *peradventure*, with respect to *Non-condemnation*; now the *assurance* of that depends upon the *assurance* of *Union*. The Apostle would have Christians know distinctly how the case stands with them, in reference to *their being in Christ* and *Christ's being in them*: **Prove your own selves: know ye not your own* **2 Cor. 13. 5.* *selves, how that Christ is in you except ye be Reprobates?*

In order to *this assurance*, you must pray much for the *Spirit's witness*: for that Spirit which *promotes* it, doth also *discover* and give the *evidence* of it. The *objective evidence* you may have in your selves, (*viz.* *Grace* in the heart, the *new Creature*, *Faith*, &c.); but the *subjective evidence* you will not have, till the Spirit by a *divine irradiation* doth make out the thing to you.

3. Are you in Christ? O *maintain and keep up your Union with him!* this is the *abiding in him* which he himself speaks so much of; *To maintain the Union.* *Joh. 15. 4. Abide in me, and I in you: (so v. 5, 6, 7):* 'tis not enough to be in Christ unless you *abide in him*. You'll say, is not the Union *indissoluble*? that which shall *never cease*? I answer, yes it is so; yet you may do that which may *tend* to the *dissolving* of it, though through *Grace* it shall not *actually* dissolve it: and you may do that which may utterly deprive you of the *sense* and *evidence* and *comfort* of it, though the *thing it self* shall remain *firm* and *sure*: it concerns you therefore upon these accounts to be very careful. *Wherein?* why, do not *sin* willingly and knowingly against God, and do

do not abate in your constant and fervent performance of duty; for these things strike at the Union, at the untying of that knot which God hath tyed so fast. And if it should once come to that, what would become of you? No sooner is the branch broken off from the root, but it immediately withers and dyes: could you imagine a Believer to be broken off from Christ but for one moment, what a withering, dying person would he be! O Sirs! your life, strength, fruitfulness, comfort, your all is in Christ and secured by your Union with him; if that should fail, all would fail: do nothing therefore to endanger it. *Job. 15. 4. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye except ye abide in me: (v. 5.) he that abideth in me, and I in him, the same bringeth forth much fruit; for without me (χωρίς ἐμοῦ, seorsim à me, separated from me, so Beza renders the word) ye can do nothing.* So long as you preserve your Union you'll be strong; strong to do, and strong to suffer: but if you once make a breach upon that, you'll be no better than Sampson when his strength was departed from him: what is the cutting off the hair to divulsion and separation from the head?

*Judg. 16. 19.

To improve it.

4. Improve your Union with Christ. Are you in him? you should always be drawing and deriving from him: So the member doth from the head; and Christ being your head, why do you not live under more constant, more free and full derivations from him? Why is not this Union improved, as a standing cordial in and against those faintings and despondencies of Spirit, which sometimes you lye under? why is not this more pleaded with God in the midst of sad thoughts and misgivings of heart? (many other things might be instanc'd in). 'Tis too much a truth, all other Unions are better improved than this great Mystical Union with Christ: the branch makes the best of the root, and draws from it as though it would exhaust all its life and virtue; O that we could carry it so to Jesus Christ! even to draw from him as though we would draw him dry, (if such a thing was possible). We say in Philosophy, *the nearer any thing comes to the first Cause, the more abundantly it doth receive from it, (as the nearer a thing is to the Sun, the more it doth participate of its light and heat): now you Believers are very nigh to Christ (*in whom all fulness dwells), you are even in him; O what full supplies of Grace should you be fetching from him upon all occasions! why should they want, or what should they want, who are not only at the fountain, but in it!

*Unumquodq;
quò propius
accedit Causæ
primæ eò ab-
undantiùs re-
cipit.

*Coloss. 1. 19.

5. Such as are in Christ *must be very humble*. Christians! your *To be humble*. Union is very high, but your *Spirits* should be very low. High alliances are apt to puff men up; you are *highly allied* indeed, Christ is your Head, your Husband, your Brother, he and you are **all* **Heb. 2. 11.* of one; yet be not proud. When the Apostle was speaking of the *ingrafting* of the *Gentile-believers* into Christ, he adds, *Others by unbelief are broken off, you stand by Faith, be not high minded but fear*; Rom. 11. 20. the same I say to you. O ascribe nothing to your selves! do not entertain or give way to any *self-exalting thoughts*, never think you can *subsist by your selves*, live under a constant sense of your dependance upon Christ; let there not be a thought in you that Christ is in the least beholden to you; 'tis the root which bears you, you do not bear the root, Rom. 11. 18. You are one with Christ, yet you come infinitely short of him; he is in you yet above you; 'twould be pride of the first magnitude to equalize your selves with him. Especially, never think that (because of this Union) you can merit any thing of God: The Papists would fain prove the *Saints meriting* in what they do, from their Union with Christ; but 'tis a weak proving of it: and our Divines give a good reason against it, because the Union betwixt Christ and Believers is only *mystical*, and not *personal*; now 'tis the *personal Union* only that is the ground of merit. O **when you have done all, say you are* **Luke 17. 10.* unprofitable! How unprofitable then are you when you do so little? nay, when you do nothing at all as you ought to do?

6. *Be very holy*. They who are joined to such an head, how *To be holy*. should they live? what holiness can be high enough for such an Union? Will you pretend to be in Christ, and yet live in Sin? will you dishonour Christ your head by a loose, vain, unholy, unsuitable conversation? How should they **shew forth the virtues of Christ* who **1 Pet 2. 9.* are the members of Christ! Methinks, this Union with him should greatly sharpen the Soul against Sin, and cause it to repel all temptations and sollicitations thereunto with an holy detestation, as he once did, **How shall I do this great wickedness, and sin against God? what* **Gen. 39. 9.* I? a member of Christ? one with Christ? shall I do so and so? As for Others, who belong to a degenerate root, they will bring forth degenerate fruit; but I who am ingrafted into so noble, so excellent a stock, shall I bring forth no better fruit? This precious Soul, which was so immediately created by God, and is so immediately united to Christ, shall that be prostituted to Sin and Satan? This Body too hath its share in this Union, and shall I take the members of Christ, and make them the members of an Harlot? 1 Cor. 6. 15.

Surely such who are one with Christ, should in all things be like to Christ; where there is union and communion there should be conformity. Christians! if you live as Others do, you will make the world to question whether there be such a thing as union with Christ; or at least to think but meanly of it: O therefore as you have received Christ, so walk ye in him: Col. 2. 7. 'Tis Obedience and holy walking which must evidence your union, to others, to your selves: 1 Joh. 3. 4. He that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the spirit which he hath given us: And the Union it self calls for it, 1 Joh. 2. 6. He that saith he abideth in him, ought himself also so to walk even as he walked. O how should they live, who live in Christ and *he in them!

*Gal. 2. 20.
To be heavenly
minded.

*Phil. 3. 20.
*Col 3. 1.
*Matth. 6. 21.

7. Are you in Christ? then be heavenly minded: Such as are in him should be much with him, in the heavenliness of their thoughts and affections. Our Union is with our Lord in Heaven, and our *conversation should be with him in heaven also; our *head is there, and our *treasure is there, should not our hearts be there also? what a contradiction is an earthly conversation to the heavenly union? how sad a thing is it, that a Believer who is so near to Christ, should yet live at so great a distance from him? and carry it as though he was rather in the world, than in Christ Jesus. If thou bee'st glowed to Christ, do not live as one who is glowed to the world.

To be fruitful.

8. Be fruitful, and very fruitful: he that abideth in me bringeth forth much fruit, Joh. 15. 4. Christ saith it is so, sure I am it should be so. If you be branches ingrafted into Christ, there's a special obligation lying upon you to be very fruitful; for else you will disparage your root, and also frustrate the expectations of him who lays out much cost upon you, in order to your fruitfulness. The Husbandman (God the Father) looks for much fruit from such as you: and if you do not answer his expectations, hee'll purge you, (that is) hee'll lay some sharp afflictions upon you, and thereby make you to bring forth more fruit: He will not take you away (as he doth those who are only externally in Christ), or cast you out for the fire; but hee'll afflict you to some purpose: This is our Saviours own awakening Doctrine Joh. 15. 2. The promise is Psal. 92. 13, 14. Those that be planted in the House of the Lord, shall flourish, &c. they shall bring forth fruit, &c. O how fruitful should they be, who are planted in the Lord himself?

9. Such as are one with Christ, should be one amongst themselves. Saints upon their being One with Christ, should be one amongst themselves; and the Latter is as real as the Former, and purchased by Christ as well as the former; (for the proof of which, read and weigh Eph. 2. 14. &c.) The members in the body natural as they are united to the head; so they are also united each to the other: and so 'tis here. O that this Union amongst Saints was more conspicuous and evident! But (with grief of heart be it spoken) little is to be seen of that, whilst much of that which is opposite to it, is every where too apparent: what *schismes*, *rents*, *divisions*, are there to be found even amongst them? is not this spoken of in *Gath*? are not the great *Enemies* of *Christianity* too well acquainted with it? Now what a sad thing is this, that when they are all one in Christ Jesus (as 'tis Gal. 3. 28:) there should yet be such *divisions*, *fractiōns*, and *distances* amongst themselves? Some *Divines* make this to be the matter of Christ's prayer *Joh. 17.* where he pray'd, that all Believers might be one, as the Father and he were one: (i. e.) that they might be One in *Unity* and *Concord* amongst themselves. Which interpretation (though the higher Union must by no means be excluded) is very probable, from the Argument with which Christ twice backs his prayer; That the world may believe that thou hast sent me: It must therefore be some external and visible Union, of which the world in order to this conviction might take notice; which the Saints Mystical Union with Christ, is not; but their Union or Unity amongst themselves, is. And it appears, that upon this very prayer of Christ, there was a little after great unity and concord amongst the primitive Christians: *Act. 2. 46.* And they continuing daily with one accord, &c. *Act. 4. 32.* The multitude of them that believed were of one heart, and of one soul, &c. (just as Christ had prayed). And O that the virtue of this prayer might reach us also at this time! for surely our divisions are so many and so great, our breaches so wide, that (I think) nothing can or will unite us, but the alone efficacy of Christ's intercession. A stronger motive to Unity cannot be set before the people of God, than that which I am upon; they who are so joyn'd to Christ, should not be disjoyn'd amongst themselves: as they have but one head, and are all members of the same body, so they should have but one heart and one way.

10. Are you in Christ? You should then be well acquainted with him: so as to attain to a considerable degree of the knowledge of him. Others (who are afar off from him) may be ignorant of him, but you who are so nigh to him should know him well. He told his Disciples,

* Jer. 32. 39.

Believers upon this Union should know Christ better than others do.

- *Joh. 14. 16, Disciples, that he would **pray the Father, and he would give them the Comforter, &c. Even the spirit of truth, whom the world cannot receive, because it seeth him not. neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.* This was spoken of the Saints knowledge of the Spirit, but it holds true as to the knowledge of Christ himself: the world knows him not, but Believers know him, how doth that come to pass? why from this, for he dwells in them, and is in them, and they in him. O how should the consideration of this Union, excite you to labour after a clearer knowledge of the Lord Jesus! Persons we live with we know them fully; Christ lives in you and you in him, what a shame will it be, if you do not (so far as your capacity will admit of) know him distinctly? Surely (saith Jacob) **the Lord was in this place, and I knew it not: whoever thou art if thou beest a gracious person, surely the Lord is in thee and thou in him; and yet thou neither knowest thy Union, nor the Person to whom thou art united.* Pray, let this put you upon the daily, diligent studying of Christ, that you may arrive at an higher knowledge of him; **acquaint your selves with him, and do it thoroughly: upon the intimateness of the Union there should be intimateness of acquaintance.*

USE 5.
Comfort to
them who are
in Christ.

Hitherto I have been speaking to such who are in Christ, by way of Exhortation; I shall now further speak to them by way of Consolation: And you that are such, O rejoyce, and be exceeding glad, let your hearts be even filled with joy! what abundance of comfort is there wrapt up for you in this your union with Christ! 'tis a flower out of which all sincere Christians may suck a great deal of Evangelical sweetness. For the setting forth of which, let me go further than that special-priviledge which the Text holds forth.

As this speaks
the dignity of
their Persons.

1. Are you in Christ Jesus? this speaks the excellency and dignity of your persons. How great and honourable must they needs be, who are thus nearly united to so glorious a Person as Christ, the Mediator, the eternal Son of God! **this honour have all the Saints.* 'Tis no great matter what the world says or thinks of you; Men vilifie you, and look upon you as the very scum and filth of the earth, (so they did long ago to far your betters 1 Cor. 4. 13): The precious sons of Zion comparable to fine Gold, how are they esteemed as earthen pitchers, Lam. 4. 2. And 'tis no great matter, what your outward condition is in the world, (that may be mean and inglorious enough): I say, these are things not much to be regarded, so long as you are the members of Christ; you being so, what a glory and greatness must this needs reflect upon you? Mark that expression

expression *Joh. 17. 22. The glory which thou hast given me I have given them*, (what glory doth Christ speak of? it follows), *that they may be one even as we are one*: this is glory indeed. 'Tis a great honour to be a member of the Church, (so the good Emperour Theodosius judged of it, who preferr'd his being a member of the Church before his being Emperour of the World); but 'tis a far greater honour to be a member of Christ. 'Tis an high expression concerning Israel, that they were a people near to God, *Psal. 148. 14.* You Believers are near to God indeed, for you have not only communion with him who is God, but union also; you are one with the Father, and one with the Son; you must needs upon this be excellent and glorious. The excellency of persons and things, is to be measured by their appropinquation or approximation to that which is most excellent: then the Saints are the **excellent in the earth*, **Psal. 16. 3.* because they are so near to Christ, the center of all excellencies. How was the humane Nature advanc'd and dignifi'd, even above the Angelical Nature, when it was so nearly united to the Godhead? (as the woman of mean descent is, when she is match'd into some great family): And hath not Christ highly advanc'd your persons too, by taking them into so close, so intimate an union with himself? 'Twas accounted honour for Esther to be taken into Ahasuerus's Royal Bed, 'twas a far greater honour to her to become his wife: but this is nothing to the honour which Christ hath put upon you, in his joyning and marrying of you to himself. O let him first be adored, who hath thus exalted poor worms; and then you should know how to judge of your selves, according to the advancement and dignity conferred upon you by your being in Christ. As to your Being and Order the Angels are above you; **Thou hast made him a little lower than the Angels*; but as Christ hath assumed your Nature and not theirs, and hath thus nearly united your Persons to himself, so they are a little (nay a great deal) lower than you. Let there be no pride or sinful self-exaltation in you; yet know, how to put a right estimate upon your selves according to your advancement by Grace. The Saint in his rags is greater than the Sinner in his robes; for the one is in Christ, and the other is not; and that puts a superlative glory and excellency upon him.

2. Are you in Christ Jesus? then as your dignity is great, so your safety is great too. You need not fear the greatest dangers which threaten you; upon your being in Christ, even in the **valley of the shadow of death* you are safe. The Evils you dread are either temporal and external, or spiritual, internal, and eternal; you are secure against

Believers being in Christ they are safe.
**Psal. 23. 4.*

*Isa. 4. 5.

*Zech. 2. 8.

against all. That special providence which is over you, secures against the first; and that special Grace which is in you and towards you, secures against the last. *Upon all the glory shall be a defence: You upon your Union are a part of this glory, (for it points to persons as well as things); therefore there's a defence upon you, to keep off whatever might hurt you. You are not merely a part of Christ through your conjunction with him, but you are (in regard of his special and tender affection) as *the apple of his eye: and will he not guard the apple of his eye? He that is in this Ark must needs be safe in the greatest deluge. The Evil of Evils is eternal condemnation: but what saith the Text? There is no Condemnation to them who are in Christ Jesus. How can they perish who are one with Christ? will he suffer persons so united to him, to be miserable? so long as 'tis well with the Head, shall it not be well with the Members also? In the Body Natural, the Head may be safe and yet some of the Members may perish; but in the Body Mystical, 'tis otherwise: where all the members are safe in the head, and as safe as the head it self. O Believers! you may with courage look the greatest dangers, evils in the face; as knowing, that none of them shall ever reach you, much to hurt you, because you are so strongly engarrison'd in Christ. (But more of this in the last branch of Comfort).

Christ sympathizes with those who are in him.

*Isa. 63. 9.

*Isa. 53. 4.

3. Are you in Christ Jesus? Here's Comfort for you, Upon your union with him, he sympathizes with you in all your afflictions, and looks upon all done to you as done to himself. I say, Christ sympathizes with you in all your afflictions; for he's a sympathizing, compassionate, tender-hearted Saviour, (as you read Heb. 4. 15. Heb. 5. 2). As there is, by virtue of the Union, a mutual sympathy betwixt the Head and the Members, the Husband and the Wife; so 'tis here 'twixt Christ and you: *in all your afflictions he is afflicted. He that bore your griefs when he was on earth (really and properly), he bears them still, now he is in heaven, (in a way of sympathy). Further, I add he hath a tender sense of what is done to you, and looks upon it as done to himself: and no wonder, since he and you are but One. He that touches you, touches the apple of his eye, Zech. 2. 8.

*Sic vocem pedis suscipit Lingua; clamat, calcas me, in membris Christi Christus est. August. in Pl. 30.

*Saul, Saul, why persecutest me? Act. 9. 4. When the Saint is persecuted, Christ himself in him is persecuted. As if any kindness or love be shewn to Believers, Christ looks upon it as done to himself; Matth. 25. 40. Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it to me: So if any unkindness be shewn to them, Christ looks upon it as done to himself. O that Enemies would be quiet, and let God's people alone, and fear

fear to wrong or injure them! for they are so united to Christ, so incorporated with him, that they who strike at them do through them strike at Christ himself.

4. *Are you in Christ?* He will then most certainly supply you in all ^{will certainly} your wants. In temporal wants, fear not Christ will provide: will ^{supply them in} he suffer that body to starve which he hath united to himself? You ^{all their wants.} are full of anxious thoughts what ye shall eat and drink, what ye shall put on; Christ would have you ^{*take no thought} about these things: *Matth. 6. 26. your bodies being in union with him, he'll look after them, so that they shall not want what is necessary. O Believer! hath Christ thus admirably joy'd thee to himself, and will he deny thee a little meat, and drink, and cloathing? And then as to spiritual wants, in those Christ will supply too: Every member in the body from this head shall receive that grace, life, strength, that is proper for it. The root supplies every branch with what it needs; Christ will do the same to every believing Soul: and this is part of that *ἐμπροσθεν τοῦ πνεύματος*, that supply of the Spirit, which you read of Phil. 1. 19. This union is operative and communicative: if thou beest in Christ, thou shalt most surely have from him ^{*that measure} of Grace and Comfort, *Rom. 12. 3. which he sees best for thee. Every Lamp in the Golden-candlestick was supplied from the two Olives Zec. 4. 12. and so every particular member of Christ, is and shall (as need requires) be supplied from him. The Apostle tells us 1 Tim. 5. 8. If any provide not for his own, and especially for those of his own house, he hath denied the faith: You are Christ's ^{*own}, of his house and kindred, nearly related to him, nay members of himself; and therefore certainly he will provide for you. And that he will do in all your concerns, whether outward or inward: that look as you must ^{*glorifie God,} in *1 Cor. 6. 20. your body, and in your spirit, for both are Gods; so Christ will supply you in your bodies, in your spirits, for both are his.

5. *Are you in Christ?* then you have no reason to be afraid of Death: Death shall not Though it be ^{*the King of terrors}, of all terribles the most terrible, yet as to you there's no cause of fear; why? because it can never dissolve the union that is betwixt Christ and you; and so long as that abides, death can never do you much hurt. Hear me thou sincere Christian! do'st thou live? Thou art in Christ; do'st thou dye? thou art in Christ; neither life nor death therefore shall be hurtful to thee: Nay, 'tis so far from that, that death it self shall be thy advantage; To me to live is Christ, and to dye is gain, Phil 1. 21. You read of dying in the Lord Rev. 14. 13. of sleeping in Jesus 1 Thes. 4. 14. the Saints dye, their bodies are thrown into the

grave (that vast repository), yet there they are united to Christ; yea, their very *dust* is so. This Death cuts asunder all other knots, but it cannot do so to the mystical knot; it dissolves the union 'twixt *soul* and *body*, 'twixt *husband* and *wife*, &c. but it shall never dissolve the union betwixt *Christ* and the *believing Soul*. When the body of a Child of God shall be no better than a rotten carcase, Christ will say, O yet *this very carcase is precious to me*, for 'tis in union with me! *David speaks of the Saints favouring the *dust of Zion*; the very *dust* of dead Believers is valued by Christ, inasmuch that he will not lose the *least atome* of it.

*Psal. 102. 14.

They shall certainly rise, a gain.

*Phil. 3. 21.

6. Are you in Christ? Here's matter of Comfort as to the certainty of an happy resurrection. Your bodies may be lock'd up in the grave for a time, but Christ (who hath the key of the grave) they being united to him, will certainly open it and take them out: he will raise them up again, and that with advantage too, for they shall then **be fashioned like to his own glorious body*. The head is risen, and the members shall rise also, by virtue of the union that is betwixt them: *Quod precessit in capite, sequetur in corpore*. (as *Anstine* speaks). 1 Cor. 15. 20. Now is Christ risen from the dead, and become the first fruits of them that sleep: Rom. 8. 11. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. So Joh. 6. 54. Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. And this is not to be limited to a bare resurrection, there is more in it than so; for **all shall arise*, the resurrection shall be general and universal: But yet there will be a vast difference in it; 'twill be an happy resurrection to them who are in Christ, but a dreadful resurrection to others. The wicked shall be raised by Christ as a judge, in order to their tryal and the passing of the sentence of death upon them; but the Saints shall be raised by Christ as an head, *virtute unionis*, in order to the receiving of the blessed sentence of life. Joh. 5. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. How should Believers rejoyce in this!

*Dan. 12. 2.

1 Cor. 15. 22.

Great is the love of the Father to them.

7. Are you in Christ? then great is the Father's love to you: Take Believers as they are in themselves, the Father greatly loves them; but now as they are in Christ, and made one with him, there's an additional love, an higher love belonging to them from the Father, because

Part I. To them which are in Christ Jesus.

83

because they are so near to his own Son. Therefore (upon this union) God loves them with the same love, wherewith he loves Jesus Christ himself: Joh. 17. 23. *I in them, and thou in me, &c. that the world may know that thou hast sent me; [and hast loved them as thou hast loved me].* O Believers what a love hath the Father for you upon this! And Christ's own love too is very great to you; for you are his flesh, and **no man ever hated his own flesh*: yea, he told his Disciples, **As my Father hath loved me, so have I loved you.* So **Eph. 5. 29, 30. near an union must needs be accompanied with a very dear affection; 'tis not always so with us, but as to Christ, the strength of the affection from him shall always be answerable to the nearness of the union with him. *Joh. 15. 9.*

8. Are you in Christ Jesus? Here's Comfort as to your perseve- *They shall perse-*
rance, stability, and fixedness in the state of grace. This (upon *severe;*
which all depends) a Child of God may be fully assured of; for will Christ lose a member? a part of himself? shall one united to him finally and totally fall away from him? no, that shall not be. So long as the union is firm and indissoluble, do not fear, (I speak not against the duty of fear but the sin of fear). 'Tis not here in and out, in to day and out to morrow; but 'tis once in Christ and ever in Christ: there's your safety. Indeed the Saints stand firm upon several great foundations, (as the Fathers election, the **immutability* **Heb. 6. 17.* of his council, the tenour of the Covenant, &c.) but this also must be taken in, their inseperable union with Christ. You are not only in Christ's hands (out of which none shall pluck you Joh. 10. 28.) but you are in Christ as your head, and who shall be able to sever the members from this head? If Christ should lose a member, he would be imperfect as an head: you are **his fulness* (as hath been said), now **Eph. 1. 23.* he will be *Christus plenus*, a full Christ, (as **he* speaks); which **Aug. in Pl. 36.* he would not be, if any of his members should be taken away from him. If he might lose one, he might then lose another and another, and so he would be sure of none. O your life is hid with Christ in God Col. 3. 3. therefore 'tis sure and safe. Take the Saints apart from Christ, the strongest could not stand; take them as joyned and united to him, the weakest shall not fall. When the first Adam was our head our condition was mutable, in him we stood upon very slippery ground; but now when Christ is our head, we stand fast and firm, **even as mount Zion never to be removed.* 'Tis but the **Psal. 125. 1.* same Grace now, which we should have had upon our first creation, (I speak of the kind not of the degree); yet 'tis not amissible as that was, because of our union with another head.

God will bear
their Prayers.

9. *Are you in Christ?* this assures you of the audience of your Prayers: *If ye abide in me* (saith Christ), *ye shall ask what ye will, and it shall be done unto you*. What an encouraging word is this! God will grant your requests for the love he bears you upon other accounts; but (to be sure) he will do this for you, you being under such a near conjunction to the Son of his Love.

Union and
Communion go
together.

10. *Are you in Christ?* know then that Union and Communion go together: and is not this full of comfort? As all communion is founded upon union, so all union terminates in communion; and the closer is the union, the fuller is the communion. Union with Christ is a very enriching thing; it interests a person in all that Christ is or hath; this is that fellowship of the Son to which the Saints are called 1 Cor. 1. 9. *You being in Christ*, his Person is yours: you are his, and he is yours. *My beloved is mine, and I am his*, Cant. 2. 16. Upon the Covenant-relation God is yours, upon the Mystical Union Christ is yours. *You being in Christ*, all his Attributes are yours: his wisdom yours to guide you, his power yours to protect you, his mercy yours to pity you, his Allsufficiency yours to supply you, (and so in the rest). As the Father in the Gospel once said to his Son, **Son thou art ever with me, and all that I have is thine*; so saith Christ to the believing Soul, *thou art ever in me, all that I am or have is thine*. Being in Christ, you share with him in all his Offices; hence you are Kings and (a) Priests as he is (in a spiritual and mystical notion): Rev. 1. 6. *And hath made us Kings and Priests unto God*, &c. 1 Pet. 2. 5. Saints are stiled an holy Priesthood, and (v. 9.) a royal Priesthood. Being in Christ, you bear his name (as hath been shewn), and you partake with him in his high Relations and Dignities: he's a Son of God; so are you; Joh. 20. 17. *I ascend to my Father, and your Father*; he's heir of all things Heb. 1. 2. you joynt heirs with him, Rom. 8. 17. Being in Christ, all his Merit is yours: his sufferings, (b) satisfaction are as much to your advantage, as if you had suffered and satisfied in your own persons. *You being in Christ*, all the (c) blessings, privileges, which he hath pur-

*Luk. 15. 31.
(a) Omnes
Christiani sunt
Sacerdotes,
quia membra
vnius Sacer-
dotis. August.
de Civ. Dei.
lib. 20. cap. 10.
(b) Caput &
membra sunt
quasi una per-
sona mystica, &
ideo satisfactio
Christi ad om-
nes fideles per-
tinet sicut ad
sua membra.
Aquin. 3. P.
Q. 49. Art. 1.

(c) Unio hæc est spiritualis illa relatio hominum ad Personam Christi, quâ jus acquirunt ad omnes illas benedictiones quæ ad ipso preparantur. Ames. medul. lib. 1. cap. 26. sect. 2: Fides purè docenda est, quod per eam sic conglutineris, ut ex te & Christo fiat quasi una Persona, quæ non possit segregari; ut cum fiduciâ dicere possis ego sum Christus, (h. e.) Christi iustitia, victoria, vita, est mea; & vicissim Christus dicat, Ego sum ille peccator, (h. e.) ejus peccata & mors sunt, quia adhæret mihi & ego illi; conjuncti enim sumus per fidem in unam carnem & os. Luther. Homo cum fiduciâ possit gloriari in Christo, & dicere, meum est quod Christus vixit, egit, dixit, passus est, mortuus est, non secus quam si ego illa vixissem, egissem, dixissem, passus essem, mortuus essem; sicut sponsus habet omnia quæ sunt sponsæ, & sponsa habet omnia quæ sunt sponsi, &c. Idem.

chased are yours; as justification, atonement, adoption, access to God, &c. You being in Christ, that very glory which he hath, is yours: (see Rev. 2. 26. Job. 17. 24. Luk. 22. 29). You being in Christ, all the promises in him are Yea, and Amen to you, 2 Cor. 1. 20. Gal. 3. 29. You being in Christ, all his victories and triumphs over enemies are yours: Rev. 2. 26, 27. Upon Union with Christ, you have Union too with the *Father and the Holy Ghost. In a word, you being Christ's, all is yours, 1 Cor. 3. 21. and what can be said further? Is not all this enough for your comfort? Here's blessed communion flowing from a blessed union; here's partaking indeed of the fatness of the Olive, upon your being ingrafted into it, (as 'tis Rom. 11. 17.)

*See Sedgw.
on the Cove-
nant. p. 208.

11. Are you in Christ? then 'tis no condemnation: (so the Text expressly tells you). O what a ground of rejoicing is exemption from condemnation! what can be sweet to him who is obnoxious to it? what can be bitter to him who is secur'd against it? this is the happiness of all in Christ. Poor Christless Souls are condemned over and over; Law, and Gospel, and Conscience, and (which is worst of all) the great God condemns them; but 'tis not so with you who are in Christ, to you 'tis no condemnation. You are justified here, and shall be solemnly, publicly, declared to be so at the great day. You are in Christ, not only as the members in the head (which is your Mystical Union), but as the Debtor in the Surety (which is your Legal Union). Christ's payment and satisfaction is yours, and God will not fall upon him and you too for payment. The Wife under covert is not liable to an arrest or action at Law, but all must fall upon her Husband: You being married to Christ, this supercedes the process of the Law against you; if it be not fully satisfied, it must seek its reparation at the hands of your spiritual Husband, Christ himself: as to any condemnatory charge it cannot fall upon you. Amongst all the damned in Hell there's not one in Christ to be found; that's no place for such as are limbs of him. And (to shut up all) upon this Union 'tis not onely No condemnation, but 'tis also certain salvation; 1 Joh. 5. 12. He that hath the Son, hath life. Joh. 14. 19. Because I live, ye shall live also. Christ the Head is in Heaven, and where he is, there he will have his Members also; this is his great request to his Father Joh. 17. 24. Where 'tis Unions it shall be Vision; in Christ here and with Christ hereafter, are inseparable; a Christ in you is a sufficient ground for the hope of glory; Col. 1. 27. Christ in you, the hope of glory. You therefore who are in Christ, should highly comfort your selves with these things.

Union secures
from Condem-
nation.

I would desire *such* not to put from them these Cordials; as if they were not proper for them, because of the *weakness* of their *graces*, the *imperfections* of their *duties*, the *meaness* of their *persons*, (or upon any other discouragement of this nature). Art thou a *Believer*? be thou never so *weak*, yet thou art in Christ: thou art *low* in *grace*, in *gifts*, in thy *outward condition*; yet thou art in Christ. The *meanest member* in the body is *united* to the *head*, as well as that which is the *highest*; and so 'tis here. Though the *eye* was *weak* which look'd upon the *brazen Serpent*, yet it *looking* thereupon there was *healing* for all that: The *weakest faith* is *healing faith*; and 'tis so, not only because it takes a *view* of Christ, but also because it *knits* to Christ. O Christian! Faiths *uniting virtue* doth not depend upon its *strength*, but upon its *sincerity*: the very *minimum quod sic* is enough to put thee into Christ; therefore be not discouraged because thy faith is so *weak* and *low*. And for thy *outward condition*, that's nothing at all to the *state* or *privilege*; the *poor* are in Christ as well as the *rich*, the *ignoble* as well as the *noble*; He doth not *choose* his *members* by any *external considerations*. If *Grace* be in thy heart, though thou art very *mean* in thy *outward state*, hast scarce bread to put into thy belly or rags upon thy body, Christ is not *ashamed* to own thee as one of his *Members* and *Brethren*.

*Heb. 2. 11.

Let this suffice for the opening of the *Subjects* of the *Privilege*, (so far forth as they are described by their *Union*); There is no *Condemnation* [to them which are in Christ Jesus].

R O M. 8. I.

There is therefore now no Condemnation to them which are in Christ Jesus, [who walk not after the Flesh, but after the Spirit].

C H A P. III.

Of the Holy and Spiritual Life, in opposition to the Sinful and Carnal Life.

The Subjects of the Priviledge are further characteriz'd by their Course. The words repeated Verse 4. with some little variation. They are descriptive both with respect to the Non-condemnation, and also to the Being in Christ Jesus. Why the Apostle singles out this Character. What Walking imports. The Observation rais'd. Eight things taken notice of from the Words : 1. The Apostle doth not say, There's no Condemnation to them in whom there is no Flesh, but to them who walk not after the Flesh : 2. He doth not lay his Evidence upon particular acts, but upon the general Course : 3. Here is not redditiō Causæ, but only descriptiō Personæ : 4. The description is not laid down in the Negative only, but also in the Affirmative : 5. The two Walkings are supposed to be contrary : 6. First 'tis being in Christ Jesus, and then 'tis walking not after the Flesh. &c. 7. There always was and always will be different walkers : 8. The Apostle lays it down in the general; and the reason given by he so doth. The Parts of the Description opened. What is meant by Flesh, and by walking.

walking or not walking after the Flesh. Flesh considered
 1. More Generally : *what it is to walk after it in that respect : why the Corrupt Nature is set forth by Flesh : a fivefold account given of that.* 2. More Particularly ; *what it is to walk after it in that respect.* Of Lust (or Lusting) the most natural act of the Flesh. *What is here meant by the Spirit. What it is to walk after the Spirit. That opened in Five Particulars.* The Doctrine confirmed. Applied : 1. *by way of Information, in three things :* 1. *That Scripture Marks or Signs grounded upon Sanctification and Holiness, are not under the Gospel to be rejected by Believers.* 2. *That the Popish Calumnies against Protestants and the Protestant Doctrine, are causeless and groundless.* 3. *That there are but few who are in Christ Jesus.* Use 2. *To examine the walking, whether it be after the Flesh, or after the Spirit.* Use 3. 1. *To dehort from walking after the Flesh : Several Motives to enforce that Dehortation : What is to be done for the avoiding of it.* 2. *To exhort to walking after the Spirit : Three Motives to that.* Use 4. *Such as do walk after the spirit are exhorted* 1. *To be very thankful.* 2. *To walk yet less and less after the Flesh, and yet more and more after the Spirit.* 3. *To take the Comfort of this walking : The great discouragement of troubled Christians about it, removed.*

T Here is in the whole Verse (as you have heard), the Privilege and the Description of the persons who have a share in that Privilege : They are described

1. *By their Union with Christ : There is no Condemnation [to them which are in Christ Jesus] ; this hath been spoken to.*

*Οὐκ ἔστιν ἀνάθεμα
 τοῖς ἐν Χριστῷ
 Ἰησοῦ, μὴ κατὰ
 τὸ σὰρκα καὶ
 τὸ αἷμα.
 κατὰ πνεῦμα.

2. *By their holy course : they are such, who [walk not after the Flesh, but after the Spirit] ; this I proceed now to speak to.*

In the *Greek the Words run thus, *There is no condemnation to them in Christ Jesus, not walking after the Flesh, but after the Spirit.* Our Translators put in, — *to them which are in Christ Jesus, who walk*

walk not after &c. And they part the [*being in Christ*, and the *not walking*, &c.] and read them *as distinct*: but *Others* put them together and make all but *one sentence*. Thus the *Syriack Version* (cited before); thus (a) *Grotius*: ‘There is (saith he) no condemnation to them, who by Jesus Christ (or by the Gospel) are brought to this, not to go whether carnal affections do carry them, but having obtained the Spirit they constantly obey his motions. Some difference there is in this *double reading*; but I’ll not enquire whether (b) material or not.

(a) Nulla condemnatio iis qui per Jesum Christum (sive per Evangelium) eorumque perducti sunt,

ut non eant quò carnis affectus rapiunt sine discrimine, sed Spiritum Sanctum adepti ejus motibus constantè obsequuntur. *Grot.*

(b) Unica est in textu Pauli oratio, sed Interpretes distinxit in duas, &c. quamvis ad sensum non intersit. *Cajet.*

The Apostle *recites* these words (v. 4.) with a *double variation*: 1. There he brings in the *Relative* and joyns it with the *Participle*, which here he doth not: for there ’tis τοῖς περὶ Χριστοῦ, whereas the *Relative* here is joyned with ἐν Χριστῷ. 2. Here ’tis express’d in the *Third person*, there in the *First person*; that the *righteousness of the Law* might be fulfilled [*in us*], who walk not after the *Flesh* but after the *Spirit*.

This *Clause* is *descriptive* of the persons, who have an interest or share in that which goes before: and so ’tis an *evidence* or *description* either with respect to the *No-condemnation*, or to the *being in Christ*. There is therefore now *no condemnation*, to whom? why, to them who walk not after the *Flesh*, but after the *Spirit*. Wherever there is an holy conversation in this life, there shall be no condemnation in the life to come; (and so *vice versâ*). Or it refers to the *other branch* immediately foregoing; [*to them that are in Christ Jesus*], who are they? or how may they be known? the Apostle thus *characterizeth* them, they are such who walk not after the *Flesh*, but after the *Spirit*. An holy, spiritual course is an *infallible evidence* and *inseparable concomitant* of *Union with Christ*: These two may *reciprocally* be predicated each of the other: thus, they who are in *Christ*, walk not after the *Flesh* but after the *Spirit*, and They who thus walk, are in *Christ*. You may take the Words in which of these two references you please; but their *immediate conjunction* seems to carry it for the latter, (they being link’d and coupled with the τοῖς ἐν Χριστῷ Ἰησοῦ, *them that are in Christ Jesus*): but both may very well be taken in. Which way soever we take it, certainly there is (as to both) a *restriction* and *limitation* in the Words: the *Non-condemnation* and the *Union* belong *onely* to those who walk not after

The Words are descriptive and characteristical of Persons, both with respect to the *Non-condemnation*, and also to the *being in Christ*.

the Flesh, &c. Yea, they are conditional (as to the priviledge) even to them who are in Christ Jesus: there is no condemnation to such, provided or upon this condition that they walk not after the Flesh but after the Spirit: (and so the *Arabick Version paraphraseth upon them).

*Non est igitur ulla damnatio eis qui

sunt in fide Jesu Christi, dummodo se exerceant, non in his quæ propria sunt carnis, sed in his quæ propria sunt Spiritus. *Vers. Arab.*

Why the Apostle singles out this Character.

The Apostle designing to describe such who are freed from condemnation, or such who are in Christ, he pitches upon that evidence and character which is plain and obvious, and not upon that which might have been more dark, obscure, and hard to be understood. He grounds it upon the course of a man's life and conversation; and what may better be known than that? He does not lay it upon Election or the secret Decree of God; and say, there is no condemnation to them whom God hath *chosen before the foundation of the world, to them whom God hath *ordained to eternal life, whose names are *written in the book of life, (though that be a very great truth): but because persons possibly herein might not be so well able to judge of themselves, therefore he saith there is no condemnation to them who walk not after the Flesh but after the Spirit. This walking is a thing that is manifest and easie to be known: I cannot so easily find out my Election (for that lies deep and hid), as I can my Conversation; which (in a great measure) is expos'd to the view of others, much more to my own. And whereas the Apostle had been speaking of Union with Christ, that being a great mystery, and men might not so well know how to judge of themselves concerning it; therefore he comes to that which would fully and plainly open it to them. He saith, whoever they be who are in Christ this is the course they take, they walk not after the Flesh, but after the Spirit. They that can find (which upon faithful searching may easily be found), that they do not live the carnal and sensual life, but the holy and spiritual life, though this being in Christ be a great mystery in it self, yet this walking will clear it up to them (so far as their interest in it is concern'd), that they are indeed in Christ.

What Walking imports.

*Gen. 5. 24.

*Gen. 17. 1.

*Luk. 1. 6.

[Who walk not after the Flesh, but after the Spirit]. 'Tis a very usual Metaphor in Scripture, to set forth the course of life by walking: *Enoch walked with God, &c. (i. e. the course of his life was holy): *I am God Allsufficient, walk before me and be perfect: *Zachary and Elizabeth were righteous, walking in all the commandments and ordinances of God blameless: (with very many such places). That which

which in *this Verse* is called *walking after the flesh*, in the 12 and 13 Verses 'tis called *living after the flesh*. I might in several particulars shew you the aptness of this *Metaphor*, how proper it is to set forth the *course of life*: but I will not stay upon that.

This *branch* of the *Text* leads me to that *Second Observation*, which I raised from the *whole Verse* at my entrance upon it: namely *That such who are in Christ* (and thereby freed from *Condemnation*), *this is their property or course, they walk not after the Flesh but after the Spirit*.

2 Observ.

In the discussing of which, my main work will be to open the *twofold Walking* here mentioned: Yet before I fall upon that, let me take notice of *Seven or Eight things* which lie very plainly before us in the Words.

1. The Apostle does not say, There is therefore now no condemnation to them *in whom there is no Flesh*, or to them *who have no Flesh in them*; but he saith, — to them *who walk not after the Flesh*. Alas! if the *Former* should be the description and character of justified persons, and of such who are in Christ, then none would be justified, or in Christ: there would not be so much as any one person in the world exempted from condemnation, or united to Christ: for there's not a man upon the earth, I except not **one*, in whom there is not more or less of this *Flesh*. The very best of Saints in *their lower state* are not wholly freed from it: the most spiritual whilst here below, are but *mixt, imperfect* creatures; made up partly of *Flesh*, and partly of *Spirit*; so 'tis in the *natural*, and so 'tis in the *moral* notion also. Paul himself lay under a sad sense of this, (as you see *Rom. 7. 14, 25*). 'Tis most truly said by (a) One upon the words, *Perfect sanctification is the rule, that is to be laid to the Saints in heaven, not to those that are upon the face of the earth*: And 'tis a saying of Bernard, *Velis, nolis, intra fines tuos habitabit Iesus*; the poor burdened Christian whether he will or no, shall have the *Iesuite*, the *Flesh*, dwelling in him. Men before conversion are entirely *Flesh*, but they are not after conversion entirely *Spirit*. The Apostle here saith, There is now no condemnation; but he doth not say, there is now no corruption, no flesh, no (b) *concupiscence* in the Children of God: It shall be so hereafter but 'tis not so at present; no, that perfect freedom from all mixtures of *Flesh* is reserved for heaven. And therefore (c) Origen's Gloss upon the Words, is much too high: *There's no condemnation to them, who walk not after the Flesh but after the Spirit*; (that is, saith he) to them who are so reformed and rectified, that there is nothing of sin, of any

Eight things
premised for
the clearing up
of the Words,
and of the Ob-
servation.

*Rom. 3. 10.
(a) Elton upon
the Text.
(b) Et ne puta-
res hoc postea
futurum, ideo
additum est
Nunc; postea
expecta illud ut
nec concupi-
scentia sit in te
contra quam
contendas, qui-
a nec ipsa erit.
Anselm.

(c) Nihil ab-
furdus, neque
magis falsum
dici potest, O-
rigenis in hunc
locum exposi-
tione, qui hæc
de iis dici vult,
qui sunt (in-
quit) ita emen-
dati, ut in seip-
sis

sis nihil vitiosi operis invenitur; (i. e.) de iis, qui (uno excepto Christo) nusquam unquam fuerunt, neque sunt futuri. Beza.

*Secundum Spiritum ambulare dicit, non qui penitus

exercent omnes Carnis sensus, ut tota eorum vita præter cælestem perfectionem nihil redoleat, sed qui in domandâ & mortificandâ Carne sedulo laborant. Calvin. Omnes Carnem habent, & violentiam Peccati in se sentiunt, tamen modo ei non obediunt, sed Spiritu actiones carnis mortificant, nulla est eis condemnatio. Lareus. Attendendum est, non dicere Apostolum sublatum in nobis esse peccatum, utpote regeneratis; sed nullam condemnationem in nobis superesse, quia summa & perfectissima Naturæ nostræ in Filio Dei integritas, nostra facta per nostram cum ipso per fidem spiritualiter apprehensio unitiorem, nos jam nunc licet vix ab illa nativâ corruptione liberari ceptos, silit in sese apud Patris tribunal prorsus integros & securos. Beza. Non dicit, Qui non peccant, &c. Vide Musculi in loc. p. 120.

2. He doth not lay his Evidence upon particular Acts, but upon the general Course: not upon particular Steps but upon Walking, which notes the continued, uniform course of life. In the tryal of our selves, about our Union with Christ, or freedom from condemnation, or the truth of grace, we are not to judge so much by single acts, as by the general course. The reason is, because the State (whether present or future) may infallibly be known by the latter, but it cannot be so by the former: for as to some single acts, the bad may be very good, and the good may be very bad. The best sometimes tread awry, and take some steps (too many God knows) in the way of the Flesh; of which, Noah's drunkenness, Lot's incest, David's adultery, &c. are too sad proofs: but yet they do not walk after the Flesh, because this is not their general course. And on the other hand, the worst may seem to take a step or two now and then in the way of duty, to come up to some particular good acts; Cain sacrificed, Abah humbled himself, Judas preached Christ, &c. but yet they do not walk after the Spirit; both because they are not thorough and sincere in the good they do, and also because 'tis not their course to do good. The coursest web here and there may have some finer threads in it, but they are nothing to the whole piece: Even

Even the blackest Moors have their white teeth; yet the whole body being black, from that they receive their denomination: the application is obvious. That which constitutes this walking after the Flesh, or after the Spirit, is a constant, continued, uniform course or life; and therefore this is that which we must judge by. A godly man indeed is (and ought to be) careful as to his particular steps; David pray'd, *Order my steps in thy word, and let not any iniquity have dominion over me: but that which doth denominate him to be godly, it is that course of godliness which he drives on in his whole life; and this is that which must evidence his being in Christ. Every *fleshy act doth not constitute fleshy walking, (though even they must be avoided as much as may be, and greatly repented of when they do prevail): but when the conversation is filled up with them, and the heart too delights in them, O that is to walk after the Flesh. And so it is *é contra*, as to walking after the Spirit.

*Psal. 119.
133.

*Aliud est peccare etiam actum, aliud in peccato ambulare; (h. e.) eo delectari & illi operam

dare, eique maxime servire. Gomar. Qui Spiritum sequitur ducem, quamvis interdum à Carne quasi pertractus extra viam vestigium ponat, secundum tamen Carnem vivere non dicitur. Beza. Non protenus secundum Carnem ambulat, qui imprudens aut affectu aliquo abreptus delinquit: Lapsus hic est vel cespitatio quadam, non ambulatio, &c. Slichting. Fœlis seipsum & omnes suas naturales facultates subdidit Magisterio Spiritus, & secundum eum ambulat: sed dum ambulat in Obedientiâ Spiritus, violentis motibus inhabitantis Carnis per externa objecta & externas occasiones excitatis, ita obruitur, ut labatur & vincatur, atque ita dictamen Carnis aliquando sequatur. Sic fuit cum Noab, &c. Streso.

3. This Spiritual walking is not redditiõ causæ, but onely descriptiõ personæ: or the Words are not the assignation of the cause of the privileged, but onely the description of the person to whom it belongs. Here is walking not after the Flesh, but after the Spirit, how doth this come in? I answer, the Apostle doth not assign this as the cause of the Non-condemnation (as the (a) Popish Doctors teach), or of the union with Christ; onely he brings it in as a descriptiõ of the person, who is freed from condemnation, and who is in Christ Jesus. He doth not say, There is no condemnation to them which are in Christ Jesus, (b) because they walk not after the Flesh, &c. but to them who walk not after the Flesh, &c. so that this is meerly descriptiõ of the person. The heavenly and spiritual life is not the (c) Cause of Justification, only 'tis the note or evidence of justified

(a) Causa hæc est cur non sit eis damnationis, &c. Toler. Ut hæc posteriora causam contineant, cur nihil condemnationis, &c. Justin. Vide Stapl. Antidor. p. 624, 625. Comzen. in V. 2. Cap. 8. ad Rom. Quest. 2.

(b) Non dicit quia non secundum carnem ambulamus, sed qui non secundum, &c. ne faciat in hac justificationis causâ primum esse, quod secundarium est, &c. Muscul. in Rom. Cap. 8. V. 4. p. 124.

(c) Non propter novam aliquam qualitatem quam in nobis operata est gratia Spiritus Sancti, extra condemnationem sumus; sed propter solam gratiam Dei quam fide Christi apprehendimus. Muscul. Non causa justificationis, sed conditio & nota justificatorum. Pæncus. See more Dab. 2. p. 773.

persons.

(a) Fructus Spiritus sive sanctificationis in nobis inchoatae effecta, nos non inferunt Christo, sed nos ei initos esse declarant.

Peza.

(b) Sunt coherentes quidem, sed diverse questiones, quæ re eximamur omni condemnationi, &c. & quinam in Christo eximuntur condemnationi: id videlicet qui se in Christo esse ex regenerationis fructibus ostendunt. Peza.

persons. And as to the union with Christ; the fruits of the Spirit and the effects of grace and sanctification begun in us, these do not unite us unto Christ, onely they (a) declare us to be so united: they are *Evidences* not *Causes*. Wherever there is justification and the mystical union, there is sanctification and holiness; yet the latter is not the ground of the former; (as wherever life is there is sense and motion; yet these are not the cause, but onely the sign, evidence, and consequent of life). There's a vast (b) difference betwixt who is justified, and why or upon what grounds he is justified: The holy walker is the justified person, but he is not justified because of the holiness of his walking. No, this causal influence upon justification is wholly founded upon the merits of Christ applied by Faith. This is the Protestant-Doctrine; to which, I shall have occasion from these two first Verses to speak more than once.

4. The description is laid down not in the Negative only, but in the Affirmative also: 'tis not only [who walk not after the Flesh], but 'tis also [who walk after the Spirit]. In order to the participation and evidence of the grace of the Gospel, 'tis not enough (c) not to be evil or not to do evil; but there must be being good and doing good. Meer Negatives will never justify or save: for a man may go so far upon bare restraining grace; and besides, God requires a great deal more. As when the repentance is right, there is not only a ceasing to do evil, but there is also a learning to do well, Isa. 1. 16. Psal. 34. 14. Depart from evil, and do good: So when the walking is right and evidential of Gospel-mercy, there is in it both the absence of Sin and also the presence of Vertue and Grace. A Religion made up of Nots is but an half-religion: To be magis extra vitia quam cum virtutibus (as the (d) Historian describes Galba), rather free from vice than vertuous, in the positive fruits and effects of vertue, this is not sufficient: 'tis to be as a cake that is bak'd but on one side, (as the Metaphor is Hos. 7. 8.) The first is well but the last is (e) better (as the Philosopher tells us). The Gospel doth not only teach us, to deny ungodliness and worldly lusts, but also to live so as to suffice ad evitandam omnem damnationem abstinere à Carnalibus, sed oportere proficere in Spiritualibus. Cajet.

(d) Tacit. Hist. Lib. 1. p. 323. ex Edit Lips.

(e) Τὸς ἀπερίττους τὰ κατὰ πρᾶξιν μάλλον ἢ τὰ ἀνύχου καὶ πρᾶξιν. Arist. Eth. 1. 4. c. 1.

berly,

berly, righteously, godly in this present world: Tit 2. 12. And it threatens not only those who bring forth evil fruit, but also those who do not bring forth good fruit; Matth. 2. 10. 'Tis an expression of Theophylact upon the Words, (f) Meer abstinence from Vice doth not crown, but there must be also the participation of Virtue, and of that which is Spiritual: And (g) Chrysostome upon the fourth Verse speaks to the same purpose. You have in the description of the Text therefore the negative and the positive part of holiness; and these two must go together, for holiness is made up of both: 1 Pet. 1. 14, 15. As obedient children, not fashioning your selves according to the former lusts, in your ignorance (there's the negative part): But as he which hath called you is holy, so be ye holy in all manner of conversation (there's the positive part). As some read the Words this head cannot be grounded upon them; for they only put in the Negative [not walking after the Flesh], leaving out the Affirmative [but after the Spirit]: So the Syriack, so the Vulgar, and the Expositors who follow it. But generally the Greek Copies have it; and the Syriack too brings it in v. 4; and why not here as well as there? 'Tis not put in only as a (h) true interpretation, but 'tis a part of the Text it self.

interpretationem addi [secundum Spiritum]: Qui enim non ambulat secundum carnem, necesse est ut ambulet secundum Spiritum; medium enim in vita humana nullum est. (h) Non est dubium, rectissime tanquam

5. The Apostle here brings in two Walkings; and he supposes them to be contrary; for he sets them in opposition one to the other: [who walk not after the Flesh, but after the Spirit], implying a contrariety betwixt these two walkings. And so indeed there is: the Flesh and Spirit are two contrary principles, and therefore the Walkings which proceed from these contrary principles, must needs be contrary too. They are so contrary that they are incompatible and inconsistent in the same subject; there may be Flesh and Spirit in the same person, but there cannot be walking after both in the same person. Therefore saith the Apostle Gal. 5. 16. Walk in the spirit, and ye shall not fulfil the lusts of the flesh; as if he had said, he that doth the one cannot do the other too: He goes on v. 17. The flesh lusteth against the spirit; and the spirit against the flesh, and these two are contrary: Contrary as to their Natures, their Originals, and (which suits best with the scope of the Apostle in these words) contrary as to their propensions, tendencies, workings, lustings in the Subject. Oh they put men upon different courses; so different, as that (in their proper

proper acceptation) they cannot consist: inasmuch that he who walks after the flesh cannot walk after the spirit; neither can he who walks after the spirit, walk after the flesh. A man cannot move to *two contrary points* (as *East and West, North and South*) at the same time; no more can a man walk *heaven-ward* and *hell-ward* at the same time: now the *Flesh* draws *hell-ward* and the *Spirit* draws *heaven-ward*; so that it is impossible in *sensu composito* to follow both. These are the *two opposite Masters* which none can serve together, *Matth 6. 24.* Friendship with the *Flesh* is *enmity* to the *Spirit*; whoever therefore will be a *friend of the Flesh* he must be an *enemy to the Spirit*: (I allude to *James 4. 4.*)

6. *The Order of the things here spoken of, is to be observed.* First 'tis being in *Christ Jesus*, and then 'tis walking not after the *Flesh* but after the *Spirit*; (this I may briefly take notice of though it be not the thing here directly intended). There must be *union with Christ* before there can be *spiritual walking*: for walking is an act or operation of *life*, dead things do not move; there can be *no motion* where there is *no life*: Especially *spiritual and holy walking* depends upon *life*: but now there is no such life in the soul, till being united to *Christ* it be quickened by him. He who is out of *Christ* cannot live the *holy life*, for 'tis *union with him* that lays the foundation of all *holiness in us*. The *branch* must first be *ingrafted into the stock*, and then it bears *fruit*; so here. Therefore saith *Christ Joh. 15. 4, 5.* *Abide in me, and I in you: As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* *Holiness* is the evidence of *Union* (so it comes in in the *Text*); and *Union* is the ground of *Holiness* (so it comes in in this *Head*). *Holy walking* is an *infallible consequent* upon being in *Christ*; and that is a *necessary antecedent* to *holy walking*.

7. 'Tis imply'd, That there were in the *Apostles time*, and so will be to the end of the world, *different Walkers*; some will walk after the *Spirit*, and some after the *Flesh*. As 'twas said with respect to persecution, *As then he that was born after the *Flesh*, persecuted him that was born after the *Spirit*, even so it is now: So it may be said with respect to the *different conversations* of men; as then in *Paul's days* some walked after the *Spirit* and some after the *Flesh*, even so it is now. So long as the world stands some will be *carnal* as well as some *spiritual*: the distinction of *Saints and Sinners*, of *godly and ungodly*, of *good and bad*, will abide whilst this world shall

*Gal. 4. 27.

shall abide. There is the broad way of the flesh, there is the strait way of the spirit; in both of which some or other will always be walking: And the misery is, **many walk in the broad way of the flesh, when but few walk in the strait way of the spirit; this may have its thousands, but that hath its ten thousands* **Mat. 7. 13, 14.*

8. The Apostle expresses it in the general onely, [by not walking after the flesh but after the spirit]: He doth not instance in those particulars which are proper either to the one or to the other, (as he doth Gal. 5. 17. &c.) onely he speaks in the gross. But all the several Particulars are included in the General, and run into that as all waters do into the Sea. Be it pride, covetousness, uncleanness, &c. all center in the flesh; so be it humility, heavenly-mindedness, holy love, &c. all center in the spirit, and derive their being, operation, efficacy from the spirit. Therefore the Apostle sets it down thus generally, under the flesh comprehending all Evil and under the spirit all Good; he sums up all the several Sins under the former, and all the several Graces under the latter.

These things being premis'd, I come now to the main Point: Such as are in Christ Jesus, this is their property or course, they walk not after the flesh but after the spirit.

This I will 1. explain: 2. prove: 3. apply.

For Explanation, I must speak to the parts of the Description *The Observ. opened.* severally; and show

1. What is meant by flesh, and by walking or not walking after it.

2. What is meant by spirit, and by walking after it. And as I go along I will take in the Doctrine, and particularly bring down to it the several explications of the Description, Negative and Affirmative.

I begin with the First. Which that I may the better cleer up, *What is meant by* observe that there is a being in the flesh, and a walking in or after *by flesh, and by* the flesh; which two though they be never parted yet they are *not walking* distinct: the First refers to a man's State, the Second to his Course. *after the flesh.* There is a being in the flesh, of which you read Rom. 7. 5. For when we [were in the flesh], the motions of sin which were by the Law, did work in our members to bring forth fruit unto death: Rom. 8. 8, 9. So then, they that [are in the flesh] cannot please God: but ye are not [in the flesh] but in the spirit, &c. Then there is a walking after the flesh: this inevitably follows upon and suits with the former. They who are in the flesh will certainly walk after the flesh, for the Conversation always agrees with the State. Now 'tis this walking

which the *Text* speaks of: You have the same expression 2 *Pet.* 2. 10. *But chiefly them that walk after the Flesh, &c.* 'tis also set forth by living after the *Flesh*, v. 12, 13. of this Chapter.

If you turn to one *Scripture*, you'll find the phrase there used in a quite other sense than that in which 'tis here used. 'Tis 2 *Cor.* 10. 3. *Though we walk in the Flesh, we do not war after the Flesh:* what may be the meaning of [*walking in the Flesh*] in this place? I conceive, it notes the Apostles living the **same natural life* with other men, and also the *meaneness* of his *external appearance* in the eye of the world. *We walk in the Flesh*, 'tis as if he had said, we are poor, frail, mortal men as well as others, made with them of the same flesh, living in the same flesh, and incompassed with the same infirmities of flesh: and there is nothing from our outward condition and appearance to gain us any honour, esteem, or success amongst men; thus (saith the Apostle) we *walk in the*

*Porro hoc loco Paulus aliter dicit ambulare secundum carnem, quam alibi cum dicit In carne ambulantes non secundum carnem militamus; ibi enim in Carne ambulare, est mortalem adhuc vitam ducere; hic autem secundum Carnem ambulare, idem est quod militare secundum Carnem, (h. e.) Genio ac voluptatibus indulgere, & pravis cupiditatibus morem gerere. *Justin.*

Flesh. But then he adds, *we do not war after the Flesh.* (h. e.) we do not carry on our *work* and *business* (as we are the Apostles and Ministers of Christ) *by the flesh*; it is not *humane power* or any *fleshly advantage* which we go upon; 'tis only a *divine power* that helps, assists, and prospers us; by virtue of which, God's work in our hands doth and shall go on in spite of all opposition from Men and Devils. This clearly seems to be the Apostles meaning, for it immediately follows v. 4. *The weapons of our warfare are not fleshly and carnal, but spiritual and mighty through God.* Well! but now walking *in the Flesh* (or *after the Flesh*) here in the *Text*, carries a quite other sense along with it.

For the finding out of which, we must first enquire *what is meant by Flesh?*

*Fortasse per Carnem Cere-
monis Legis
intelligit; vult-
que dicere,
Christianos il-
los à condem-
natione exem-
ptos & liberos
esse, qui Chri-
sto Jesu servi-
unt, non car-
nali illà cere-
moniarum ob-
servatione, sed
spirituali.
Mussus.

Now as to this Enquiry, to give you the several acceptations of the word [*Flesh*] would be both tedious and unnecessary: *Expositors* generally agree about its sense in this place; only I find some few a little varying in their Explications of it. They by *Flesh* here understanding (at least wise taking in that sense as well as that which is usual and common) the Jewish **Ceremonial Law*, with the several *rites, ceremonies, appurtenances* thereof: and so they make the Words to run thus, *Such are exempted from condemnation, who serve the Lord Jesus Christ not according to the fleshly observation of the Ceremonies of the Law, but in a spiritual and evangelical manner.* Now 'tis

'tis true, those may come under this title of *Flesh*, for they are called *carnal ordinances* Heb. 9. 10. and Paul (in part speaking of them) calls them *Flesh* over and over, Phil. 3. 3, 4: Yet I conceive, they do not fall within the great intendment of our Apostle in these words. Our *learned Annotator (in his *Paraphrase* upon the *Text* and also upon the *following Verses*), though for the main he opens it as Others do, yet he makes it more *pecially* to refer to the *Jews* as under the *Law*, and to *Christians* as under the *Gospel*. What there may be of *that notion* in the Words, I shall not meddle with: but rather come to the *general and unquestionable interpretation* of the word *Flesh* as 'tis here used.

*There is therefore now no obligation lying on a Christian, to observe these Ceremonies of *Moses's Law*, Circumcision,

&c. nor consequently danger of damnation to him for that neglect; supposing that he forsake those carnal sins that the circumcised *Jews* yet indulged themselves in, and perform the evangelical obedience (in doing what the mind illuminated by Christ directs us to), that inward true purity (which that circumcision of the flesh was set to signify), that is now required by Christ under the Gospel. Dr. Hammond.

Where I will consider it, 1. *more generally*: 2. *more particularly*.

1. *More generally*. So *Flesh* in Scripture commonly notes that corrupt, sinful, depraved, vitiated nature that is in man as he comes into the world. This *Nature* is variously set forth: Sometimes, by the *old man*; so Eph. 4. 22. *That ye put off concerning the former conversation the Old man, &c.* Sometimes, by the *Law in the members warring against the Law of the mind*; so Rom. 7. 23. Sometimes, by *Sin in the general*; so Rom. 7. 8. *Sin (i. e. the corrupt Nature) taking occasion by the commandment, wrought in me all manner of concupiscence.* Sometimes, by *indwelling sin*; so Rom. 7. 17. Sometimes, by the *sin which doth so easily beset us*; so Heb. 12. 1. And sometimes, by *Flesh*; so here, and so in several other places. Joh. 3. 6. *That which is begotten of the flesh, is flesh*: Joh. 1. 13. *Born again not of the will of the flesh, nor of the will of man, but of God*: Rom. 7. 18. *I know that in me, (that is, in my flesh), dwelleth no good thing*: and v. 25. *So then, with the mind (he means the renewed and sanctified Nature) I serve the Law of God; but with the Flesh (he means the corrupt Nature) the Law of Sin*: Gal. 5. 17. *The Flesh lusteth against the Spirit, &c.* Once indeed in Scripture this corrupt Nature is set forth by *Spirit*: Jam. 4. 5. *The Spirit that is in us lusteth to Envy*: but usually 'tis set forth by *Flesh*. And several Reasons might be given of that appellation: I'll name some few but will not in the least enlarge upon them. The sinful Nature in man is stiled *Flesh*,

Of *Flesh* in its more general Notion.

Why the corrupt Nature is set forth by *Flesh*.

1. Because 'tis conveyed and propagated as the *Flesh* is.
2. Because 'tis propagated by the *Flesh*, or by *fleshly generation*.
3. Because 'tis very much acted in the *Flesh*, or *fleshly part*.
4. Because 'tis nourished, strengthened, and drawn forth by the *Flesh*, or by *fleshly Objects*.
5. Because of its baseness, sordidness, and degeneracy.

*Eph. 6. 12.

And by the most of these things, the corrupt Nature in *Man* is distinguished from the corrupt Nature of the *Apostate Angels*. Their is set forth by **spiritual wickedness*, because it vents itself in *spiritual* not in *carnal acts*; such as are *envy, hatred, pride, blasphemy, fretting at God himself and at his dispensations, &c.* But *Ours* is set forth by the *Flesh*, because 'tis conveyed through the *Flesh*, and acted in the *Flesh*, and drawn forth by the *Flesh*.

What it is to walk after the *Flesh* in the general notion of

Now if you take *Flesh* in this general notion, then to walk after it 'tis this, *To have the corrupt, sinful Nature to be a mans principle and guide*: and *Not to walk after the Flesh*, 'tis not to have that Nature to be ones principle and guide. For the Text brings in these two (*Flesh* and *Spirit*), as different and opposite principles and guides: and therefore they who make *Flesh* their principle and guide, they walk after the *Flesh*; as they who make the *Spirit* their principle and guide, they walk after the *Spirit*. Take men out of *Christ* and such as are unregenerate they walk after the *Flesh*, how? why *Flesh* is their principle and *Flesh* is their guide; the *Flesh* is that which they act from (there's their principle), and 'tis that which they act by (there's their guide). That which is the spring of action, that's the principle; that which puts upon and orders in action, that's the guide. Now take *Christless men* (the persons of whom I am speaking), *Flesh* is the spring and *Flesh* is the guide of their actings: if they think, 'tis from the corrupt Nature; if they speak, 'tis from the corrupt Nature; if they love, 'tis from the corrupt Nature, &c. and so all along, this is that spring in them which makes all the wheels to move. And this is that guide too by which they steer, order, direct their whole course. And it being so, their conversation must needs be a *fleshly conversation*, or a *walking after the Flesh*: for that is always denominated from and answerable to its principle and guide; if it be a *fleshly principle* and a *fleshly guide*, it must needs be a *fleshly walking*. And thus it is with persons out of *Christ*: they act from the *flesh* and by the *flesh*, and so they are said to walk after the *flesh*. But such who are in *Christ* they do not thus walk; corrupt Nature is neither their principle nor their guide; there is another Nature in them by which they are acted and guided (viz.) the *Spirit*, (as I shall shew you by

by and by, when I come to the *Affirmative part*). *Expositors* (whom to cite would be endless) do variously open and illustrate this *walking or not walking* after the *Flesh*; but the *Most* do pitch upon that *illustration* of it which I have given. This concerning *Flesh* in the general consideration of it. But then

Secondly, It may be considered *more particularly*, with respect to its proper, radical, most natural and vital act; and that is *Lust* or *lusting*. This *Lust* is the great act, the most genuine issue of the *Flesh*; the stream which does most immediately and directly flow from that fountain: the most proper notion of the *Flesh* is to conceive of it as a *lusting thing*. The Apostle therefore when he was speaking of it, presently he puts down *this* as its most proper and essential act; **The Flesh [lusteth] against the Spirit*: and *Rom. 6. 12. Let not sin reign in your mortal bodies, that ye should obey it in the [Lusts] thereof*: (*Sin* here is the *Flesh* and you see how it works). You read of the *Lust of the Flesh Gal. 5. 16.* and of the *Lusts of the Flesh Eph. 2. 3. Rom. 13. 14. Gal. 5. 24.* These *Lusts* (I say) are the most proper issue and the most genuine effects of the corrupt Nature in man: *Rom. 7. 8. Sin taking occasion by the commandment, wrought in me all manner of Concupiscence* (or *Lust*). *Eph. 4. 22. That ye put off concerning your former conversation, the old man, which is corrupt according to the deceitful Lusts*. Observe how the *Flesh*; the old man, the corrupt Nature, and *Lust* or *Lusts* are usually link'd and coupled together.

To apply this now to the *walking* which I am upon. To walk after the *Flesh*, 'tis to live and act as under the full power and strength of *unmortified Lust*: 'tis to indulge, gratify, obey, and comply with the *Flesh* as a *lusting thing*, or as it puts forth it self in *sinful lusting*. The Apostle *2 Pet. 2. 10.* having spoken of *walking after the Flesh*, immediately he instances in the gratifying of a particular *Lust*; thereby shewing what that walking after the *Flesh* is: *But chiefly them that walk after the Flesh [in the Lust of uncleanness] &c.* On the other hand, *Not to walk after the Flesh*, 'tis to keep *Lust* under, to beat it down, to resist it, not to give way to it (in whatever form or shape it may assault the Soul), to live in the daily mortification of it, not to suffer such hellish fire to smother and burn in the Soul, to let it have no harbour or entertainment in the heart, but to thrust it out with abhorrency and detestation; &c. this is *not to walk after the Flesh*.

But this *Lust* being so near to the *Flesh*, so connatural with it, that which issues from it even as heat and burning doth from the fire; and

The Flesh more particularly considered. Of Lust the most natural and vital act of the Flesh.

*Gal. 5. 17.

and the walking or not walking after the *Flesh* being so much to be measur'd by it; I will therefore give you some further explication of it.

Lust in Scripture (as 'tis taken in a bad sense, for the Spirit hath its *lustings* as well as the *Flesh*), sometimes notes the *habit*, the *root* it self (*viz.*) the *depraved Nature*; sometimes the *Act*, that *curst fruit* which grows upon the forenamed *curst root*. The Apostle James speaks of it as the *Mother sin* (if I may so express it); Jam. 1. 4. *Every man is tempted, when he is drawn away of his own Lust, and enticed: then when Lust hath conceived, it bringeth forth sin, &c.* Paul speaks of it as the *Daughter sin*; Rom. 7. 8. *Sin taking occasion by the commandment, wrought in me all manner of concupiscence (or Lust): the One considers it as the fountain, the Other as the stream.* In this latter Notion I am to open it: and so 'tis the *bent and propension*, the *eager, fierce, vehement desire* of the *Soul* after *fleshly Objects* or *sensual things*. For *Lust* (in its strict and primary sense) mainly lies in the [*δωσις ἐμθυνησις*] the *desiring* or *concupiscible faculty*: therefore *ἐμθυσις* is the word by which it is set forth. The *Soul* of man is a *desiring, craving, thirsting thing*, 'tis a very *mass* of *desires*: and there's no *faculty* more *natural* to it or wherein it puts forth it self more *vigorously*, than the *desiring faculty*. Now here's the *principal seat* of *Lust*; and that which gives it its very being: when the *Soul* is *earnestly, vehemently, impetuously* carried out after some *sensual good*, something that will please the *fleshly part* (if it will but do that let it be what it will); this is *Lust*. I say, it refers principally to the *desires* as *inordinately* set upon and drawn out after *fleshly things*. Therefore the Apostle couples them together, the *Lusts* of the *Flesh* and the *desires* of the *Flesh*, Eph. 2. 3. And the other Apostle speaking of the *inordinate desire* of worldly pleasure and profit, he expresseth it by the *Lust* of the *flesh*, and the *Lust* of the *eyes*; 1 Joh. 2. 16. I know, if you consider *Lust* *habitually* and *radically*, there is more in it than this: for so 'tis the *bent and propension* of the *Soul* to whatever is *evil*, and its *aversation* from whatever is *good*. But if you consider it *actually* and *particularly*, so *fleshly* and *sensual desires* are the *main* and *most proper acts* of it.

Here further, you must distinguish of *Lust* or *Lusts*: Some are more *rank* and *gross*, such as lie in the *sensitive* and *fleshly part*; Others are more *refin'd* and *secret*, such as lie in the *upper part* of the *Soul*, the *Reason*, *Mind*, and *Will*. You read 2 Cor. 7. 1. of the *filthiness* of the *Flesh*, and of the *Spirit*: where the Apostle describes the *Lusts* of the *lower faculties* under the *filthiness* of the *Flesh*; and

and the *Lusts* of the *higher faculties* under the *filthiness* of the *Spirit*. So Eph 2. 3. *Among whom also we all had our conversation in times past, in the Lusts of our Flesh, how? why, in fulfilling the desires of the flesh, and of the *mind: So that all Lusts do not lie in the desires of the flesh, but there are some which lie in the mind and in the highest faculties of the Soul.*

Therefore the Apostle in this Chapter v. 5. speaks of *the wisdom of the flesh*: where (God willing) we shall shew against the *Papists*, that the *Flesh* and the *Lusts* thereof are not to be *confined* to the *lower and sensitive part* in man, but that they do also *extend* to the *nobler and higher part* in him. And (to instance but in one place more) you read Col. 2. 18. of a *fleshly mind*. These are the *Lusts* that are *situated* in the *upper region* of the *Soul*: but then there are *Others* which *reside* in that *region* which is *lower*. They are called *fleshly Lusts* 1 Pet. 2. 11. *I beseech you as strangers and pilgrims abstain from fleshly Lusts, &c.* They are also called *worldly Lusts*; Tit. 2. 12. *The grace of God which hath brought salvation, teacheth us to deny ungodliness, and worldly Lusts: They are stiled fleshly Lusts, because they are altogether for the satisfaction of the fleshly and sensual part; or because they reach no further than the fleshly part: and they are stiled worldly Lusts, because they are drawn forth by worldly Objects, or because they draw out a man in eager propensions after worldly things.*

*Non Corporis tantum, h.e. partis ratione carentis, sed etiam *Davidicæ* opera esse vult omnes ejusmodi cupiditates, quas ex solâ animæ parte, quæ censetur rationis expers, produci Platonici prohibent. *Salmas. in Epistolæ. p. 117.*

Now to bring this down to the business in hand! The *Flesh* being *what it is to* thus particularly considered, so to *walk after it* it's this: For a person to be under the *regency and dominion* of *Lust*, in whatever part or faculty it may *reside* or *exert* it self; so that he *acts* in a *ready, willing, full subjection* to it and *compliance* with it: 'Tis to be under the *unbroken strength* of *sensual propensions*, and to *follow* them in the *course* of *life*. More closely, 'tis to be *carried out with vehemency of desire* after *some fleshly good*, so as *wholly* to be *swallowed up* in *pursuits* after it and *delights* in it, even to the *sighting, undervaluing, total neglect* of what is *truly and spiritually good*: this is *Lust*, by which whoever is thus acted he is a *walker after the Flesh*. For wherever *Lust commands* and is *obeyed* (in one respect or another), there 'tis *walking after the Flesh*. Oh doth it bear sway in any of you, that you *obey* and *act* by it in heart and life! the *dark side* of the *Character* is towards you; you *walk after the Flesh*, and not *after the Spirit*.

Saints in Christ Jesus do not *thus walk*: the *Flesh* may sometimes be *stirring* and *lusting* in them, but they dare not *hearken* or give way

What it is to walk after the Flesh in this particular consideration of it.

*Rom. 6. 12.

way to it ; they repel its evil motions and propensions , do not follow or steer their course by the commands and counsels thereof ; and they are not inordinately desirous of sensual things. In general, they do not , they dare not **obey sin in the lusts thereof* , or fall in with the cursed suggestions and sollicitations of the *Flesh* to that which is evil : *They that are Christ's have crucified [the Flesh] , with the affections and lusts thereof ; Gal. 5. 24.* But let this suffice for the opening of the *Negative [who walk not after the Flesh]* ; much more might be added , but that which follows will give more light about it.

Before I enter upon the *applying* of this , let me proceed to the opening of the *positive* or *affirmative* part : Such as are in *Christ Jesus* do not *walk after the Flesh* , what then do they *walk after* ? why , *after the Spirit*.

Quest.

The *Question* here to be answered is , *what is it to walk after the Spirit ? or when and how may persons be said to walk after the Spirit ?*

Ans.
What is meant
by Spirit.

For the better answering of *which Question* , we must first enquire , what we are to understand by the *Spirit* ? for that being cleared , the *walking* after it will be the more evident.

Here also not to insist upon the *several significations* and senses of the word *Spirit* , in *this place* it must be taken either *Personally* , for the *Spirit of God* , the *third Person* in the *Sacred Trinity* ; or *Habitually* , for *Grace* in us , the *Divine Nature* implanted in the *Soul* in the work of *regeneration* ; or it must be understood of *both*. You find *Grace* in *Scripture* set forth by *Spirit* ; *Joh. 3. 6* , *What is born of the Flesh , is Flesh , and what is born of the Spirit , is Spirit* : (where the latter *Spirit* must be understood of the *heavenly* and *renewed Nature*). *Jude 19* . the *Apostle* speaks of some who were *sensual* , *having not the Spirit* ; which though it be chiefly to be understood of the *Spirit of Grace* (of which these persons were destitute) , yet it takes in the *Grace of the Spirit* too. So *Gal. 5. 17* . *The Flesh lusteth against the Spirit , and the Spirit against the Flesh ; (i. e.) the corrupt Nature and the renewed and sanctified Nature* , do reciprocally oppose and contend each against the other. So some interpret that of our Saviour *Mat. 26. 41* . *The Spirit is willing , but the Flesh is weak* : (but I cannot lay so great a stress upon *this place* for *this import* of the word). And as the *sinful Nature* may very well be set forth by *Flesh* , so *Grace* or the *sanctified Nature* may as well be set forth by *this appellation of Spirit* : And that for *these reasons* ; 1. because 'tis of the *Spirit of God* ; it being immediately infused and created by him.

Why Grace is
set forth by the
Spirit.

2. Be-

2. Because 'tis principally seated in the Spirit, the Soul of man.

3. Because 'tis a spiritual thing and vents it self most in spiritual acts.

4. Because of the nobleness and excellency of it.

Now you'll ask, in which of these senses is Spirit here to be taken? I answer, 'tis best to take in both; namely both the Spirit of Grace, and also the Grace of the Spirit or the renewed Spirit in the Creature: the thing here spoken of is applicable to both, and therefore why should we limit it to one?

The word [Spirit] throughout in this Chapter is generally taken in the personal notion, for the Holy Ghost himself; and no sooner had the Apostle mentioned [Spirit] in this verse, but presently in the second verse he speaks of the Spirit as consider'd personally: the Law of the Spirit of Life, &c. (he means the living and quickening Spirit of God): therefore to be sure this sense must be taken in. And Grace habitually considered or the renewed Nature in the Soul, that too may have its place here very properly; for Spirit being set in opposition to the Flesh which is the depraved Nature, it must have some reference to that other Nature which is opposite to this. And

*Interpreters generally so open it: 'tis best therefore (I say) to take in both these notions of the word Spirit.

*Spiritus sumatur pro animo regenerato

per Spiritum. Pareus. Per Spiritum intelligit novitatem Naturæ, effectam per regenerationem Spiritus, vitiositate naturali emendatâ, Piscat. Vocat Carnem universam hominis naturam, ut quæ corrupta exciderit à pristina dignitate, cui opponitur Spiritus, eadem viz. instaurata per Spiritum Dei. Beza.

The natural and philosophical notion of Flesh and Spirit, is Body and Soul: (though yet some Philosophers sometimes speak of them in a somewhat different and more restrained sense). For Spirit they make to be, as the whole Soul in general so sometimes only the highest part of the Soul, viz. the intellectual and discursive Faculty: in compliance with whom (or rather with the *Jewish Writers in their Ne-
phesh, Ruach, and Nesama) Paul seems so to use the word, *I pray God your whole Spirit and Soul and Body be preserved blameless, &c. And as to Flesh, that they make to be not onely the Body it self but also the sensitive Soul; that part which is void of and sets it self against Reason, and refuses to be subject to the Laws and Dictates of the rational faculty. Thus the *Platonists and Stoicks do frequently make use of the word Σῆξ, Flesh; (onely they differ about the diversity of the Faculty where 'tis seated, from the reasonable faculty). Now though Flesh and Spirit in the Text contain in them something higher than what this philosophical notion of them reaches,

*Vide Drusium in 1 Thef. 5. 23.

*1 Thef. 5. 23.

*For this see Salmas. in Epicl. & Simplic. P. 116. &c.

yet 'tis not altogether to be rejected; and therefore in this discourse it will accordingly be made use of.

*What it is to
walk after the
Spirit.*

Now I come to answer the *Question*, *What is it to walk after the Spirit?*

In general, 'tis to walk in the way of the Spirit: The flesh hath its way, and the Spirit hath its way; the way of the flesh is sin, wickedness, rebellion against God, &c. the way of the Spirit is holiness, obedience, righteousness &c. He then that walks in the way of Sin, he walks after the flesh; and he that walks in the way of Holiness, he walks after the Spirit; (for the walking is according to the way that men go in).

So again; To walk after the Spirit, 'tis to bring forth the fruits of the Spirit: the Spirit hath its fruits, such as Love, Joy, &c. Gal. 5. 22. and the flesh hath its fruits (several of which are recited Gal. 5. 19); where the fruits of the Spirit fill up the life there 'tis walking after the Spirit, and so (*è contra*) as to the flesh. In short (as to the general opening of it), To walk after the Spirit 'tis to live the holy and the spiritual life; 'tis to have Gods Spirit and to act in compliance with and obedience to it; and 'tis too to have the Divine Nature in the Soul, to follow the motions and dictates of that Nature, and to live in the exercise of the several Graces which grow upon that root. I could very much enlarge upon this General Description, but I shall chuse rather to explain the thing particularly; under these Five Heads:

To walk after the Spirit, 'tis

1. To have the Spirit to be the principle of acting.
2. To have the Spirit to be the guide of life, and to follow its guidance.
3. To have those affections which are proper to and suit with the Spirit.
4. To live under and to close with holy inclinations and propensions to what is good.
5. To act for spiritual Ends.

Here I instance in more particulars than I did in the opening of the Walking after the flesh, but they are as applicable to that as to this; and they being contraries the One will illustrate the Other.

1. To walk after the Spirit, 'tis for a person to be acted by the Spirit (or to act from the Spirit) as his principle. That is the principle (as hath been said) which acts a man or from which he acts: when the Spirit is this to a person, so that he lives and acts by its vital, quickening agency and working in him, then he may be said to walk

walk after (or according to) the Spirit. You heard before, a man *walks after the flesh* when the *flesh* is his principle, and so he *walks after the spirit* when the *spirit* is his principle.

This is applicable to the *Spirit* in both of the respects which have been mentioned: As 1. take it personally; the *Holy Spirit* is in Believers as the *spring* and principle of their obedience and holy *actings*. In a sober sense (all others I dread and detest), that which *acts* and *animates* the Saints in their course it is Gods own Spirit: he is not barely in them but he is in them as a lively and active principle, to *actuate* their *Graces*, to *quicken* and *excite* them to all holy and spiritual *acts*. This is a part of that *walking in the spirit* which you read of Gal. 5. 25. *If we live in the spirit, let us also walk in the spirit*: as if the Apostle had said, if the Spirit hath been a *quickening spirit* to us and hath wrought a *supernatural life* in us, then let us *walk in the Spirit*; that is, let us all along *live* and *act* by this Spirit as our great principle. Such as are in Christ they pray, *mortifie sin*, are *heavenly minded*, *love God*, *deny themselves*, &c. now in all these *acti agunt*, they *act* as they are *acted* from above; the Spirit (on his part) *stirs* them up to what is good, and gives out his influences to them in what is good, and they (on their part) fall in with his *exciting* and *assisting* grace (in opposition to all the *interposures* of the *flesh*): and so they *walk after the Spirit*.

Then 2. take the Spirit *habitually*, for *Grace* or the *sanctified Nature* in the heart: this is a *secondary* or *subordinate principle* (the *principium Quod* as the former is *principium Quo*), from which spiritual *acts* do proceed. You have the Apostle speaking to this double principle Gal. 2. 20. *I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me*, (there's the *supreme* and *first principle*); and *the life which I now live in the flesh, I live by the faith of the Son of God*, (there's the *subordinate* and *secondary principle*). *Faith* and *Love* (those two great branches of that general root which I am upon) make all the *several wheels* in a gracious heart to *move*; that which is *done* in the *life* comes from *these in the heart*: the *spiritual walker* doth all from these two *Graces* as his *abiding principles*; he *lives* by the *Faith of the Son of God*, and **the Love* *2 Cor. 5. 14. of Christ *constrains* him.

Now he who is *acted* by this *twofold principle* he is the *walker after the Spirit*. Pray observe, as there are two *publick Heads* to which all men in the world do belong, the *first* and the *second Adam*; and as there are two *Common States* under which all are and shall be comprehended; at present it is the *state of Nature* or the *state of*

Grace, and hereafter it is the state of *blessedness* or the state of *misery*: So there are also two *Common Principles* by which all men in the world are acted, (*viz.*) the *Flesh* and the *Spirit*. They that have *Flesh* for their principle, they *walk after the Flesh*; they that have the *Spirit* for their principle, they *walk after the Spirit*. So far forth as our principle is *divine* and *spiritual*, so far forth is our *walking* *divine* and *spiritual*; for that is always answerable to its principle. O are you acted in your course by an *inward principle*? is that the *Spirit* of God and *Grace* in the heart? is all done by and from this *Spirit*? this is to *walk after the Spirit*.

II. To *walk after the Spirit*, 'tis to have the *Spirit* for the guide of life and to follow its guidance. Where there is a *fleshy guide* there 'tis *fleshy walking*; where there is a *spiritual guide* there 'tis *spiritual walking*; for the Course is denominated as from the principle so from the guide or rule. And indeed the latter is (in part) included in the former, for whatever is the principle that carries in it too the nature and use of a guide; inasmuch as the action is always steered and ordered by and according to the principle: but yet I consider them here as distinct. I say, when the *Spirit* is the guide and followed as the guide, this is to *walk after the Spirit*. As I may be said to *walk after one* when he goes before me, shews me my way, and I follow him *step by step*; where he goes I go, as he bids me move so I move: so 'tis in reference to this *walking after the Spirit*. Thus 'tis very commonly opened: *Ambulare secundum spiritum, quid? est sequi in omnibus nostris actionibus ductum Spiritus Sancti*: What is it to walk after the Spirit? 'tis for a man in all his actions and motions to follow the Spirit's conduct and guidance.

And here too 1. God's spirit is a guiding spirit: He leads, directs the Soul to and in the way of holiness; (I say in the way of holiness, for this pure and holy spirit always leads to that which is pure and holy, never to that which is sinful; his excitations and guidance being evermore agreeable to his Nature). *Psa. 143. 10. Teach me to do thy will, for thou art my God: how doth God teach or guide a man to this? it follows thy spirit is good (good in itself and good as a guide to us), lead me unto the land of uprightness.* Now when this Spirit is the *dux via*, a persons leader and guide, and he follows its guidance in his conversation, then his walking is right and good. 'Tis set forth *Ver. 14. of this Chapt. by being led by the spirit; As many as are led by the Spirit of God, are the sons of God.* You read *Ezek. 1. 20. of the living Creatures, whithersoever the Spirit was to go, they went, whither was their spirit to go: And you read of the people*

people of *Israel* *Numb.* 9. 16. *As the cloud moved, they moved; as that stood, they stood, &c.* Thus 'tis with the spiritual walker; he is one who fetches his guidance from the *unerring spirit*, and who regulates all his motions according to the *spirits direction*: what the Spirit bids him do that he doth, what the Spirit forbids him to do that he doth not: he *moves or stands still* as this great guide directs him. Let not any mistake me, as though I did in this assert or advance any *Enthusiasms, immediate inspirations or directions* from the *spirit, without or besides* (much less against) the *written word*: No, (God willing) I shall shew the danger and vanity of such pretences when I come to the 14 v. I am for the *Spirit* and the **Word* conjunctly; he guides, but 'tis by and in the *Word*, and the guidance of the *Word* is the guidance of the *Spirit*. He that squares his Life by the *Counsels, Commands, Prohibitions* of the *Word*, he truly walks after the *Spirit*.

Again 2. there is the *sanctified Nature*; which is a guide also (though inferior to the former). *Gal.* 6. 15, 16. *In Christ Jesus* neither circumcision availeth any thing, nor uncircumcision, but a new creature: and as many as walk according to this rule, peace be on them, and mercy, and upon the *Israel of God*: The *New Creature* (or *Grace*) is a rule; 'tis not onely *regula regulata* but (in some sense) also *regula regulans*. For (in subordination to the *Word*) it shows a man what is good, and directs him to and in the doing of it; what is evil, and how he is to shun it: it leads him to those things which are suitable to its self, as to love God, to hate sin, &c. He that lives in compliance with this guide, he walks not after the flesh but after the spirit.

III. To walk after the spirit, 'tis to have spiritual and heavenly Affections; such as are proper to and suit with the *Divine Spirit*. The Spirit himself wherever he dwells, and the spiritual life wherever it is wrought in the Soul, are always attended with spiritual affections: and indeed much of the influence and efficacy of both is exerted in the spiritualizing of the affections. These are always suited to the Nature; the *fleshy nature* hath *fleshy affections*, and the *Divine nature* hath *Divine* and spiritual affections: so that the walking after the spirit, or after the flesh, is very much to be judged of and measured by them. Doth the poor Creature love God? is his delight and joy in spiritual things? have they his most strong and vehement desires? this is to walk after the spirit. Our Apostle himself here opens the twofold walking by this; *Ver.* 5. *They that are after the flesh* (or who walk after the flesh) *mind the things of the flesh; but they that are*

*Ambulare secundum spiritum est omnes actiones qualiscunque sunt, dirigere & instituere secundum dictamen Spiritus Sancti in Verbo, & in conscientia nostrâ secundum Verbum loquentis. Sirejso.

after

after the spirit (or who walk after the spirit) *mind the things of the spirit*: This *mind* the things of the flesh or of the spirit, is not to be limited either to the *inward acts* of the *Mind* in the *thoughts* onely, or to the *outward endeavours*; but it includes and takes in the *affections* also. Here then is the difference; Such as are *after the flesh*, they *mind* (i. e.) they *savour* and *relish* the things of the flesh; their *affections* are wholly set upon and drawn out after *fleshly Objects*, their love, delight, desires, run out altogether upon these things: But they that are *after the spirit*, they *mind the things of the spirit*; their *affections* are fixed upon *spiritual Objects*, they run in the right channel, are placed upon God and Christ; they are (in a word) *pure and heavenly*. The flesh hath *carnal affections*; and indeed it puts forth it self very much (if not most) in them: therefore you have it coupled with them *Gal. 5. 24. They that are Christ's, have crucified the flesh, with the [affections] and lusts*. On the other hand the spirit hath its *affections* too, but they are as contrary to the former as Heaven is to Hell. 'Pray observe what the Apostle subjoins (*v. 25*), *If we live in the spirit, let us walk in the spirit*. This *walking in the spirit* (for it will bear this sense as well as that which I mentioned before), is brought in by way of *opposition* to the *affections* and *lusts* of the flesh; 'tis as if he had said, *if we live in the spirit* then let us not give way to those *sordid affections* which are of the flesh and suit with it; but let our *affections* be such as may suit with the *Holy Spirit*, and with that *Divine Life* which he hath wrought in us. Where any thus *walk in the spirit* they *walk after the spirit*.

IV. *To walk after the Spirit*, 'tis to *live under* and to *close with secret inclinations and propensions in the Soul* to what is *holy and good*: so that the *bent, byas, tendency, and workings* of the heart are for what is good and against what is evil. These two contrary principles have always contrary propensions, they incline and draw contrary ways: the good Spirit and the sanctified Nature are all for Obedience, close walking with God, the exercise of the several Graces, &c. there's their tendency; The evil Spirit without and the evil Nature within (I put them together, for they agree too well in that which I am upon), they are altogether for sin; they perpetually incline and urge to *pride, passion, envy, covetousness, uncleanness, &c.* there's their tendency. And these different propensions are so far in the Saints themselves, that they are the ground of that *civil war and conflict* which they in this Life feel so much of: They are set forth by the *lustings of the flesh against the spirit, and of the spirit against the flesh,*

flesh, Gal. 5. 17. Now according to the strength and prevalency of these two principles, and the closure of the heart with them in their different propensions and inclinations, so is the Walking either after the flesh, or after the spirit. Let me not be misunderstood, I do not speak of the meer inexistence or inbeing of these contrary propensions; no, nor of the prevalency of them in some particular acts; for both of these may be in a Child of God and in one who walks after the Spirit, (as you see in Paul himself Rom. 7. 23, 25). I onely speak of evil propensions in their full strength; when they are entire, unmixed, unbroken, do prevail as to the general course; when persons upon all occasions side with and wholly give up themselves to them; where 'tis so, doubtless there 'tis walking after the flesh. But now when these are resisted, and the Soul doth rather fall in with the good inclinations of the good Spirit, so as to cherish, obey, comply with, and act according to them; then 'tis walking after the spirit.

V. This walking after the Spirit consists in the spiritualness and supernaturalness of the aims and ends: For the Spirit of God, where ever he is, always raises and elevates a man in his ends; and the spiritual life too wherever it is, always is attended with spiritual ends; namely, the glorifying of God (as the supreme and ultimate End) and the saving of the Soul (as the subordinate End). Wherever there is a supernatural principle there will also be a supernatural end, for the end is always adequate and answerable to the principle; as it cannot be higher so it will not be lower. Men that are nothing but corrupt nature and flesh their aims are answerable to their state; all that they drive at is the Flesh or Self under some fleshly consideration: as they act altogether from Self (some base fleshly principle), so they act altogether for Self (some base fleshly end); the great End the glory of God, is nothing to them but Flesh is all in all: here's no halting in the case, this is down-right walking after the flesh. But they that are spirit and have the spirit O they look higher: the mark which they aim at (with the greatest steddiness they can), it is God's Glory. You see it in Paul: Phil. 1. 21. To me to live is Christ, and to dye is gain; Christ was the matter of his life and the end of his life, (for these two Things make the living Christ): Paul was all for this (as he ^{there} speaks), that Christ might be greatened or ^{*Ven. 107} magnified by him. And he speaking elsewhere of the Saints in general, he thus sets them forth ^{*Rom. 14. 738, 739} None of us liveth to himself, and no man dieth to himself: for whether we live, we live to the Lord, and whether we dye, we dye to the Lord; whether we live, or dye, we are the Lords. Now so far forth as any in their course come up to these high

high and spiritual ends, so far and no farther may they be said to walk after the Spirit. Flesh always centers in flesh; but grace causes a man to aspire and aim at the glory of God: The spiritual Walker makes this his chief end and looks upon all other things but as means to this; and herein lies the very essence of Holiness or of holy Walking. Would any of you fully understand your selves so as to be able to pass decisive judgment about this, let your enquiry run out here *what are our Ends?* what is it that we mainly design and intend in our Course? As every mans End hereafter (happy or miserable) shall be according to his walking here; so every mans walking here is (either spiritual or carnal) according to his End. Our Lord tells us *Joh. 7. 18. He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent me, the same is true, and no unrighteousness is in him.* So here; he that liveth himself and of himself, he seeketh himself; but he that seeketh the glory of God, the same is a true walker after the Spirit.

Thus have I shown in these five particulars what it is to walk after the Spirit: Concerning which, 'tis not necessary that I should vouch an exact difference betwixt them, I give them but as so many illustrations of the Thing and so you must take them. From all that hath been spoken it appears, that this twofold walking is not to be limited to meer external and visible acts in the life, but it lies very much in the inward, secret acts of the heart: there's the Principle, the Affections, the Propensions, the Ends, and these are the things which do constitute the walking either fleshly or spiritual: (but more of this in the Use). I have done with the opening of the Description in both its parts [*not walking after the flesh, but after the spirit*], (which was my business in the *Explicatory* part).

The Doctrine
proved by Scri-
pture-Testimo-
ny. •

I go on to the Second thing, the Confirmation of the Point: where it will be a very easie thing to prove, That this is the property and deservedly the Character of such who are in Christ Jesus, they walk not after the flesh, but after the spirit. All Christ's mystical Members are spiritual walkers; this is that very life which such do live, that very course which such do follow: 1 *Joh. 3. 6. Whosoever abideth in him, sinneth not;* (that is, he doth not live in a course of sin, which is all one with not walking after the flesh): *Gal. 5. 24. They that are Christ's have crucified the flesh, with the affections and lusts;* no sooner is a person brought into Christ but sin and the flesh are crucified and dead in that person; so that there is no more walking after it. 1 *Cor 1. 30. But of him are ye in Christ Jesus, who of God is made unto us, wisdom, righteousness, sanctification and redemption:*
here

here the Apostle sets down what Christ is to Believers, but first he sets down the ground of all, namely the *mystical union*; and then he adds, to such who are *in him* he is not onely *righteousness*, to free them from a *guilty state*; but he is also *sanctification*, to free them from a *carnal* and to bring them over to an *holy course*: wherever then there is *this union*, there is and must be also this *spiritual, heavenly, and holy conversation*, as the *inseparable fruit and consequent* of *Sanctification*.

I shall not need to spend much time in the proof of it; two Arguments (I conceive) may suffice for that: By a double Argument.

1. The *being in Christ Jesus* or the *Union with him*, is brought about (as hath been opened) by *the Spirit*, and by *Faith*: now both of these necessarily infer *this walking after the Spirit*. The *Holy Spirit* being in a person as the *bond* of his *union* with Christ, wherever he is he will be a *spring* and *principle* of *holiness*: he will not lie hid in the Soul, but it shall be seen in the *heavenliness* and *spiritualness* of the conversation that he is there; wherever he comes, he comes as a *commanding, overpow'ring guide* and *principle*, working with *great efficacy* upon the Sinner as to his *walking*: Ezek. 36. 37. *I will put my spirit within you, (what then?) and cause you to walk in my statutes, and ye shall keep my judgments and do them*; mark it, saith God *I'll cause you, &c.* the way of God in his working upon the Sinner, is not meerly by *moral suasion* (which leaves the *Will undetermin'd and pendulous*), but 'tis by *effectual inclination* and *overpowering*. So that here's a *complication of several things* in the Argument, which make it very strong: As 1. *'Tis the Spirit which unites to Christ*: 2. *This uniting Spirit is always an active, working Spirit*: 3. *The Matter of his working is Sanctification and universal Holiness*: 4. *The manner of his working is effectual and irresistible*. Now put all these considerations together, and it will most undeniably follow, that such who are in Christ they shall walk not after the *Flesh* but after the *Spirit*.

Moreover, 'tis the *very Spirit of Christ himself* by which Believers are united to him; so that the *same Spirit* which was *in him* is *in them* also (though in a *different measure*); now hereupon where there is the *same spirit* there will be the *same course* or *walking*: and therefore as Christ was *holy* so will they be *holy* too, and as Christ walked not after the *flesh* but after the *spirit*, so will they walk also. If he indeed should take a person and *immediately* make him one with himself, possibly the certainty of this *spiritual walking* would not be so evident: but the *Union* being carried on *mediately* by the

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Holy

Holy Spirit, that Spirit will have an *infallible* and *powerful* influence upon the *Way* and *Walk* of him who is united to Christ.

Besides this, there is the *Other Bond* (*viz.*) *Faith*: and that too, doth naturally operate and tend to the furtherance of *that conversation* which I am proving. For 'tis of a *purifying* nature; it first
 *Act. 15. 9. *purifies the heart*, and then consequently the *several acts* which issue and flow from the heart. Faith is the *justifying* grace, but 'tis a
 *Act. 26. 18. *sanctifying* grace too; it *justifies* before God but it also *sanctifies* before men. 'Tis not only a bare instrument or condition of *justification*, but 'tis likewise an *operative* and *influential* grace upon *sanctification*. 'Tis the *lively* faith which knits to Christ; and being so it will shew its *liveliness* by its *vigorous* promoting of the holiness and
 *Jam. 2. 26. *spiritualness* of the Believers course: inasmuch that *as the body without the spirit is dead*, so *Faith* without this *spiritual walking* is dead also. It would be a very easie thing to descend to *Particulars*, therein to shew the *special Methods* in which the Spirit of God and *Faith* under it, do work for the keeping down of the *Walking after the flesh* and the promoting of the *Walking after the spirit*, in the *distinct* and *several considerations* proper to each of them: but I fear I am already too prolix.

The *second Argument* is taken from *Christ's tenderness* of his *Honour*. He will *advance* the creature, but hee'l do it in such a way as that he may *secure* and *advance* his own *glory*. Now would this be for the *Honour* of *Christ* to take persons into so near a *conjunction* with *himself*, and yet let them live the *carnal* and *sensual* life? to walk just as others do who are *as far off* from him? To *be in Christ* and yet to *live in sin*, immers'd in *flesh* and *sensuality*, O what dishonour would this reflect upon the *Head* if his *Members* should thus walk! Christ will have his followers to differ from others, yea and from themselves too; therefore all that are in him shall be *new Creatures*: and from the *change* in the heart there shall be a *change* in the *life*, and *walking* also. He can joyn the *greatest Sinners* to himself, but hee'l first *prepare* and *adapt* them for such an *Union*, by making them *other persons*, and so causing them to live at another rate than they did before. Where there is *nearness*, nay *oneness*, there (as you have heard) shall be *likeness* in an *holy course*: he that will not have
 *1 Cor. 6. 15: us take *the members of Christ* and make them the members of an *Harlot*, will not himself take the members of *Harlots* (I mean *great* and *gross Sinners*, they so continuing), and make them the members of himself. It shall be known by the *goodness* of mens walking that they belong to a good head; for *Christ's honour* is highly concern'd therein.

therein. And hence it is that such who are in Christ shall walk not after the flesh but after the spirit. Thus you have the Doctrine explained and confirmed; I am now to fall upon the Application of it.

By way of Information First, three Things it informs us of:

USE I.

1. That Believers even in the times and under the dispensation of the Gospel, are not to lay aside or cast off Scripture-Marks, Signs or Evidences grounded upon sanctification and holiness, in order to the finding out of their spiritual State and Condition. For wherefore doth the Spirit of God here thus characterize persons in Christ [which walk not after the flesh but after the spirit]? but for this end, that by this Character or Mark men may know whether they be indeed in Christ or not: (the like you find in very many Other places). The Antinomians do not approve of this Doctrine; they will not hear of any Evidences or Signs of this or that privilege, fetched from Sanctification or Holiness or any thing inherent in our selves: An Opinion weak and false, yea, directly contrary to the tenor of the Word! How great a part of the Bible might be blotted out (as altogether useless) if what they affirm herein was true? Read but the First Epistle of John, you will find it throughout to be Characteristical or Evidential of mens State from the fruits and effects of sanctification: (the Places therein are so many and so common, that I neither well can nor do I in the least need to make any particular rehearsal of them). 'Tis strange that men cannot distinguish, betwixt Grounds as to the Thing, and Evidences as to the Person: Far be it from us to make Sanctification or Holy Walking the grounds of our union with Christ, or of our justification; yet they are the evidences by which we come to know that we are in Christ and justified by him. And the Question is not what the Spirit of God can do, or possibly sometimes may do, (*viz.*) whether he doth not in an immediate manner without the making use of these Signs, reveal to a Believer his Union with Christ and interest in Gospel- blessings; but the Question is, What is the ordinary method of the Spirit in the witnessing and clearing up of these things to a Soul? And surely that is first by the witnessing of faith, sincerity, holiness of life, and then by witnessing to them and upon them. And a Christian cannot ordinarily expect assurance of his Union with Christ (or of any other thing), but in this mediate way. Very much might be spoken about this, but I think it is not now so necessary as sometimes it hath been; and *divers have largely wrote upon it therefore I will pass it over.

of Information on in Three Things.
1. Scripture-Signs and Marks are used to be rejected.

*See Rutherford. Survey of Antinom. par. 2. c. 55. p. 81. &c. Binning (who hath some Sermons upon Rom. 8. lately published) speaks something to it, p. 23. &c.

2. Popish Calumnies are injurious and groundless.

2. Secondly, it shows us how groundless and injurious those high calumnies and sharp invectives are, which some ROMANISTS (in their Writings upon this Text) are pleased to cast upon and toss against PROTESTANTS and their Doctrine. Because the Apostle here saith, that such who are freed from condemnation and in Jesus Christ, do not walk after the flesh but after the spirit, how do some Popish Expositors from hence take occasion to oppose, traduce, revile, censure, and strangely misrepresent the Protestant Doctrine and the worthy Assertors of it! Amongst others, with what

*Ubi ergo unibraculum Calvinianum cum solâ fide, & aliquo pietatis studio, penè inefficaci? Stapl. Antidot. p. 624. (Vide plura p. 625, 626). Contzen in Quæst. 3. p. 308. An Sæctarii bona opera per suam expositionem condemnanda doceant? Et in V. 2. Quæst. 2. p. 310. Si Phineæ aliquis adulterum Calvinianum in ipsâ libidine configat, cælo eum continuo inferit, justus est enim, & nulla est ei condemnatio, quamvis secundum carnem eum occideretur ambularet. — Justin. Magnopere falli necesse est Hæreticos, qui manere in Christo nihil aliud esse putant, quam aliquem sibi certò polliceri, Christi merita sibi fuisse communicata, atque adeo peccatis omnibus expiatis se esse justum.

acrimony and virulency doth *Stapleton and Contzen (two who had τὰ σόματα ἀπὸς λογισμῶν ἐνυῶτα, as Libanius speaks of some), here fall upon Calvin, Beza, Pareus, &c. as if they did oppose nay quite nullify the strict, holy and spiritual life, and instead thereof, by their Opinions did encourage and promote the carnal and fleshy life! (I instance in these only, because they are the persons who in their Expositions upon the Text in hand, are pleased so freely to spit their venom upon this account; but 'tis that reproach and scandal which occurs very frequently in the body of their Polemick Writers). Amongst whom what

more common, than to tell the World that Protestants make holiness, good works, &c. to be unnecessary? that they are only for Faith and imputed Righteousness; that their principles tend to looseness and profaneness, and what not? Now did we not too well know the Spirit which acts these adversaries, it would make us to stand and wonder that Opinions so sound, so agreeable to the word of Truth, as those are which in these matters the Protestants hold in opposition to Rome, should yet be so maliciously reflected upon; That scandals so undeserved, so often answered should yet be continued; that mens passions and censures should be so high and sharp, where their grounds and reasons are so low. How much hath been spoken and written over and over again for the vindicating of Opinions and Persons from these imputations, for the due and right stating of things, and yet 'tis all one! Dissenters calumniated before and so they will do still, Protestantism was blackened and branded before and so it shall be still.

I will not insist upon the making any Apology or Defence for this

or that person, in what they have said by way of *Exposition* upon the *Text*; for they need no such thing, and (as to that for which they are censured) they say nothing but what the Body of *Protestants* hold: And for the forenamed Authors *Calvine, &c.* do they not upon **this very place*, say that which might be enough to all ingenuous men to obviate these Calumnies? But let this pass! Give me leave onely in the *General* to vindicate our *Faith* in this matter, and to shew that what we believe herein is not at all repugnant to *this* (or to any other) *Scripture*.

*Tria simul conjungit (Apostolus), imperfectionem quâ semper laborant fideles, Dei indulgentiam in eâ condonandâ, regenerationem Spiritus: atque hoc quidem postremum, ne quis vanâ opinione se lætetur, ac si liberatus esset à maledictione, carni suæ interim securè indulgens. Ut ergo frustra blanditur, &c. Calvin. Non satis est Christum ore profiteri, oportet Fide per opera efficaci Christo adherere, quod fit non Carnis sed Spiritus ductum sequendo in vitâ, —

—Observe secundo quod connexionem esse docet Justificationis & Sanctificationis Gratiam, adeo ut divelli nequeant, ut frustra de priore gloriatur, qui posteriorem non habeat. Qui igitur habenas laxant carni, testantur se in Christo non esse, &c. — Hinc refutatur trita Papistarum Calumnia, &c. Atqui docemus cum Apostolo, non esse in Christo nisi qui secundum Spiritum ambulant: qui carni indulgent eos inanem Fidem profiteri, &c. Parens. Sunt coherentes quidem, &c. Beza.

For do we hold that Believers are *exempted from condemnation* and shall most certainly be sav'd, upon their *being in Christ*, though they live a sinful, carnal, wicked life? how often have our Opposers been told that we detest and abhor such an Opinion? We say indeed that sanctification, holiness,, or walking after the Spirit are not the *meritorious causes* of *Non-condemnation*, (that honour we give to the *alone merits* of our Saviour): yet withall we say, that whoever hath an interest in such blessedness he is a sanctified person, and he must and shall live an holy life. Is not this enough? as much as what the Word will bear us out in? Can we not be for *Walking after the Spirit* unless we make it to be a *Cause* of our *justification*? or can we not hold *imputed righteousness* but we must deny *inherent righteousness*? are these two *inconsistent*? Our *Adversaries* asperse us as if we denied the *latter* (which we do not); but what may we say of them who do most certainly deny the *former*? To go on! Do not we set *inherent righteousness* as high as they, bate but *perfection* and *merit*? (the *First* of which would make it impossible in this life, as the *Other* would derogate from the freeness of God's grace and the fullness of Christ's merit). And we appeal to the world, do our *Censurers* with *their principles* live more holily than *Protestants* with *theirs*? (we wish we could see it). Nay, take the *whole model* and *platform* of their *Doctrine* and of ours, and let the world judge which

doth

*See Dr. Stillingfleet of the Idolatry of the Church of Rome, Chap. 3. p. 178.

doth most tend to the **promoting* of a *strict* and *holy conversation*. Indeed if we give way to the flesh and *walk after the flesh* we are to be blamed for *our practices*, but the *principles* of our Religion are *strict, holy and good*. In short, we are for the *same things* which *They* contend for, and that too in the *highest measures and degrees* (so far as the infirmities of the present state will admit of); but not upon the *same grounds*: We are for the *spiritual life* as the *fruit and evidence* of the *Union*, and as always attending the person who is *in Christ* and shall not *be condemned*; but we dare not make it to be the *meritorious ground*, or to have any *causal influence* upon the *one* or the *other*. If this will not satisfy let our revilers revile on!

3. There are but few who are in Christ.

3. If this be the way and course of such who are in Christ, that they *walk not after the flesh but after the spirit*, it informs us then that there are but few who are in Christ, or who have any interest in the *Mystical Union*. I would not *streighten* or *narrow* the Grace of God or the happiness of the Creature, further than the word it self doth; but (on the other hand) I must not make them *wider* than that doth. The *most* (it is to be feared) are out of Christ, because the *most* do *walk after the flesh*; 'tis but here and there some *few* who *walk after the spirit*. Instead of walking not after the flesh but after the spirit, the generality of men walk after the flesh and not after the spirit: they are *in the flesh* (there's *their state*), and they *walk after the flesh*, (there's *their course*). O that this was not as evident as the light of the noon day! This *Flesh* (as you have heard) is either the *corrupt Nature* in the *general*, or more *particularly* 'tis the corrupt Nature *venting* it self in and about *fleshy and sensual things*: now in *both respects* how do *fleshy Walkers* abound! As to the *First*, what an unholy, sinful life do the *most* live? how doth the depraved Nature break forth and show it self in their whole course? this is that which acts them all along, by which they steer and order their conversation. And as to the *Second*, look upon the greatest number of men how *sensual* are they? they lie tumbling and wallowing in the mire of *Lust*, are even *immers'd* and *swallowed up* in *fleshy things*, minding nothing so much as the pleasing of the flesh! Go to them at their Tables, there's *gluttony*, excess in eating and drinking; they pamper the body whilst they starve the soul: Mind them in their pursuits, 'tis some *fleshy good* they mainly drive at; some *fleshy interest* by which they steer their course; what do they most consult but the *Fleshes ease and interest*? O that's the thing which they *make provision for*, that they may *fulfil the lusts thereof* (which the Apostle so expressly forbids *Rom. 13. 14*)! their *forecasts*,

casts, projects, contrivances are for the *Flesh*, yea all their *thoughts* are employed as so many *caterers* or *purveyours* for their *sensual lusts*: is not this *walking after the flesh*? and is not this (more or less) the *Walk of the most*? Alas! as to that *walking after the spirit* (which hath been opened) how few are there that know any thing of it? the generality are wholly strangers to it, understanding the *Angelical life* in Heaven as well as the *spiritual, holy life* of Saints here upon earth; you can scarce make them believe that *there is such a life*, so far are they from the living of it. Thus 'tis with the *multitude*; and is not this then too clear an *evidence*, too full a *demonstration* of the *paucity* of such as are *in Christ*? O that we could bewail and lament it! what more plain than that such who are in Christ do walk, not after the *Flesh* but after the *Spirit*? and what more plain too, than that the body of men do walk after the *Flesh* and not after the *Spirit*? Sirs! let us not flatter and think too well of our selves; *we talk of *Faith*, make our boast of the *Gospel*, glory in our *Baptism*, lay a great stress upon our *Church privileges*, when yet notwithstanding all this we are meer *Flesh-pleasers*, our *Conversations* are *carnal* and *fleshy*: doth not this proclaim us to be yet out of *Christ*?

*Ut eos omnes
intelligamus
esse exclusos,
qui Fidem &
Evangelium
jactitant, cum
interim volu-

tentur in crassissimis vitiis, &c. P. Mart. Adde quod fortasse Paulus non tam spectasse videtur vim Baptismi, quâ omnis macula penitus abstergitur, sed ad mores ac vitam eorum, qui Christi gratiâ perceptâ omnes vitæ suse rationes ad Christi legem exigunt, atque ita pravæ cupiditati non obsequuntur. Justinian.

Secondly, Let me desire you to *examine what your walking is*: whether it be *after the flesh* or *after the spirit*: Is *spiritual walking* the property of all who are *in Christ*? must this evidence your union with him? how then doth it concern you all to judge aright about it! Here are *two Sorts of Walkers*, and every man in the world comes under the *One* or the *Other*; for these two divide the world betwixt them. Now where are you? what is your course? which of *these walkings* do you come under? what do you follow *Flesh* or *Spirit*? I told you at the first this is a thing which may be known; the Apostle doth not lay the *Evidence* upon something that is *abstruse* and hard to be understood, but upon that which is *easie* to be found out: surely with a little diligence every person may know what his *walking* is. I intreat you therefore to urge this home upon your selves; O let every one say *how do I walk*? what a kind of life do I live? holy or sinful, spiritual or carnal? Brethren! your *freedom from Condemnation* depends upon your *Union* with Christ, will you not find out *that*? then your *Union* must be known by the holiness

USE 2.
Of Examination about our walking, whether it be after the flesh, or after the spirit.

of

of your walking, and will you not understand your selves about this also? O what a blessed thing is it when a man is clear in this! so that he can frame a *Syllogism* upon it, (thus) *He that walks not after the flesh but after the spirit, he is in Christ; But I (through grace) am one who walk not after the flesh but after the spirit, therefore I am in Christ.* This is a good bottom to build assurance upon; these premises will bear the weight of such a conclusion: be sure you take up with nothing short of this. 'Tis onely the spiritual life which must assure of the *Mystical Union*: 1 Joh. 1. 6. *If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth.* 1 Joh. 2. 4, 5, 6. *He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also to walk even as he walked.* Faith indeed is the bond of the union, but holines (of heart and life) is the mark or evidence of it: And 'tis the walking which makes the Christian; 'tis not external profession, the being of such or such a party, some good religious talking, but 'tis the course of life which is the distinguishing character betwixt person and person. O that God would direct every one of you to pass righteous judgment upon himself concerning this!

I need not add any thing to what hath been laid down in order to the helping of you in this Tryal. The walking after the *Flesh* and after the *Spirit* have been opened, and by the particulars which make up each of them you may be able to judge of your selves. 'Pray go over them in your own thoughts again and again, and say, is the *Flesh* or the *Spirit* our principle? our guide? what are our affections? do we favour the things of the *Flesh* or of the *Spirit*? what are our secret and strongest propensions? are our Ends fleshly or spiritual? I say go over these things again and again, and there's no question of it, but that serious and frequent examination in a little time will fully clear up the thing to you.

A twofold walking after the *Flesh*.

*2 Cor. 7. 1.

Onely (to prevent mistakes) let me tell you, there is a twofold walking after the *Flesh*: One more gross and manifest, the Other more close and more indiscernable. The first, is when the *Flesh* breaks forth and openly vents it self in external and bodily lusts, (such as adultery, uncleanness, drunkenness, gluttony, &c.); this is *the filthiness of the flesh*: The Second, is when the *Flesh* more secretly vents it self in internal, heart-lusts, such as are kept in and lie smothering in the Soul, (as pride, self-love, envy, covetousness, &c.); this

this is the filthiness of the Spirit: (the Apostle gives a Catalogue of the actings of the Flesh in both of these respects Gal 5. 19, 20, &c.) Now here's the mistake of men, they confine walking after the flesh to the first of these, the latter being little regarded by them; so that if they do not live in whoredome, gross intemperance, open profaneness, brutish sensuality, they think all is well: whereas they may be free from these gross practises and yet be walkers after the flesh. The corrupt Nature hath other outlets besides these, and there may be sins ulcers within when they do not externally show themselves. O be not deceived! you are not possibly so and so virtuous in the outward conversation, but if there be within in the Heart malice, hatred, envy, uncharitableness, self-exalting, inordinate affections to the world, covetousness, these are enough to bring you within the compass of walking after the flesh. *Devils you'll grant are bad enough; 'tis because of their envy, pride, &c. for the grosser sins of the Flesh they are not liable to them. *Austine proves that the Stoicks (that strict Sect of Philosophers) were as guilty of this upon their inward unmortified corruptions, as the Epicureans themselves a more debauched and sensual sort of men, (if they be not wrong'd, for as to Epicurus himself *Laertius, Gassendus, &c. give a quite other character of him). Do I see one living a brutish life, wallowing in his filthy lusts, laying the reins upon the neck of his corruptions? he's drunk, defiles his body, lives in open wickedness, &c. I'm sure this man walks after the flesh; these are the works of the flesh which are manifest Gal. 5. 19. every eye sees and every tongue cries shame upon these courses: Ah but there's another who is free from these scandalous courses, yet he is worldly, revengeful, envious, proud, haughty, under the power of earthly affections, full of evil desires; this man now is a walker after the flesh as well as the former (though not in so gross a manner). Therefore do not please your selves upon your being kept from the notorious and external eruptions of the corrupt Nature, if yet inward and more refined corruptions have their full power and strength over you. O how many persons of a civil, unblameable conversation, nay how many fair professing Hypocrites (though no adulterers, no drunkards, &c.) will yet be judged at the Great Day to be walkers after the flesh! 'Pray look inward, any one allowed, cherished, unmortified Lust in the heart will spoil your walking before God though before Men it may seem to be blameless, yea very spiritual.

Thirdly, the main Use will be for Counsel.

1. To dehort from walking after the flesh.

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2. To

*Invidentia vitium Diabolicum, quo solus Diabolus reus est, &c. Non enim dicitur Diabolo ut damnetur, adulterium commisit, furtum fecisti, &c. sed homini stanti lapsus invidisti. Aug. de Disc. Chri. cap. 1. *De Civitate Dei, l. 14. c. 2. *Against whō, see Dr. Meric Casaubon of Incredulity, par. 1. p. 202. &c.

USE 3.

x Branch to
dehort from
walking after
the flesh.

*Mat. 7. 16.

2. To exhort to walk after the spirit.

*Mat. 15. 14.

1. First, do not walk after the flesh. Particularly, let not *Flesh* be your principle to act you in your course; for what can be expected but evil practices from so evil a principle? *Do men gather grapes of thorns or figs of thistles? how impure must those streams be which flow from so impure a fountain? how bitter must that fruit be which grows upon so bitter a root? So also let not *Flesh* be your Guide; that you should chuse to be ordered and directed by it. Will you chuse to follow a blind guide? *If the blind lead the blind both fall into the ditch: or will you follow a Guide that will lead you to Hell? God forbid! when you have the good Spirit of God and the good Word of God to lead you, will you rather live under the leading and conduct of the flesh? O have as little to do with its guidance as ever you can! 'tis not a thing that you must walk after, but rather fly from: for if you follow it, 'twill certainly carry you to those rocks and precipices which will endanger the dashing of you in pieces forever.

I know the best will not be wholly freed from this *Flesh* whilst they are here; but let not any tamely give up themselves to it, so as to be subject and obedient to it or to walk after it: Let not sin reign in your mortal body, that you should obey it in the lusts thereof. Avoid it (I beseech you) in all the parts and limbs of it, for 'tis all naught: there are the wills of the flesh [τὰ θελήματα τὸ σαρκὸς], Eph. 2. 3. the affections (or passions) of the flesh [τὰ παθήματα τὸ σαρκὸς], Gal. 5. 24. Rom. 7. 5. the works of the flesh [τὰ ἔργα τὸ σαρκὸς], Gal. 5. 19. all these flow from one and the same spring, onely they are several channels in which it runs. Now (I say) avoid it in all; as it works in the soul by its wills and affections, as it works in the body by its grosser lusts, do not in any thing comply with it or walk after it: we must be always mortifying, never (allowedly) gratifying this cursed flesh.

The Dehortation enforce'd by several Motives.

To enforce the Dehortation one would think the Motive in the Text should be strong enough: if you do not walk after the flesh then you are in Christ; and if you be in Christ you will not walk after the flesh, for such do never so walk. But besides this, there are some Other Motives which have a great force and efficacy in them.

1. Let it be considered, that this walking after the flesh is directly contrary to your Baptismal dedication and obligation. When you passed under that blessed Ordinance did you not then dedicate your selves to the Lord? have you not since owned and acknowledged

ledged that *dedication*? and shall persons so dedicated to the Lord *walk after the flesh*? that would be like **Belshazzar's* making of **Dan. 5. 2. 3. 4.* himself drunk, even out of the *golden vessels* which were dedicated to the service of God in the *Temple*. There is upon your *baptismal dedication* a *Sacredness* upon your *Souls* and *Bodies*; and yet shall they be made *common* and *prostituted* to the service of *sin* and *lust*? this is not onely to *rescind*, *retract*, *null* your *dedication*, but even to *profane* that which was *consecrated* to *holy uses* and *ends*. When you were *baptized* did you not then *stipulate* and *covenant*, to *renounce* the *Flesh* as well as the *World* and the *Devil*? and notwithstanding this will you yet *walk after it*? what an high breach of *Covenant* would that be? and shall any *break Covenant* with God and **prosper*? If **Ezek. 17. 13.* after *Baptism* you will be *flesh-pleasers* and *flesh followers*, where will that *answer of a good conscience* be (which the *Apostle* speaks of *1 Pet. 3. 21*)? how will you be said **to be baptized into Christ's* **Rom. 6. 3.* death, if the *Flesh* yet *live in you* and *you in it*? And what a poor *insignificative thing* is the *outward washing*, if *heart* and *life* continue under *flesh pollutions*? **what* will the *sprinkling of baptismal water* **Δι' ἡν ὁ σολ*
profit him who lies *wallowing in fleshly lusts*? O think much of your *solemn ingagement in Baptism*, and surely you will not be so *obsequious* and *pliable* to the motions of the *flesh* as hitherto you have been! how ill doth the *Christian-mark* and *title* agree with a *Pagan-life*! **τοῦ λαοῦ ἡ- μῶν εἰς σωτηρίαν, ἃν ἡμεῖς ἀγαπᾷμεν ὑμᾶς ὡς ἡμεῖς*

ἔστιν ὁ σωτήρ. Chrysost. in V. 4. hujus Capitis. Restrungitur generalis Propositio, contra eos qui in Baptismo omnia collocabant, satis esse Christo per Baptismum insitum esse, recte credere, in Ecclesiā versari, Sacramenta participare: vitam Christianam dignam etiam requiri docet, vitam spiritualement non carnalem. *Comz.*

2. Secondly, I would desire you to consider *what the Flesh is*: He that knows it and hath right apprehensions of it certainly will not walk after it. In general, let it promise or pretend what it will, 'tis *an Enemy*; and shall we cherish an enemy in our bosom, nay, let him have the command and guidance of us?

First 'tis *God's enemy*: yea, his inveterate, implacable, irreconcilable enemy; the *Sinner* may be *reconciled* to God, but *Sin* it self (the *Flesh*, the corrupt Nature) never can. 'Tis observable *Ver. 7.* *The wisdom of the Flesh* [the carnal mind we read it], is *enmity against God*: the *Apostle* sets it forth in the *abstract* to note the greatness of the enmity; 'tis more than if he had said 'tis *an enemy against God*, for *enemies* may, but *enmities* cannot be reconciled: and he speaks of the *best* of the *Flesh* too, the very [wisdom] of the

Flesh is enmity against God ; and see what a full proof he gives of it, for (saith he) 'tis not subject to the Law of God, neither indeed can be ; O how evil a thing is this Flesh ! Now shall that be your principle and guide which is God's Enemy ? will you agree with that which is at such variance with God ? and be subject to that which neither is nor can be subject to the Law of God ?

Vide Nazanz.
t. 2. in Carm.
p. 93. descri-
bing the mis-
chievous Ef-
fects of the
Flesh.

Then Secondly, 'tis your enemy too : I and the very worst enemy you have in all the world. For was it not for this, all your other enemies could never hurt you ; the Devil and the World without, do all their mischief to Souls by the Flesh within : Christ not having any of it was impenetrable against all the fiery darts of Satan ; Job. 14, 30. The Prince of this world cometh and hath nothing in me. We cannot say so, he hath a corrupt Nature in us and that he works upon and endangers us by. This Flesh is the womb where all is conceiv'd and form'd, the anvil upon which all is wrought ; 'tis the false Judas that betrays us, the close enemy within that is ready upon all occasions to open the gates to the Besieger : was it not for this *marbus mentis* the *marbus dentis* could never hurt us.

And besides this relative consideration of the Flesh (as it gives advantage to our other grand adversaries), 'tis in it self a very dangerous Enemy. Partly in respect of its malice : it carries on desperate aims and designs against the Sinner, 'tis full of mischievous intentions, and those of an high nature too ; it aims at nothing below the ruin of the precious Soul. The Apostle speaking of one part of its working (*viz.* by fleshly lusts), tells you that those war against the Soul, 1 Pet. 2. 11. how ? why not onely as they would take away the Souls order, beauty, strength, peace, comfort, &c. but as they strike at the very life and happiness of the Soul. And the same is designed by this malicious Flesh in all its workings, for they all tend to the everlasting destruction of the Soul ; O what a pernicious enemy is the Flesh ! Partly also in respect of its subtilty : for (which makes it the more formidable) as 'tis a malicious and desperate, so 'tis a cunning and subtil enemy. How craftily doth it insinuate it self into us in order to the carrying on of its mischievous designs ! how cunningly by its blandishments and allurements doth it entice us unto evil ! Jam. 1. 14. Every man is tempted, when he is drawn away of his own lust (there's the force and power of it), and enticed (there's the fraud and cunning of it). How finely doth it represent some taking good to men in order to the alluring of them, whilst it slyly conceals the evil which should deter them ! It shewes the bait but hides the hook, holds forth the milk but keeps close the hammer and the nail, presents the

the apple but conceals the death; here's the *Fleshes subtilty*, and O how many poor Souls are undone by it! Their eye is upon the good which the *Flesh* promises, they not at all regarding the evil which indeed it designs, (as you read of *Amasa* 2 Sam. 20. 8, 9. *Joab* took *Amasa* by the beard with the right hand to kiss him, but *Amasa* took no heed to the sword that was in *Joab's* hand). O what a cunning, deceiving enemy is the *Flesh*! Rom. 7. 11. *Sin* taking occasion by the commandment deceived me. Eph 4. 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (in the Greek 'tis lusts of deceit, they are made up of deceit, there's nothing but meer deceit in them). The Apostle *Tit.* 3. 3. says they were deceived (how?) serving divers lusts and pleasures: whoever serves *Sin* shall find at last he was sadly deceived by it. Upon the whole then, is *Flesh* a thing to be walked after? will you trust your selves, your souls, your everlasting concerns in the hands of an enemy? of such an enemy?

3. Thirdly, Consider what this walking after the *Flesh* is:

1. 'Tis sordid walking. It carries in it a great abasement of the humane nature, man is degraded by it and divested of that glory and excellency which God and Nature hath put upon him. To be under the power of the *Flesh* and the lusts thereof (especially such as are gross and lie in the sensual part), how doth this turn the *Man* into a very *Brute*! what's the difference (I pray you) between a brute and a man who lives a brutish life? (onely this, that of the two the *Man* is the worst, for he hath Reason and Religion to direct him to a better course which the *Brute* hath not). (a) Is it the shape only which makes the man, without suitable actings to the nature? To walk after the *Flesh*? how base and unworthy is this for such a creature as *Man*! who was once made after Gods own Image, and who yet hath a noble, spiritual, and immortal Soul. O how is this Soul depressed in its native excellencies by a carnal course! by this 'tis made an underling to the body, and (to make use of that proverbial allusion) the Prince is forced to go on foot while the Beggar rides on horseback: O that flesh-followers would often think of this! This walking is not onely below the *Christian* but the *Man* too; he that was made by God like *Nebuchadnezzar* when upon the throne, he (by living after the flesh) makes himself like *Nebuchadnezzar* when (b) grazing among the beasts. Pray (Sirs) know your selves, consider your Original, whose (c) workmanship you are, (d) that you are Soul as

Τὰς ἐπιθυμίας
αὐτῶν ἀπάτης.

(a) Τὶ ἐν ἡλ-
γυς ὅπ' ἀν-
θρώπου ὄρεται;
μὴ γὰρ ἐν ψι-
λῆς κορφαῖς
κεῖται τὸ ἄν-
θρώπου ἐκαστον.

Arrian. Epict.
lib. 4. cap. 30.
p. 391.

(b) Dan. 4.
32, 33.

(c) —'Εἰ μὲν
τὸ ἀγαλλμα-
τὶς τῶ φρονή-
σῃ Ἀθηνᾶ, Ἐ-
Arrian. Epict.
lib. 2. cap. 8.
p. 188.

(d) —'Αν-
θρώπου δὴ
ταῦτα ἐν τῇ
μυῖσσι ἡμῶν
ἐγκυβητῶν
ταῖς, τὸ σῶμα
μὲν κοινὸν
πρὸς τὰ ζῶα +
ὁ λογισμὸς δὲ
ὃ ἡ ψυχή
κοινὸν πρὸς τοὺς
θεούς: ἄλλος

μὲν ὅτι τούτῳ ἀποκρίνεται ὁ συγγενὴς ὁ ἀποχρῆν ὁ νεμεσῆς, ὁ λογισμὸς δὲ πρὸς ὅτι ὁ θεὸς
καὶ μακάριος. Idem l. 1. c. 3. p. 91.

well.

well as *Body*, how highly your Maker hath advanced you ; and scorn to live below your selves. 'Tis happy Pride which makes men to disdain a sordid Life.

2. 'Tis foolish walking : that which is the fruit of ignorance, and onely suits with the state of ignorance ; 1 Pet. 1. 14. *Not fashioning your selves according to the former lusts [in your ignorance]*. 'Tis both the effect and the evidence of ignorance : it men were not strangely blinded and besotted they would never carry it towards the Flesh as they do. But here's the misery of it, first the Flesh blinds and besots Sinners, puts out their eyes (as the **Philistins* did *Sampson's*), and then they are at its beck and dispose. Ah Sirs ! have ye no knowledge, no wisdom ? are you under total darkness and gross infatuation ? are ye so foolish that you do not know what the Flesh is, and whether it leads ? and yet will you walk after it ? when there is a spiritual, heavenly, holy course revealed to you, will you yet chuse that which is opposite thereunto ? will you prefer the conduct of the *Flesh* before the conduct of the *Spirit* ? O stupendious folly, most woful infatuation ! The Apostle describing the natural state saith *For we our selves also were sometimes foolish, (ἀνόητοι, without any understanding or intellectual faculty, wherein) ? serving divers lusts and pleasures ; O that is to be foolish indeed ! And he elsewhere speaking of lusts themselves, calls them too εὐσείρες & βλαβεραί foolish and hurtful ; 1 Tim. 6. 9. Flesh-followers are apt to admire their own wisdom, but they fall under that sad character Rom. 1. 20. Professing themselves to be wise they became fools.*

3. 'Tis groundless and unreasonable walking : Bate but the Sinners pleasing himself (which is a pitiful reason), and what reason hath he to serve or gratifie the *Flesh* ? what can it plead for any subjection or obedience to it ? This our Apostle here takes notice of (v. 12.) *we are debtors not to the flesh, to live after the flesh* : We are debtors indeed to God every way, to him we owe our Love, Obedience, &c. our All ; but what do we owe the *flesh* ? what hath it done or suffered for us ? hath it redeemed us ? was it crucified for us ? surely no ! Justice and gratitude call upon us to live to God and Christ, but for the *Flesh* we are under no obligation at all to live to it ; (rather the quite contrary). Why should we pay where we owe nothing, and not pay where we owe our all ? were we but so just and honest as to pay our debts, sure I am we should walk after the *Spirit* and not after the *Flesh*.

4. 'Tis uncomfortable walking. Isa. 57. 20, 21. *The wicked are like*

like the troubled Sea when it cannot rest, whose waters cast up mire and dirt: There is no peace, saith my God, to the wicked. Isa. 59. 8. They have made them crooked paths, whosoever goeth therein shall not have peace. Sin and Comfort cannot go together, he loses the one who closes with the other. A wicked life (saith (a) Plato) is not only a sordid, but a more unpleasant life than that which is virtuous; (the bare light of Nature led divers of the ancient (b) Moralists to assert this over and over). And Sinners may put the best face upon it, but they find this to be true by their own sad experience; they feel it, their Consciences plainly tell them of it every day, that there is little true joy in a sinful, sensual course: O the sad gripes of Conscience which they meet with in the way of sin! which though they endeavour to smother yet they pursue and vex them from time to time. But suppose the way of the Flesh at present be not uncomfortable, to be sure in the final issue it will be so: when the Sensualist and ungodly wretch shall see death making its near approaches to him, when Conscience shall force him to take a review of his ill-spent life, when he shall be called to stand before the tribunal of his Judge; I say, how will it be then? will it be joy and comfort? no, but instead thereof inexpressible anguish and horror of spirit. O let not the Flesh deceive you! its (c) pleasures are but for a season, its (d) delights are soon over and gone; and then that which was honey in the mouth turns into gall and wormwood in the belly. Poor deluded creatures think to take their fill of it, but in a little time God finds them out, sets home their sin and folly, gives them the prospect of a dreadful eternity, and what follows? first Hell is in their Souls and then in a little time their Souls are in Hell. And therefore as you desire to be kept from this misery, and to have peace and comfort in Life and Death, see that you abandon the Flesh so as not to walk after it.

5. 'Tis walking which ends in eternal perdition. O that this might be believed before it be felt! Sirs! whom will you believe? Sin and the Flesh (which are made up of lyes and do their business by lyes), or the God of truth and the Word of truth? He tells you therein (e) To be carnally minded is death; (f) If ye live after the Flesh, ye shall dye; (g) He that soweth to the flesh, shall of the flesh reap corruption; There is no condemnation to them which walk not after the Flesh but after the Spirit; then there is condemnation to them who walk after the Flesh, &c. (h) Sin when it is finished it brings forth death; (with many such Scriptures). Now shall not this deter you from a fleshly conversation? if this will not, what will? Salomon

speaking

(a) Αναγμαι-
ον τὸ ἀδικεῖν
βίον, ὃ μόνον
αἰσχρὰ καὶ μωχ-
θὲς τερον ἀδικα
καὶ ἀνδραγαθον
τῷ ἀληθινῷ
τῷ δικαίῳ τε
εἶναι καὶ ἰσχυ-
ρίαι. Plato de
Leg. lib. 2. p.

(b) Πρὸ τοῦ ἡδὺ
καὶ καλῶς εἶναι
&c. Plutarch.
περὶ ἀρετῆς
καὶ κακίας. p.
101. Τὸ ἡ-
δὺς οὖν ἀ-
νδρὶ τὸ καλῶς
ἀνυπερέχον
εἶναι. Idem in
Tract. Ne suavi-
us quidem,
&c. p. 1087.

(c) Heb. 11.
25.
(d) Delectatio
occidit & præ-
terit, vulnera-
vit & transivit,
miserum fecit
& abiit, infæ-
licem reddidit
& reliquit.
August. de
Temp. Sermon. 3.

(e) Rom. 8. 6.
(f) Rom. 8.
13.
(g) Gal. 6. 8.

(h) Jam. 1. 15.

^aProv. 4. 18. speaking of the strange Woman tells us, **her house inclineth unto death and her paths to the dead*; just so it is with *fleshy Walking*. Nothing more certain, than that *every mans end* shall be according to his course; as he sows so shall he reap, Gal. 6. 7. now there are two very different ends, and two very different courses; there is Heaven and Hell (two very different ends), and there is walking after the flesh and after the spirit (two very different courses): If you fall in with the Former, that will most certainly lead you to Hell; if with the Latter, that will as certainly lead you to Heaven; which of these Courses now will you chuse? *Condemnation* is as sure to them who walk after the Flesh, as *No-Condemnation* is to them who walk after the Spirit. So much for the third Motive.

4. Fourthly let me add but one *Disuasive* more, and that is the Death of Christ. What a consideration is this to take men off from a carnal life? O when this flesh begins to stir and pick up it self, you will do well (in order to the suppressing of it) to fix your thoughts upon your dying Redeemer. Say, when my Saviour hath died for Sin shall I live in Sin? when he was **manifested on purpose* to destroy the works of the Flesh and of the Devil, shall I yet walk after them? was the *sinless Flesh* in Christ crucified and shall the *sinful Flesh* in me be cherished? You read of the crucifixion of the Flesh Gal. 5. 24. we should be for nothing short of that, for no better usage doth it deserve from us. When Pilate ask'd the enraged Jews against our blessed Lord, *What shall I then do with Jesus which is called Christ?* they all said unto him *Let him be crucified*: and when he a little hung off from this cruelty, *What evil hath he done?* they cryed out the more saying *Let him be crucified*: Matth. 27. 22, 23. This was not so much *their sin* in being so cruel to the Lord of Glory, but 'tis as much *your duty* to deal thus revengefully with the Flesh: O let all cry out in the height of their hatred against it, *Let it be crucified!* why but *what evil hath it done?* nay rather ask *what evil hath it not done?* therefore cry out the more *let it be crucified*. And indeed the crucifixion of our *Natural Flesh* in Christ without the crucifixion of *moral and sinful Flesh* in our selves, will not profit us. Paul saith he was crucified with Christ Gal. 2. 20. how? why in a spiritual and mystical sense, so as to be dead to the Flesh, and so as to live the spiritual life. And the Apostle lays it upon this, 1 Pet. 4. 1, 2. *Forasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind: For he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.* 'Tis

'Tis a Scripture somewhat dark but the strength of it lies thus, *Christ hath suffered for us*, and we (in an analogical sense) must be ready to *suffer too*, (this is the same mind here spoken of); and *Christ having suffered hath ceased from sin* (h. e. so as to dye for sin no more); so (saith the Apostle) you too in your own persons must so dye to sin as no longer to live in it. This is the being planted into the likeness of *Christ's death*, Rom. 6. 5. and you find the Apostle there in that Chapter from this very Topick (the Death of Christ), earnestly dissuading persons from walking after the flesh. I have done with the Motives to enforce the Dehortation.

Before I go off from this Head something must be hinted by way of Direction: *What is to be done* (some may say) *that we may no longer walk after the Flesh?* I answer, What men are to do that they may not walk after the Flesh.

1. *Get out of the Flesh*: For being in the flesh is always attended with walking after the flesh; as the State is always according to the Course, so the Course is always according to the State: if you be in the fleshly state your conversation will be a fleshly conversation. Such as the man is such are the principles, and such as the principles are such will the practises be also. Therefore get out of the state of Nature (in which the Flesh rules and carries a man whither it pleases) and get into Christ; persons out of Christ are all Flesh, and thereupon will be wholly followers of the Flesh. Spiritual walking discovers the Union, but first the Union is the ground of spiritual walking: that will certainly follow upon being in Christ, but being in Christ must necessarily antecede it. Till thou beest ingrafted into Christ no good fruit can grow upon thee: he that is flesh must needs live and act flesh.

2. *Get the Spirit, and walk after the Spirit*. 'Tis the divine Spirit and the divine Nature from that Spirit, which must dethrone and break the power of sinning and sinful Nature. Till the Holy Spirit and grace come into the heart, the Flesh lords and domineers in the life (as you will hear more fully when I come to the second Verse). The Apostle joins together *Sensual and not having the Spirit* Jud. 19. (where the latter clause is not onely a further description of the persons spoken of, but 'tis also the assignation of the cause or reason of their being sensual, (viz.) because they had not the Spirit). Till the mighty Spirit of God comes into the Soul by saving illumination and overpowering influences, to say efficaciously to a man **This is the way walk therein*; there may be convictions, purposes, resolutions to the contrary, yet still there will be (one way or other) walking after the Flesh. And so for Grace: no

*Isa. 30. 21.

sooner doth this take possession but the *Walking* is altered; which it never is before to any purpose. *Prov. 2. 10. When wisdom entereth into the heart, &c. discretion shall preserve thee, &c. to deliver thee from the way of the evil man, &c. who leave the paths of uprightness to walk in the ways of darkness, who rejoice to do evil, &c.* Your way to be rid of the *Flesh* is to get the *Spirit*; set a thousand Arguments, the most effectual Considerations imaginable before the Sinner, to draw him off from this *fleshy walking*, till the regenerating, sanctifying Spirit take hold of him, they are all weak and ineffective.

I add, *Walk after the Spirit*. Every man will be walking, there's no standing still; all will be in motion so long as they are *in via*: and every mans *Walking* will be in one of these two ways; either after the *Flesh* or after the *Spirit*, (for *non datur tertium*). And these being contrary do mutually exclude each the other; he that walks after the *flesh* cannot (*in sensu composito*) walk after the *spirit*, and he that walks after the *spirit* cannot walk after the *flesh*; therefore *Gal. 5. 16. Walk in the spirit, and ye shall not fulfil the lusts of the flesh*: the Reason then upon which this Direction is grounded is strong and evident. And let me tell you, Principles you will and must have (some or other), which if they be not good they will be bad: and so as to Guides, Affections, Propensions, Ends, these will be in every reasonable Soul from one cause or another. So that if you be not spiritual you will be carnal; for one of these two you must be, as both you cannot be: O let it be the Former that it may not be the Latter.

3. Take heed of particular, allowed *fleshy acts*: for they make way for that general course which you are to shun. Acts produce Habits as well as Habits do produce Acts: particular acts of sin (especially if allowed and repeated) end in a course of sin. If you gratifie the *flesh* in some things, it will grow upon you (as sad experience proves); the Gangrene or Leprosie at the first begins with some particular member, but if it be let alone in a little time it diffuses it self over the whole body; and so 'tis here as to sin: *A little leaven leavens the whole lump*. 'Tis true (as hath been observ'd) the Apostle here fixes his Character upon the Course and not upon single acts; but he that allows himself in them will not stay there, in time hee'l fall into a wicked and fleshy Course.

4. Timely suppress the first risings of the *flesh*: it gains by delay. O as soon as the corrupt Nature begins to stir and show it self, see that you fall upon it presently, make speedy and vigorous resistance to it! if you give the Enemy time hee'l grow stronger and the

the Conquest will be the more difficult. You read *Jam. 1. 15.* of the conceiving of Lust, [when Lust hath conceived it bringeth forth Sin]: now Sin must be taken at the first conception; as soon as the temptation offers it self and begins to allure and tickle by something that it presents, so that the Heart inclines to a closure with it; now fall on presently and parlie no longer. This brat of Babylon must be dash in pieces in its very infancy; 'tis good to kill the Cockatrice in the very egg, to quench the fire at the first smotherings of it within or else it will quickly flame forth in the life, even to the making the conversation carnal. Be very watchful over the initial suggestions of the Flesh, and fall upon the timely exercise of mortification; upon the first motions of sin say Sathan, Flesh, *get thee behind me, *Mat. 16. 23. thou art an offence to me. (But I must not further expatiate upon these things)! So much for the *disuasive* part of this Use, against walking after the flesh.

I go on to the *persuasive* part, wherein I would most earnestly exhort you to walk after the Spirit: (I will be but short upon this, because that which I have already spoken hath a great tendency to the promoting of it; for the truth is, whilst I have been *disuading* you from walking after the Flesh, I have in effect been persuading you to walk after the Spirit: in beating you off from that I have been drawing you on to this). You have heard what it is *so to walk*, what now remains but that you would all endeavour to put it in practise? and O that this might be your way and course! Let others live as they please, let it be your fixed resolution that you will live the holy, spiritual, heavenly life. True, there are but few who do thus walk; the World is but a great Exchange, wherein the Spirits Walk is very thin whilst the Fleshes Walk is full and crowded: but 'tis better to be with the Few in the way of the Spirit than with the Many in the way of the Flesh. And I desire you to lay it to heart, have not you your selves too long walked after the flesh? is it not high time for you to think of another Course? *1 Pet. 4. 3.* The time past of our life may suffice us, to have wrought the will of the Gentiles, when we walked in Lasciviousness, Lusts, Excess of Wine, &c.) When will ye walk in newness of life (as the expression is *Rom. 6. 4*)? when shall the renewing and the renewed Spirit command, govern, act, guide you in your whole conversation? when will you so walk that you your selves (and others too) may know by the spiritualness of your deportment, that you are indeed in Christ Jesus?

Here consider (in opposition to what was said of the former walking) but three things:

The exhortation to walking after the Spirit pressed by some Motives.

1. This

S 2

1. *This is excellent Walking*: The *spiritual life* is the *excellent life*; *this speaks somewhat more than what is of *man*, there is something *divine* and *supernatural* in it. To be *acted* by, to live under the *conduct* and *guidance* of the *blessed Spirit*, to have *affections*, *propensions*, *ends*, all *holy*, this is *truly great*. This is the *Life* which is most agreeable to the *humane Nature*, (not onely as consider'd in its *primitive*, *unstained glory* and *excellency*, but as 'tis now under its *sad ruins* and *decays*): O how *unbecoming*, how ill doth a *vitious Conversation* comport even with that *Reason*, *natural Light*, and those *broken excellencies* which are yet left in *Man*! *Man* is not so low but that by complying with *sensual Lusts* he yet *acts below himself*: nay, so far as he puts on the *Sinner* he puts off the *Man*; where he *un-Saints* himself he *un-Mans* himself: *Sensuality* and *wickedness* carry in them a *contradiction* to his *very Being*; nothing so well suits with that as a *pious*, *religious*, *heavenly course*. Further,

*Τὸ διαισθητικὸν ἐκείνου τῆ φύσεως καὶ πνεύματος, &c. ὅτι τὸ ἀνθρώπου πνεῦμα διὰ τὸ κατὰ τὴν φύσιν βίβηται ἀπὸ τοῦ ἀνθρώπου. *Arist.* *ibid.* p. 138. *Ομοίωσις τῶ θεῷ διὰ τὴν οὐκ ὁμοιωμένην φρονήσεως ἡμετέρας. *Plato* in *Thaet.*

the *fleshy life* is a *base*, *sordid life*, but the *spiritual life* is a *raised*, *noble life*: So much as the *Spirit* is above the *Flesh*, the *Soul* above the *Body*, so much is the *spiritual life* above the *sensual* or *carnal life*. The *life* (which I am urging upon you) is the *very life of God himself*; for the *Apostle* speaks *Eph. 4. 18.* of some mens. being *alienated from the [life of God]* through the *ignorance* that is in them: (by which *life of God*, he means (in part) the *holiness* of *God* or that *holy life* which *God* lives): the *holy liver* then (he not being *alienated* from *Gods holiness*) lives the *life of God*; he acts in *conformity* (though under a *vast disproportion*) to the great *God*; must there not then needs be *unspeakable glory* and *excellency* in *Spiritual Walking*? The more one lives the *fleshy life* the more he *resembles the Beast*, the more one lives the *spiritual life* the more he *resembles God*; the *Creature* is not so much *debased* and *depressed* by the *One*, but he is as much *advanced* and *dignified* by the *Other*. *Saints* may be *cenfured* and *misjudged* by the *world*, but in *truth* they come the *nearest* and are most like to *God*: — *that they might be judged according to men in the Flesh, but live according to God in the Spirit*, 1 *Per. 4. 6.* (I do but *allude* to these words, for I know in their *first* and *proper sense* they point to *another thing* than that which I cite them for): *Gods people* are *judged* as if they lived according to *men*, walking in (or after) the *Flesh* as others do; but 'tis not so, they walk in (or after) the *Spirit* and so live according to *God*: what a great thing is this for poor creatures to live according to *God*! who would not so live?

And this too is the *Life of the blessed ones in Heaven*: take the

glo-

glorified Saints how do they walk? not after the Flesh I assure you (for they have no such Flesh to walk after); they are wholly freed from the sinning and sinful Nature, are perfectly renewed and sanctified, and accordingly they act. All in them or from them is divine and spiritual; there's nothing that they do but what flows from a gracious principle, all their thoughts and affections are swallowed up in God, their love, joy, delight are unmixtly spiritual, the pleasures of the Flesh are nothing to them, they have not the least inclination to the least evil, the great thing they mind and rejoyce in is the *Glory of God*: O what an holy, spiritual life do the Saints live in heaven! Must not the same life then needs be excellent in the Saints here (so far forth as they can reach it in their imperfect state)? Surely none can undervalue or think low of it, but onely they who are altogether ignorant of and strangers to it. A Child of God would nor for a thousand worlds live any other life; nay, should God leave him to his liberty to make his own choice, and fully assure him of his future blessedness let his choice be what it would, yet he would chuse to live the spiritual rather than the carnal life: was there no Heaven nor no Hell yet the sincere Christian would be for holy walking, because of that excellency and intrinsick goodness which he sees in it.

2. Walking after the Spirit is pleasant, delightful, comfortable walking: that which begets true peace, solid joy, unspeakable comfort in the Soul. The more spiritual a man is in his walking the greater is his rejoycing; O *what peace have they who thus walk!* *Psal. 119. 169. The Flesh must not vye with the Spirit about true comfort; men exceedingly mistake themselves when they look for pleasure, delight, and satisfaction in a fleshly course, (alas!) 'tis not there to be had. Its very sweet is bitter, there's gall and wormwood even in its hony; **Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.* It promises indeed great things but it falls exceedingly short in its performances, eminently it doth so in its promises of joy and comfort. True peace is onely to be found in a holy course: Rom. 8. 6. *To be spiritually minded is life and peace;* (life hereafter, peace here): 2 Cor. 6. 10. *As sorrowful, yet always rejoycing:* 2 Cor. 1. 12. *Our rejoycing is this, the testimony of our Conscience that in simplicity and godly sincerity, not with fleshy wisdom, but by the grace of God we have had our conversation in the world.* There's no comfort like to that which attends **holy walking*; the true Christian would not for a world exchange that joy which he hath in his Soul, in and from Meditation, Prayer, the Word, Eth. 1. 1. c. 9.

*Prov. 14. 13.
*Τοις θιλον
λοις οδιν η
δεια τα ρυσα
ηδεια. Τοιαυ
τα η α καλ
αγγελω περ
ας ασε η δε
Ουδεν δ
προσδετα
ηδυν ο ε
αυτη, αω
αμανη νυ
αλλ' εχει τω
ηδυν εν
αυτω. Αρι
Word, Eth. 1. 1. c. 9.

Word, Sacraments, Promises, mortification of sin holiness, communion with God, the hope of glory, for all that joy which the Sinner hath in the way of sin and in his sensual delights. Would you have the

* 1 Pet. 1. 8.

* Phil. 4. 7.

* Job 15. 11.

* joy which is unspeakable, the * peace which passeth all understanding, the * consolations of God which are not small? O walk after the Spirit.

Men have false notions of Religion (which experience must confute); the Devil belies and misreports the ways of God, as if a godly life was a sad, pensive, melancholly life: pray try and then judge, be persuaded to fall upon this heavenly course, and then tell me whether

* Prov. 3. 17.

* wisdoms ways be not ways of pleasantness, and all her paths peace. Psal. 119. 14. I have rejoiced in the way of thy testimonies as much as in all riches. The Flesh is outdone by the Spirit; if it gives some outward, flashy joy, the Spirit (with advantage) gives inward, solid, abiding joy; should not this allure you to walk after it? We always love to walk where our walking may be most pleasant and delightful: surely to walk with God, to live in communion with Father, Son, and Spirit, to be taken up in the contemplation and fruition of heavenly things, to be always sucking at the breasts of the Promises, to act in the daily exercise of Grace; I say, surely this must needs be pleasant and delightful Walking indeed. And the Spiritual Walker hath not onely this peace and satisfaction whilst he lives; but in a dying hour too he is full of comfort: O the Soul-cheering reflexions which he then can make upon an holy life! O that heart-exhilarating prospect which he hath of the World to come! whether he looks backward or forward all administers ground of rejoycing to him. Is it thus with the Sinner? the Sensualist? alas, 'tis quite otherwise; when Death comes and lays his cold hands upon him, what bitter pangs of Conscience doth he feel, what dreadful terrours do fill his Soul, how doth the sense of Judgment and Eternity strike him with astonishment! All his sensual Comforts do now fail him; and he did not live so full of joy but he dyes as full of sorrow: This shall ye have of mine hand ye shall lye down in sorrow, Isa. 50. 11. but Mark the perfect man and behold the upright, for the end of that man is peace, Psal. 37. 37.

3. This is blessed Walking, for it evermore ends in salvation. It doth not onely at present evidence Non-condemnation and Union with Christ, but it assures of Heaven and certainly brings to Heaven at last. Holiness and Happiness never were, never shall be parted. Every motion hath its terminus or end; the End of this motion (or walking) is eternal rest: Rom. 8. 13. If ye through the Spirit do mortifie the deeds of the body, ye shall live: Gal. 6. 18. He that soweth to the

Spirit,

*Spirit shall of the Spirit reap life everlasting: Prov. 11. 28. In the way of righteousness is life. and in the path-way thereof there is no death: so that if you will be persuaded to enter into and to hold on in the way of the Spirit, it will infallibly lead you to eternal life; and what can be spoken higher? The sum of all is this, I here set *life and death before you, if the One will not allure you to an holy, heavenly conversation, nor the Other deter you from a sinful, carnal conversation, I have then no more to say: but surely such as have any sense of God, of the worth of the Soul, and of the things of the world to come, they will resolve for the spiritual life. *Athenagoras (in his Apology for the primitive Christians) states their practice thus: "If (saith he) we did believe that we should onely live the present life, there might then be some room for suspicion that we might be as wicked as others; indulging flesh and blood and drawn aside by covetousness and concupiscence: but we know, that "God is privy not onely to all our actions but to all our thoughts "and words, that he is all light, and sees what is most hid in us, "and we are fully persuaded, that after this life we shall live a much "better life with God in Heaven; and therefore we do not live as "others do whose life will end in Hell fire. O that we could as easily draw men to the heavenly life, as we can apologize for those who live it, or set down the grounds and reasons why they live it!*

*Jer. 21. 8.

*Εἰ μὲν γὰρ
ἐνα ἢ ἐν δόξῃ
βίῃ, &c.Athenag. Leg.
pro Christian.
p. 35.

And now you who are *Flesh followers* will nothing prevail with you? shall all these Considerations be ineffectual? will you yet persist in your fleshly course? though an *Angel* with a drawn sword stands before you to stop you in your evil way, yet (*Balaam-like) will you go on? will you set your selves in a way that is not good (as the wicked are described *Psal. 36. 4.*)? are you at that language *We will every one walk after our own devices, and we will every one do the imagination of his evil heart? or as 'tis *Jer. 6. 15.* Stand ye in the ways and see, and ask for the old paths, where is the good way (the way of the Spirit) and walk therein, and ye shall find rest for your souls: but they said we will not walk therein? Do you walk after the *Flesh* and resolve to do so still? then 'tis sad indeed! but I would fain hope better of you. Pray be intreated to read the *Motives* again which have been set before you, and in your most calm thoughts to pause and dwell upon the things which have been spoken. Shall I need to add any thing further? in telling you, that all your walkings, yea every step you take is known to God, (*Job 21. 4. Job 34. 21. Psal. 139. 3. Psal. 119. 168*): that God judges of every man here, and hereafter will judge every man at the Great Day, according to his

*Numib. 22. 22.

*Jer. 18. 2.

wal.

*Psa 16. 11.

walking, (Eccles. 11. 9. 2 Cor. 5. 10. Eccles. 12. 14): that Death will come with a dreadful aspect where the life hath been carnal and sinful: that in the way of the Flesh you are in danger of treading upon Serpents, Vipers, Adders, Scorpions, every step you take: that by this Course you **for*sake the path of life, and (for a little flesh-pleasing) put your selves into the broad way to everlasting damnation: how much might I yet say upon this account? but enough and enough hath been already said (if God will but set it home upon the Conscience). The Lord hedge up your ways with thorns, and make a wall that you may not find the paths of the Flesh, and thereupon may resolve to get into the paths of the Spirit; for surely it will be better then than now it is, (I allude to Hos. 2. 6, 7).

USE 4.
To those that do
walk after the
Spirit. Three
things urged
upon them.

There is one Use more, and that shall be directed to them who do walk after the Spirit: Three things to such.

1. First I would (with the greatest earnestness) stir up such to be highly thankful to God. Are any of you through grace made spiritual, and do you live the spiritual life? have you received the Spirit, and do you also walk after the Spirit? what cause have you to bless God! yea, what thankfulness can be high enough to him who hath brought you to this! Why do you not walk just as others do? why is not the Flesh as powerful, as predominant in you as 'tis in others? why does not the very worst of the Flesh prevail over you? why are not you Atheists, Scoffers at Religion, Drunkards, Adulterers, open and notorious Sinners? surely all must be resolved into the discriminating grace of God; that (and that onely) hath made the difference. Time was when your walking was bad enough, when you were as carnal as any, and very tannely lacquey'd it after every base lust; is not God to be admir'd upon that blessed change which he hath wrought in you? Eph. 2. 1, 2, 3. You hath he quickened who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, &c. Among whom also, we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath even as others: But God who is rich in mercy, for his great love wherewith he loved us, when we were dead in Sins hath quickened us together with Christ. Tit. 3. 3. For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures: (See also Col. 3. 7. 1 Pet. 4. 3). O what a sad course do the best follow before conversion! and (as to your selves) if God by his distinguishing and almighty grace had not seized upon you, as you began with that course so you had continued in it to this very day:

O let the Lord be forever magnified, who hath delivered you from *fleshy walking*, and brought you over to that which is *spiritual and heavenly*. And this must the rather be done, because you now have so clear, so convincing an evidence of your being in Christ; is not that a great thing? The *blessedness* of this Union with Christ hath been fully set before you; 'tis all yours (you not walking after the *Flesh* but after the *Spirit*). Surely, though you cannot in your praises reach so great mercy, yet you should go as far as ever you can.

2. Secondly, such are to be exhorted to walk yet less and less after the *Flesh*, and yet more and more after the *Spirit*. For this walking admits of degrees; there are none (in the present state) so freed from the *Flesh* and the *fleshy conversation*, but that yet they may be more freed from it; and so too, there are none who have so much of the *Spirit* and walk so much after the *Spirit*, but that yet they may be more spiritual in their walking. 'Tis mercy that 'tis so well (as to the main), but surely it may yet be better. Saints! are you so universally acted by the *Spirit* of God and the sanctified Nature, as you might be? O do you so constantly live under the guidance and conduct of the *Spirit*, as you might and should? is he your guide no sooner to show you the right way, but presently and *readily you engage therein? are all your affections so pure and heavenly as God requires? are there not many strong inclinations to evil yet remaining in you? are your Ends in all things so sublime and spiritual, as the Gospel commands? Ah! something is yet wanting, there is yet room for growth, you have not yet arrived at perfection (as the Apostle speaks of himself Not as though I had already attained, &c Phil. 3. 11). O that every day you might rise higher and higher in heavenly walking! that the *Flesh* might decrease and the *Spirit* increase, the carnal part (like the house of Saul) might still be going down, and the spiritual part like the house of David might still be getting up, that Heart and Life might be refin'd and spiritualiz'd yet more and more! I beseech you, do not stay where you are but still be *pressing forward. Walking 'tis motus progressivus; so it should be in your walking after the *Spirit*: as there is a going from strength to strength P sal. 84. 7. from faith to faith Rom. 1. 17. so there should be also from spiritualness to spiritualness. And Walking 'tis motus uniformis; are you so steady, so even and uniform in your walkings as you ought? In a *statue or piece of Art all the several parts are uniform and proportionable, or else it loses in its exactness and curiosity; and should it not be so too in the *Spiritual Life*? (but I'll only keep to the Metaphor of the evenness of the Christians Walking). O the many crooked,

*Ὅς ὁ ὁδο-
πῆς πυνά-
νεται ὁδῶ, τῆ
ἀπὸ τῆς πυνά-
ποτέρα. ὡς ὁ
δὲν φέρει, ἐκ
ἐχόν ὁρεξίν
ὅπως τὴν δεξι-
άν μᾶλλον φέ-
ρην ἢ τὴν ἀ-
εἰσεῖν, ὡς γὰρ
τῶν πνῶ α-
πὸ τῶν δεξί-
ἀλλα τὴν φέ-
ρεται. ὅπως
ἔστι καὶ ὁ πῆ-
δεῖν ἐρχομαι,
ὡς ὁδὸν.
Arrian. Epiet.
lib. 2. cap. 7.
p. 186.

*Phil. 3. 14.
*Τῆ βίᾳ καὶ ἀ-
πὸ ἀγάμα-
τῶ πάντα τὰ
μερὴ καλὰ ὡς
δὴ. Socras.

wandering, extravagant steps which you take ! Sometimes you are in the way of the Spirit , then presently in the way of the Flesh ; you do not make straight paths (as the Apostle advises Heb. 12. 13) : how do your partial closures and compliances with the carnal part too often intercept the light of God's countenance , interrupt your communion with him, and cause a damp in all your inward peace, (as you know by reason of this it sometimes was with David himself) ! when will you walk in the path of Holiness so as not to turn to the right hand or to the left, (as the Word enjoins, see Prov. 4. 27. Deut. 5. 32) ? Again, is your Spiritual walking so visible as it should be ? so as to convince the world that there is such a life, such a course as hath been described ? Truly men question whether there be such a thing because you who pretend to it come so short of it ; when you speak, act just as others, are as worldly, vain, passionate, selfish, revengeful as others, who will believe that there is in reality any such walking after the Spirit ? or that there is more in it than meer fancy and pretence ? How did Paul's Spirit rise in him, upon the surmises

* 2 Cor. 10. 2. and censures of some who *thought of him as though he walked according to the Flesh ? and can you (as to your selves) not onely bear such censures but (which is much worse) give too just occasion for them ? Further let me ask you, doth this Holy walking intermingle it self with your whole conversation ? even in your natural and civil

* 1 Cor. 10. 31. actions do you walk after the Spirit ? when you *eat and drink is your eye upon the glory of God ? in common actions have you special and peculiar aims and principles ? the very animal life which you live in the Flesh do you live by the Faith of the Son of God (as Paul did Gal. 2. 20) ? 'Tis a great mistake to limit this walking after the Spirit to actions materially spiritual , or to the positive duties of Religion ; No, at all times, in all actions you are so to walk, doing all from a spiritual Principle, by a spiritual Rule, to a spiritual End. 'Tis one thing to be employ'd in some acts that are spiritual, and another thing to be spiritual in all acts ; the fleshly Walker may do the First, but Saints must endeavour after the Last. At your Tables, in your Shops, in your civil Converses, you may (and ought) to live the heavenly life as well as in hearing the Word, Prayer, and such religious Duties. A carnal man sometimes engages in spiritual things, and yet even then he doth not walk after the Spirit ; and a Child of God sometimes is engaged in common things (Civil and Natural), and yet even then he walks after the Spirit ; (viz.) as he intermingles grace with all he doth. Now is it thus with you ? are you holy, spiritual in all manner of conversation, in every winding and turn

turn of the life (as the Apostle exhorts 1 Pet. i. 15)? And once more let me ask you (and 'pray call your own Souls to account about it), is there not *some one or other secret by-path of the Flesh* which you walk in? this holy David prayed against, *Psal. 139. 24. See if there be [any wicked way] in me, and lead me in the way everlasting.* Upon the whole, I fear there is need to press this upon you to walk yet more and more after the Spirit: and we beseech and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk and to please God, so ye would abound more and more; 1 Thes. 4. 1.—

3. Thirdly, are you such who walk not after the *Flesh* but after the Spirit? O rejoice in this and take the comfort of it! Here's sufficient ground of assurance that there is no condemnation to you, that you are in Christ Jesus; and is not that matter of rejoicing? You are within the Character here given of such who are in Christ, therefore you are in him, and being in him must it not needs be well with you? And if you look into the following Verses there is yet more comfort for you: they tell you that God sent his Son to condemn Sin, to fulfil the Law, and all for such spiritual Walkers as you are, (for upon them the Character is repeated again).

Ah (you'll say) if it was thus with us we would desire no higher comfort in the world, but we fear 'tis otherwise; we cannot find that we come up to this description, and therefore cannot apply the happiness annexed to it. And why so? why because there is so much of *Flesh* in us, O there is a very sinful, carnal, and sensual part in us! yea, this often prevails and breaks forth in our conversation; upon which we cannot but judge that we walk after the *Flesh* rather than after the Spirit.

Now to this I answer: Nothing more certain than that *Flesh* is in you, and will be so whilst you are in the *Flesh*; you must carry it with you to your very grave, the Body of sin and the other Body must both be buried together; you'll never be wholly rid of a sinning Nature and a carnal part till you be in heaven. And 'tis true too, this *Flesh* doth and will sometimes prevail over you (though the seldomer the better): yet this doth not amount to walking after the *Flesh*, or to the nullifying of the walking after the Spirit. Paul himself complained of the *Flesh*, yea of the strength and power of it, yet for all that he says here (v. 4.) *we walk not after the Flesh but after the Spirit*; though it was so with him, yet his state was good and his course good too: (we must thus speak for the comfort of burd'ned Souls, though Enemies (without) take occasion from hence to revile, and Sinners (amongst our selves) to presume). It would

(a) Desiderium tuum tale debet esse ad Deum, ut omnino non sit ipsa concupiscentia cui resistere oporteat; Resistis enim, & non contentiendo vincis, sed melius est hostem non habere quam vincere. Aug. Serm. de Tenu.

45.
(b) Nulla condemnationis iis qui sunt in Christo Jesu, non enim damnatur nisi qui concupiscentia carnis consentit ad malum. Aug. contra duas Ep. Pelag. 1b. 1. c. 10. (Vide plura in Aug. in Psal. 118. conc.

3.)
(c) Non dicitur vivere secundum Carnem qui Spiritum ducem sequitur, etiam si aliquando extra viam vestigium ponat. Justin.

be (a) happy if you might wholly be freed from a corrupt Nature, but that is rather to be desired than hoped for in this life: Yet here is this to support you, though that may carry the day as to some particular acts, yet the bent of the heart is for God, and as to the general course the renewed part is uppermost. The *Flesh* sometimes is too hard for you, but you do not (b) consent to it, it hath not the full allowance and approbation of the Will, you do not give up your selves in a willing subjection to it, what it doth 'tis from meer force and strength, you cry out to God daily for help against it: well! God will not lay particular failings (thus circumstantiated) to your charge. The *Damsel* under the Law that was ravished, if she cry'd out for help and did not consent to the fact, was to be acquitted, Deut. 22. 25. so you do to God under the assaults of the *Flesh*, and so God will do to you. True sin is sin though it hath not full and deliberate consent, but God is so gracious that where that is not, he will not impute it. I have also told you, that you must distinguish betwixt (c) lapses into sin and walking in sin; thou sometimes fallest by the *Flesh* but yet thou doest not walk after the *Flesh*: where the fleshly act (especially if it be gross) is not repeated, where the Soul resists it, where there is a rising again by repentance, deep humiliation for what is past, and all diligent circumspection and stedfast resolution (in God's strength) for the time to come; there 'tis but a lapse and not a walking. This I hope is your case; and if so, then what you alledge against your selves will not amount to make you walkers after the *Flesh*.

And as to the positive part, the walking after the Spirit; though you come short as to degrees and are not so rais'd in the spiritual life as you ought, yet in such a measure (which God accepts) you do live it. The Spirit is your Principle, your Guide, spiritual objects have your affections, the Heart inclines and bends chiefly to that which is good, your great end is to enjoy and glorify God; O be of good comfort, this is walking after the Spirit. You are imperfect in it yet sincere, you aim at more than what you can as yet arrive at; God accepts of you and will deal with you as persons really ingrafted into Christ: your holy walking discovers your Union, and your Union secures your Non-condemnation. What have you to do, but to beg of God that he will yet guide you, and more and more fix and stablish you in this your spiritual walking? He that knows the goodness of your Way, knows also the weakness of your Graces. O pray much for strengthening Grace, that you may stedfastly continue in your holy course to the end. Psal. 17. 5. Hold up my

goings

goings in thy paths that my footsteps slip not: Psal. 119. 117. Hold thou me up and I shall be safe, and I will have respect unto thy statutes continually. So much for the Application of this Point: Two things should therein have been further spoken to (but now must be omitted); namely

1. To vindicate the true Notion of the Spiritual Life, against all the false MONASTICK glosses and interpretations which Some do put upon it.

2. To answer those usual and common Objections which too many do raise against it. But the due handling of these two Heads would take me up some considerable time, and they will in the following Verses again offer themselves; and I fear I have already been too long upon this Verse, therefore at present I shall not meddle with them. I have done with the First Verse; There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh but after the Spirit.

ROM.

R O M. 8. 2.

For the Law of the Spirit of life, in Christ Jesus, hath made me free from the Law of sin and death.

C H A P. IV.

Of the Sinners being made free by the power of the Spirit from the power of Sin and Death.

Of the Connexion of this Verse with the Former. Some bring in the Words by way of Prolepsis. The proper import of the Particle [For] cleared, and made good against the Papists. In the Words something imply'd, something express'd. All reduc'd to three Heads; A gracious Deliverance, the Subject, the Author of that deliverance. What Sin is here mainly intended? How far the being made free from it doth reach? Whether it points to the Guilt or Power of Sin? What is meant by the Law of Sin? Of deliverance from the Law of Sin and Death. Paul instances in himself as the Subject of it: How that is to be taken? Why he speaks in the Singular Number? The Law of the Spirit, &c. opened. A Four-fold Exposition of the Words. What that is which is in Christ Jesus? is it the Life, or the Spirit, or the Law of the Spirit? In the close one Truth briefly handled, That the Holy Spirit is the Spirit of Life. How or in what

what respects he is so? Some short Application made thereof.

THe Apostle having in the former Verse more succinctly laid down that great Truth upon which he designed to build his following discourse, he here in this Verse falls upon the amplifying and enlarging of himself about it: and all that he says from this Verse to the Seventeenth is but by way of amplification upon what he had more concisely said in the First.

The Connexion of this Verse with the Former.

'Tis obvious at the first view, that this Verse doth not onely immediately follow but that in its Matter it is link'd and imbodyed with the Former; the particle [*For*] plainly shows that 'tis brought in to prove or to explain something there asserted, *For the Law of the Spirit, &c.* Now the Apostle having there 1. propounded the happy state of persons in Christ; and 2. having describ'd and characteriz'd those persons; a Question here doth arise Which of these Two doth he in this Verse design to prove or open? (I say to prove or open, for the Words may come in by way of illustration as well as by way of proof or argumentation).

For answer to which, I see nothing of reason why *both may not be taken in; the Words will bear a fair reference both to the One and to the Other too.

**Hinc utrumque dependet, quod Versu præcedenti statuit. Prius &c. Lud. de Dieu.*

1. First, as to the Priviledge. He had said [*there is no condemnation to them who are in Christ Jesus*]; now this being the great prop or pillar of the Believers faith and hope; he will therefore fasten it sure: he is not satisfied barely to affirm it, but hee'l confirm and make it good, and also show how 'tis brought about.

For the Proof of it, he first brings this Argument, *They who are freed from the Law of Sin and Death, to them there is no condemnation*; But such who are in Christ are thus freed from the Law of Sin and Death, Ergo &c. All the difficulty lying in the Minor Proposition he shewes how this freedom from the Law of Sin and Death is effected: and as to that, he saith 'tis [*by the Law of the Spirit of Life*]. Which being done (in this method) in and for Believers, they are in no danger of condemnation.

For the explication of it (if you take the Words in that notion), the Apostle sets down the Way and Manner how this Non-*condemnation* is carried on. That is done two ways, partly by the Spirit of Christ, partly by the Merit of Christ: In order to the Sinners Justification and Salvation two things are necessary, 1. he must be freed from the tyranny, usurpation, and dominion of sin: 2. he must be freed

freed too from the guilt of Sin, and the Justice of God must be satisfied. Now (saith the Apostle) Both of these are accordingly done; the Former, by the Spirit of Christ, (which is spoken to in this *Second Verse*), the Latter, by the Merit or Satisfactory Obedience of Christ in his own Person (which is spoken to in the *Third and Fourth Verses*). Thus the Apostle clears up the way and method of God in the bringing about of the Non-condemnation of Believers; and this is the double reference which the Words will bear with respect to the Privilege.

2. Then Secondly they may refer too to the Character or Description [*who walk not after, &c.*] It might be ask'd, How doth the truth of this appear (*viz.*) that persons in Christ do thus walk? or rather, How comes it about that Such do arrive at this spiritual course? The Apostle answers, *The Law of the Spirit of Life hath freed Such from the Law of Sin: (q. d.)* I have spoken of the holy and heavenly course of Believers, and do not wonder at it, you may believe me in what I have asserted, for the mighty power of the Spirit of God having subdued Sin and broke its strength and dominion in these persons, upon this they are brought to holy walking, or therefore they do so walk. In this reference several *Expositors carry the Words; (but this for their Connexion).

*Lex spiritus vitæ quæ pertinet ad gratiam, & liberat à lege peccati & mortis, facit ut non concupiscamus, & impleamus iussa legis, &c. *August.* Octogint. Quest. p. 575. t. 4. Verius & certius est, quod hoc versiculo rationem reddere Apostolus voluerit, non illorum verborum [*nihil nunc damnationis*], sed cur hanc quasi conditionem illis verbis adjecerit, [*is qui non secundum carnem ambulant*]. *Stapl.* Antidot. p. 625. The Apostle proves the Spiritual walking à causa procreante, quæ est Spiritus Sanctus. *Piscar.* He gives a reason why the true members of Christ do walk according to the Spirit. Deod.

Some Divines make them to be (in part) *Proleptical*; as if the Apostle, foreseeing some Objections which might be made against what he had laid down, did here design to prevent and anticipate those Objections. For as to both the forementioned Things, doubts and discouragements might arise in some who were in Christ: They might object thus, Blessed Paul! thou saist there is no condemnation to them who are in Christ, but how can this be? what? so much Sin and Guilt, and yet no Condemnation? can we (who are nothing but a very mass of Sin) be thus safe and secure as to our eternal state? O this we scarce know how to believe! And (again) thou speakest of Walking not after the Flesh but after the Spirit, alas! who do thus walk? when we have so much of Flesh in us, and that doth so often draw us to carnal acts, &c. how is this qualification practicable?

To

To obviate this double Objection or Discouragement the Apostle brings in these Words; in which he renders both the Priviledge and the Property (of persons interested in it) real and credible, (*viz.*) by their being freed from the Law of Sin and Death through the Law of the Spirit. 'Tis as if he had said, 'tis too true that even such who are in Christ will have Sin in them, and sin will (too often) be committed by them; yet for all this I say that such shall not be condemned, why? because they are freed from the Law of Sin, and so consequently from the Law of Death: Sin (I grant) is in them but 'tis not a Law in them or to them; it still keeps its residence in them but its reign, its commanding power is gone; now where it is not commanding it shall not be condemning: So then (this notwithstanding) the foundation of a Believers Safety and Comfort stands firm and unshaken.

And for the Other discouragement, here is a kind of tacit and implicit Concession that the people of God are *Flesh* as well as *Spirit*, and that as to some particular acts through infirmity they may follow the guidance and motions of the *Flesh*; but yet they are not under the Law and command of the *Flesh*, why? because they are freed from the Law of Sin; there is another Law which hath thrust out that Law of Sin (*viz.*) the Law of the Spirit. Indeed time was when they were at the beck and command of the *Flesh*, when they walked after it; but the Law of the Spirit having taken hold of them, now (for the main) they do not, they cannot walk after the *Flesh*.

I come more strictly and narrowly to look into the Words; [*For* the force of the Law of the Spirit of Life, &c.] 'Tis a Scripture that either is dark in it self, or else 'tis made so by the various and different interpretations put upon it. Which before I can well speak to, the first word [*For*] must be a little considered; and the rather, because 'tis made use of and insisted upon in some matters of Controversie. That which unites Verse and Verse, divides party and party; this little Word is made to bear its part in some sharp Contests, and though to us at the first view it may seem but inconsiderable, yet 'tis not so to the ROMANISTS who (in their arguings against PROTESTANTS) make no small use of it. They tell us that 'tis here to be taken **causally*, as containing in it the Ground of Justification; that it points to inherent Righteousness as the Cause of the Non-condemnation before spoken of; and by this they attempt to prove, that the Believer is not justified by the imputed righteousness of Christ, but by his own personal inherent righteousness.

**Subscribit causam prædictæ liberationis. Soto. Apostolus hanc libertatem a lege peccati per Spiritum Dei ponit ut causam ejus quod prius dixerat. Siapl. Antid. p. 625. (With many others.)*

For (say they) the Apostle having said *that there is no condemnation to them who are in Christ*, he proves it from *inherent righteousness* as the proper and formal cause of it; there is no Condemnation *For the Law of the Spirit, &c.* And (that the Argument may be the more pressing and concluding to us *PROTESTANTS*) they urge, that *Calvin and Beza* themselves do make this *Law of the Spirit of Life* to point to *grace, regeneration, inherent righteousness*.

To whom I reply, 1. *That 'tis not safe* (either for *Them* or *Us*), in matters of great moment to lay too great a stress upon little Words (which onely joyn Verse and Verse together), unless that which we build upon them or infer from them, do agree with other Scriptures where the Thing is fully and professedly handled. I dare not undervalue the least, the meanest particle in God's Word; yet I would be loath to bottom a fundamental Article of Faith upon such a particle, (especially when it admits of various senses, as this here doth), if it hath not the current of the Word to back it. For our Opinion of Justification by the alone righteousness of Christ imputed to the Sinner and laid hold on by Faith, we ground it upon several full and entire Discourses where our Apostle doth professedly handle that Argument, proving Justification to be according to what we hold: But our Adversaries to prove their justification by inherent righteousness, very often (I do not say always) catch at some little single word, and that they make the foundation which they build this Opinion upon. In short, against this [For] in the Text (I mean too onely as they pervert it, for in truth they have not so much as even this little Word to favour them), we set the whole third, fourth, fifth Chapter of this Epistle to the Romans, where the Apostle in a full discourse upon it doth plainly lay justification upon imputed, not upon inherent righteousness: and which of us now do build upon the surest and safest bottom?

2. *What if this particle* (supposing it to be Causal) *doth point to the description of the persons, and not to the privilege?* (some of their own *Authors do carry it so), where then is the strength of their Argument from it to prove the formal Cause of *No Condemnation*? All that then can be deduced from the Words is this, that *Grace in the heart is the Cause of an holy life*; that men upon regeneration are delivered from the *Law of Sin*, and therefore they walk not after the *Flesh but after the Spirit*; what is this against us? And (with respect to their Glosses) who questions or denies *inherent righteousness*? or that *that doth free from sin*? provided you take it with a double limitation, (1.) that the freeing from Sin upon regeneration be understood of the taking away its power: (2.) that it be not carried so far

*Simpl. ut prius. Tolat. Causam exponit cur qui sunt in Christo non secundum carnem ambulat.

as quite to *justle out imputed righteousness*, or set so high as to have that *attributed to it* which is onely proper to *Christs righteousness*.

Our * *Adversaries* misrepresent our Opinions, and trouble themselves (in a great measure) to prove that which we never deny, and then asperse us as though we did deny it.

* Si Spiritus vitæ vivificans, Sanctificans, &c. Ergo libe-

rati sumus à Lege peccati & mortis, Regeneratione, Sanctificatione, non solâ Justitiæ imputatione; Gratia ergo inharens est quæ liberat à peccato. *Contr. Quæst. 1. in Vers. 2. cap. 8. ad Rom.* Torsit hic locus tam Calvinum quam Bezam, quia inharentem Justitiam per veram peccati victoriam luculentèr probat, & imputativam subvertit. *Stapl. Antidot. p. 625.*

3. 'Tis one thing to be the Proof of a thing, another thing to be the Cause of that thing. Regeneration indeed proves Justification (for every regenerate person is a justified person), but 'tis not the cause of justification; for the person is not therefore justified because he is regenerated, but because *Christ's righteousness by Faith is made over to him*. 'Tis one thing to say, therefore a man lives because he hath sense and moves, and another thing to say, therefore a man lives because he hath a living Soul in him; the Sense and motion prove the life, but 'tis the living Soul which is the cause of life: So here, the Believer shall not be condemned because the Law of the Spirit of Life, &c. this evinces the certainty of the thing but 'tis not the proper Cause of it. So that the [For] in the Text is onely *Nota probationis*, but not *causalitatis*, (and so 'tis used up and down in the Gospel in very many places).

4. 'Tis very true that (a) Calvin (in part) doth interpret the Words of regeneration and inherent righteousness; but then (foreseeing the Objection that would be made upon it) he explains himself about it, and saith (b) If any shall reply that then pardon or justification doth depend upon regeneration; the Answer (says he) is obvious, Paul doth not set down the Cause wherefore we are absolved from Guilt, onely the Manner wherein this is done. He adds further, (c) 'Tis as much as if the Apostle had said, that regeneration is never separated or parted from the imputation of Christs righteousness: So that he doth not argue for Non-condemnation or Justification from inherent righteousness as the proper Cause of it, but onely as these two always go together, and as this is the order and method of God wherein he justifies.

(a) Legem Spiritus impro- priè vocat Dei Spiritum, qui animas nostras Christi sanguine aspergit, non tantum ut à peccati labe emundet quoad reatum, sed ut in veram pietatem sanctificet. Calvin.

(b) Siquis excipiat veniam ergo quâ sepeliuntur nostra delicta pendere à regeneratione, facilis est solutio: Non assignari causam à Paulo, sed modum tradi duntaxat, quo solvimur à reatu. Calvin

(c) Perinde valet hæc sententia, ac si dixisset Paulus Regenerationis Gratiam ab imputatione Justitiæ nunquam disjungi.

*Legem Spiritus Vitæ, nec pro lege fidei, &c. sed pro ejus efficaciâ, per quam peccatum (i. e.) corruptio ipsaque adeo mors sensim aboletur, ut docet infra V. 10. & 11. denique pro Regenerationis gratiâ accipio, cui opponitur carnis (i. e.) Naturæ nostræ corruptio. *Beza.*

*In his verbis *Calvinum* Orthodoxæ & *Augustiniana* expositioni conformiter dicere, quis dubitaverit? sed audiantur reliqua, & impostoris technæ ac fraudes apparebunt. *Staph.* ubi supra. Quam Legem Spiritus cum probè intellexissent receptiones Hæretici, perperam transferunt, non ad Gratiani justis inhaerentem, sed ad externam Christi justitiam, quam nobis quodammodo affingi volunt & imputari. *Iustin.*

And 'tis true too that **Beza* doth take in here (under the *Law of the Spirit*) *Regeneration* and *Sanctification*; but then 'tis very well known what he makes to be the *Law of the Spirit of Life* principally, (*viz.*) the *Sanctity* and *Holiness* of *Christ's humane Nature*, which (he saith) being imputed to the Believer he is thereupon justified. *And now *Calvin* and *Beza* have lost all their credit: So long as they expounded the Words of *inherent righteousness* they were very sound and orthodox, but now they thus explain

themselves no Censures are severe enough for them; now (if *Stapleton* may be believed) they are not adulteratores sed carnifices Verbi Dei. I know *Pareus* (to avoid the *Papish Objection*) closes with another interpretation of the Words; but there's no necessity for that (as I conceive). In short (as was said in the handling of the foregoing Verse) we are for *inherent righteousness* as well as our Opposers, (though they are pleased very freely to *calumniate us, as if we denied the Thing because we deny it to be the Cause or Ground of Justification). We are for *infallibilis nexus* an inseparable connexion betwixt Justification and Sanctification, where there is the blood there is the water also; (for *Christ* came by both. 1 *Joh.* 5. 6). We further hold, that *Regeneration*, *Habitual* and *Actual Righteousness*, are the indispensable Conditions of eternal life and absolutely necessary thereunto: Nay, some worthy **Divines* go so far as to make them *Causa sine quâ* non even with respect to Justification. But all this is nothing unless we make them the proper formal cause of Justification; which we cannot do, that being a thing so diametrically opposite to Gospel-revelation. This block being removed out of my way, now I proceed.

[The Law of the Spirit of Life, &c.] In the Former Verse you had contrary Principles (*Flesh* and *Spirit*), in this you have contrary Laws: here is Law in opposition to Law, the Law of the Spirit set against the Law of Sin, the Law of the Spirit of Life against the Law of Death; the Law of Sin enslaving us against the Law of the Spirit freeing us from that slavery.

In the Words something is imply'd, and something is express'd: That which is imply'd is this, That all Men, (the very best of them)

for

**Bezanus* O-
pusc. de Justif.
Calvinist. c. 2.
Costeri Enchir.
c. 6. p. 220.
Campion. Rat.
8. — Against
which Calumny
vide *Chamier*.
tom. 3. lib. 1.
cap. 2.
**Pareus* in Re-
spons. ad Dub.
2. pag. 773.
With some emi-
nent Divines
of our own.

for a time (*viz.*) till they be converted, are under the Law of Sin and Death.

That which is express'd is this, that *Believers by the Law of the Spirit of Life are made free from the Law of Sin and Death.* The Opening of these things will be my present business, for I cannot well pitch upon the *Doctrinal Observations* till I have cleared up the *Sense* of the Words and the Apostles main Scope and design in them.

In order to which, I will reduce the whole Matter contained in them to these Three Heads, *A Gracious Deliverance, the Subject, the Author or Efficient of that Deliverance.*

The Words sum'd up under three General Heads.

1. Here's a *gracious Deliverance*, [*— hath made me free from the Law of Sin, and Death*]. As to the *First* of these (it you consider them as distinct) the being made free from the Law of Sin, for the better understanding thereof I desire you to take notice of the following Particulars

First General Opened, (viz.) the Gracious Deliverance,

1. That by [*Sin*] the Apostle chiefly aims at the *Root Sin*, the *Sin of Nature*, or the *sinful depraved Nature* which is in *fallen Man*. 'Tis the same with the [*Flesh*] spoken of before, as also with the *indwelling Sin*, the *Law in the members*, &c. (in the foregoing Chapter). This is that *Sin* which hath the *greatest power* in and over the Soul. *Particular and Actual Sins* do but derive their power from this; all that *dominion* and strength which they have is but *delegated*, the *Supream, Sovereign, Original* dominion of *Sin* is seated in the *corrupt Nature*: there chiefly is that *Law of Sin* which *Believers are freed from*; (yet in *subordination* to this, the power of *particular sins* and *deliverance from that* is here also to be taken in).

2. The Apostle doth not say, that *Believers are simply and absolutely made free from Sin*, onely that they are made free from the [*Law of Sin*]. There's a *great difference betwixt *Sin* and the *Law* of *Sin*: a total freedom from the *Former* none have in this life, (no, not they who are most under the *Law of the Spirit*). The dearest of Gods Children must wait for that till they come to *Heaven* (the onely place and State of Perfection); there they shall be perfectly, completely freed from *sin*, yea, from the very Being of it, but here the utmost that they can arrive at is to be freed from its power (in *Regenera-*

*Non sunt in dem Peccatum, & Lex peccati; Peccatum est vitium inhabitans in Carne, Lex Peccati dominium.

peccati, quod in Carne non regeneratorum plenè exercet. Ab hoc peccati inhabitantis dominio, efficacia Spiritus regenerantis liberat fideles, frenando illud non vero penitus tollendo. Parens. Attendendum, quod non dicit &c: Non enim Gratia hominem impeccabilem reddit, sed fovit vim minuit &c. *Corn. Mus.* Nos ita à morte & peccato liberati sumus, ut tamen horum malorum non parum adhuc superest. *Pet. Mart.*

tion), and from its *guilt* (in *Justification*). The *Text* therefore doth not speak of *absolute freedom from Sin*, for that being *unattainable* here below *is yet to come*, (and so it falls under the *glorious liberty* of the *Sons of God* mentioned *Verse 21*): but the *being made free* in the *Text* is spoken of as a thing that is *past*, [*hath made me free, &c*]; and therefore it must be limited to *freedom from the Law of Sin* onely.

3. There is in this life a *Twofold Freedom from Sin*, the *One* respects its *Guilt*, the *Other* its *Power*. 'Tis a *Law* in both respects: in reference to *Guilt*, as it binds the Creature over to answer at *Gods Barr* for what he *hath done*, and makes him obnoxious to *punishment*: in reference to *Power*, as it *rules, commands*, and exercises a strange kind of *Tyranny and Dominion* over the *Sinner*. Now *Believers* are *freed from Sin* in both of these respects, namely (as was said but just now) in *Justification* from the *guilt*, in *Regeneration* from the *power* of it.

But here a *Question* must be resolved, (*viz.*) Which doth the *Apostle* here speak of? which of these two parts of the *Saints Freedom* from *Sin* is here *primarily and principally* intended?

For *Answer* to which, *Divines* do somewhat differ about it.

(a) Non damnatur nisi qui Concupiscentiæ Carnis consentit ad malum; Lex enim Spiritus vitæ in Christo Jesu liberavit te à Lege peccati & mortis, ne scil. confessionem tuam concupiscentia Carnis sibi vindicet. August. contra duas Pelag. Ep. lib. 1. cap. 10. Liberavit, quomodo? nisi quia ejus reatum peccatorum omnium remissione dissolvit (Lex Spiritus vitæ in Christo), ut quamvis adhuc maneret — in peccatum tamen non imputetur. Idem de Nup. & Concup. lib. 1. cap. 32.

(a) *Austine* took in *Both*, and therefore he sometimes opens it by the *One*, sometimes by the *Other*. Amongst *Modern Expositors* (b) Some interpret the Words of *Freedom* from the *guilt* of *sin*, they making them chiefly to point to that *grace* which is given out in *Justification*: (c) Others interpret them of *Freedom* from the *power* of *sin*, they referring them to that *grace* which is proper to *Regeneration*. The Opinion of the *Latter* I prefer, and shall follow in the ensuing *Discourse*: I conceive, the *Law of Sin* mainly refers to the *power* of *Sin*, and therefore the *freedom* from the *Law of Sin* must also mainly refer to the *being freed* from the *power* of *Sin*. As to the taking

(b) A jure peccati (i. e.) à reatu &c. Pet. Martyr. Liberatio hæc non est Regeneratio, quâ liberamur ex parte à peccato inhærente, sed est peccatorum remissio, quâ liberamur non ex parte, sed pienè, perfectèque à peccatorum quorumcunque remissione. Relloc. Paulò post satis patebit de absolutione gratuita loqui, &c. Calvin.

(c) Liberavit regenerando ad novam vitam. Beza. — Ut intelligamus Legem Spiritus non solum hoc in nobis agere, quòd non condemnemur propter imputationem justitiæ, sed & vim peccati in nobis extinguere, ut jam non regnet in nobis peccatum, sed Gratia & virtus Christi. Muscul.

away of its Guilt, that the Apostle speaks to in the following Verse, (for that's the condemning of it there mentioned); in this Verse the taking away of its dominion was chiefly in his eye. You have him (Chap. 7.) sadly complaining of the *Law in his Members*, of the *Law of Sin*; now nothing more evident than that he thereby designs to set forth, not Sins guilt, but that great (though not full) power and strength which Sin had in him; and if that be the proper notion of the *Law of Sin* there, then why not here? And besides, the Word here used [*ἡλευθέρωσεν*] hath made free, both in Scripture and also in Common Authors usually notes the freeing of One who is under bondage and slavery: it doth not so properly note the freeing of a Malefactor from his Guilt, and from that condemnatory sentence which he deserves; as the freeing of a Slave or Captive who is under the Tyranny and Dominion of another; and so it falls in exactly with that notion of freedom which I am upon. Therefore the Arabick Translator well renders it by *Emancipavit me à lege peccati, & mortis*; and *Tertullian by *Manumisit me*, (in allusion to the Manumission of the Romans when they set their Servants or Slaves at liberty): O when a man is once regenerated he hath a blessed manumission, he being made free from that cursed servitude wherein he liv'd before under this cruel Master, Sin. I say, this is the strict and proper notion of the word; which though 'tis true) it be here applied to Death as well as to Sin, yet that is either in a more large and improper Sense, (for the Apostle having first spoken of freedom from sin, and set it forth by that term which was proper to it, he was not solicitous to be so accurate as to vary his expression for the Other, but would make the same to serve for both); or else because there is a bondage in Death as well as in Sin, and therefore [*ἡλευθέρωσεν*] will agree with it as well as with sin. And I desire that this may be considered (which I lay a great stress upon), the Apostle in this Verse speaks of the Spirit personally considered, as in the next Verse of the Son personally considered also: it being so, we must then interpret their several [making free from sin] according to that which is proper to them in their personal consideration. Now 'tis the Spirit's personal act to free (by regeneration) from Sins power, as 'tis the Son's personal act (by satisfaction) to free from Sins guilt; therefore the First is meant in this Verse (where the Spirit is mentioned), as the Second is meant in the next Verse (where the Son is mentioned).

4. [The Law of Sin]: 'Tis a Metaphor which our Apostle often uses and in which he seems much to delight; you have it often Rom. 7. (V. 21.) *I find a Law, that when I would do good, evil is present*

*Tertull. de Resur. Carn. cap. 46. legit, manumisit me. Fuimus enim quasi mancipia peccati & mortis, sed à Christo manumissi & libertate donati sumus. A-Lapide.

present with me: (V. 23.) But I see another Law warring against the Law of my mind, and bringing me into captivity to the Law of sin, which is in my members: (V. 25.) With my mind I myself serve the Law of God, but with the flesh the Law of sin. What this Law of sin is, and in what respects it passes under this Appellation, hereafter shall be opened: at present onely in General observe, that this

(a) Ex adverso, Legem peccati & mortis appellat Carnis imperium, Adjunct of Sin, the power of it. And (b) Some would have us read it the Right of sin rather than the Law of sin; (the matter comes much to one).

metaphorical expression notes the (a) Power, Dominion, Tyranny of sin. Some make the Law of sin to be no more than barely sin itself; but (I think) it carries a special reference to and superadds the power of it. And (b) Some would have us read it the Right of sin rather than the Law of sin; (the matter comes much to one).

Calv. A peccato inhabitante, quod instar Legis mihi imperabat malas actiones, & ad eas me impellebat. *Piscat.* Est Lex peccati, quia ad peccatum movet incitatque velut Lex quædam. *Estius.* A Lege peccati (i. e.) à Lege fomitis, quæ inclinat ad peccandum, vel à Lege peccati (i. e.) à consensu & operatione peccati, quod hominem tenet ligatum per modum Legis. *Aquin.* — Dum absolvuntur à Donitio peccati super ipsos, ab obligatione conformandi voluntarias suas operationes Legi peccati, à quo vinculo non absolvebat Lex. *Cajetan.* A Lege peccati, h. e. à dictamine, jure, dominio, reatu concupiscentiæ. *A-Lap.*

(b) Elegantiùs vertisset à jure peccati. *Erasm.*

So much for the being made free from the Law of Sin: In the opening of which, as yet I have not taken any notice of the Opinion of Some who make the Law of Sin to be the Old Mosaic Law; but by and by I will. It follows [and Death]: Now this is either one and the same with sin as being onely an Epethite for it, (so (c) Several expound it); [Sin and Death] that is deadly Sin or Sin which is of a deadly nature. As the Spirit of life is the living spirit, so Sin and Death is no more than deadly sin; 'tis an expression like that of the Poet,

(c) — Ὁμοῦ δὲ θανάτου
δυναμὶς. *Oecum.* — Apostolus conjunctionem interposuit, eodem tamen sensu, ac si peccatum mortiferum, ἀμρην θανάτου εἶναι dixisset. *Piscat.*

(d) Ἡ δὲ πνεύματος χάρις διὰ τὴν αἰσθησίνην, οὐδ' οὐκ ἐλευθερίας δίδωσιν, ἡ μόνον ὃ δὲ ἀμρην τὴν θανάτου κατέπαυσεν, ἀλλὰ καὶ τὴν θανάτου πρᾶξιν ἀπαλλάττει. *Theodoret.* Confer supra cap. 7. 23 & 24. ubi uniusque Legis, nempe Legis Peccati & Mortis mentio facta est: Quare non videtur hic esse Figura ἢ, διὰ τοῦτο. *Vossius* in Schol.

—— Pateris libavit, & auro; (i. e. aureis pateris). Or else you may take it as distinct from sin: and so there is a double Deliverance held forth in the Words, One from the Law of Sin, an Other from the Law of Death: (thus the most of (d) Interpreters open it). The Law of Sin is always attended with the Law of Death, and freedom from the Law of Sin is always attended with freedom from the Law of Death: the power and dominion of Death stands or falls by the power and dominion of Sin.

But

But what is this Law of Death?

**Austine* answers, the Law of sin is Whoever sins shall dye, the Law of Death is Dust thou art and to dust shalt thou return. **Cajetan* makes it to be *permanencia in morte* the abiding or continuance in the state of Death: So Believers are freed from it; for though they may for a time be subjected under it yet it shall not always have power over them, so as to hold them forever (as the Word is used concerning Christ *Acts* 2. 24); they shall arise and live again: they are not under the Law (*i. e.*) the everlasting, evercontinuing, full power and strength of Death. You have *Ver.* 10, 11. the matter of this Explication; If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness: But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. But to pass these by! as the Law of Sin is the power of sin, so the Law of Death is that power and right which it hath over Men by reason of sin; for it hath its empire and dominion as well as sin. Therefore as you read of the reigning of sin, so also you read of the reigning of Death; *Rom.* 5. 14. But death reigned from Adam to Moses; [*ἐβασίλευεν*] it reigned as a King (as the word imports). Death is either Temporal or Eternal, both of which carry that in them which may give them the Title or Denomination of a Law; but regenerate persons upon the Law of the Spirit of Life are freed from both: From the first, not simply and absolutely but onely in a restrained sense (*viz.*) as 'tis (strictly) a Curse, or the fruit and product of that primitive Curse *Gen.* 2. 17. From the second, as it notes eternal condemnation (for these two are all *one) they are absolutely freed. This Death, they being in Christ and by the sanctifying Spirit delivered from the Law of sin, hath no power or authority over them; (I say) no authority, for 'tis *ἐξουσία* *Rev.* 20. 6. — on such the second death hath no power. This is the First General in the Words, that Gracious Deliverance from the Law of Sin and Death which they hold forth.

The Second is the Subject of this deliverance. This the Apostle puts down in his own Person, The Law of the Spirit &c. hath made [me] free from the Law of sin and death. Here is Enallage Personæ the change of the Person, 'twas [them] in the foregoing Verse, 'tis [me] in this. I have already observed (and I would now more fully open it), that our Apostle throughout this whole Chapter (wherein he mainly treats of the Saints Priviledges), speaks altogether in the Plural Number, excepting onely this one Verse. 'Tis true, where

**August.* contra *Fortunat.*
Disput. 2.
**Lex* mortis
est mortuum
perseverare
mortuum; est
de morte non
esse redum
ad vitam.
Cajet.

**Ut* sibi re-
spondeant
Mors & dam-
natio. *Esai.*

he is speaking of some *high act* of Grace (as performed by *himself*), there he puts it in the *Singular Number*: as (Ver. 18.) [*I reckon*] that the sufferings of this present time, are not worthy to be compared with the glory, which shall be revealed in us: And so too, where he is speaking of some *high Assurance* (a thing not so common), there also he expresses it in the *Singular Number*; as (Ver. 38.) For [*I am persuaded*] that neither, &c. But wherever the great and fundamental *privileges* of Believers are before him, there he always expresses himself in the *Plural Number*, then 'tis [*us*] altogether. And 'tis observable, that even where he speaks of *himself* (as to some *special act*, or enjoyment), yet even there (as to the *main Privilege*) he takes in all the people of God: You may see this made good in the two fore-mentioned places; 'tis [*I reckon*] but 'tis the glory that shall be revealed [*in us*]; and 'tis [*I am persuaded*] but 'tis shall separate [*us*] from the love of God. Well! here he puts in *himself* as the *Subject* of the *Privilege*: but 'tis not to exclude or shut out *Others*, onely he propounds *himself* as one great *Instance* of freedom from the Law of sin by the Law of the Spirit; here is application and appropriation (as to *himself*), but no *impropriation* or *exclusion* (with respect to *Others*). He that had so much of *Faith* and *Experience* as to be able to apply this to *himself*, had withall so much of *Knowledge* and *Wisdom* as to know, that it was with *Others* (yea, with all regenerate persons) just as it was with himself. And therefore 'tis in the *persons of all these that he here thus speaks', and this [*me*] is *inclusive* not *exclusive*; every Child of God in the world may say as here Paul doth, the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death: and (indeed) every Believer should be so well acquainted with the workings of the Spirit of God upon his own heart, as to be able to apply this to himself.

*Observandum est, in causâ Gratiæ nullum esse inter Apostolum, & quemvis Christianum (duntaxat ve-

rum) discrimen: Non est quod dicamus Paulus fuit Apostolus, nos non item; ex eo quod sibi contigit per gratiam Christi, probat hoc quod tribuit omnibus Christianis. Muscul. Continet Argumentum à Testimonio, viz. experienciâ Apostoli, & ita simul Argumentum à Pari, quod enim Apostolus in se expertus fuerat, id pari ratione omnes credentes in se experiuntur, nempe operationem illam Spiritus Sancti regenerantis. Piscar. Non ego solus sed omnes quotquot in Jesu Christo sunt, &c. Zuingl. Me, & fidelem quemvis. Gomar. i. e. quemvis verè Christianum. Grot. Pronomen (me) demonstrat ipsum in Christo ambulantiem, &c. personam siquidem talium induit. Cajet. In eorum personâ de se Apostolus loquitur hæc verba. Estius. Soto will be sure to extend it far enough, for he glosses upon it Me, i. e. Genus humanum.

But why doth Paul here particularize himself, and speak thus in the *Singular Number* in this place rather than in *Others*? I answer,

1. Because

1. Because he looked upon himself as a pattern. And indeed God all along dealt with him as so; in reference to pardoning grace he was a pattern; 1 Tim. 1. 16. — that in me first Jesus Christ might shew forth all long suffering, for a pattern, &c. So in reference to renewing grace he shall be a pattern too. God would (and did) so effectually work upon him in the miraculous changing of him, in the mighty rescuing of him from the power of ignorance, carnal confidence, prejudices against Christ, enmity to the Gospel and the Professors thereof, that he should be [*περὶ ὑποτύπωσιν*] for a pattern to all that should be converted of the freeness and efficacy of converting Grace. And therefore if He was thus freed from the Law of sin it should then be so with Others also, for what was done to him was not done to him as a meer single or private person, but as to One that was to be an instance or pattern of the Grace of God towards many.

2. Because he was the Complainer therefore he shall be the Triumpher; because he was the Combater therefore he shall be the Conqueror. And as you have him in the *foregoing Chapter (in the person of Believers), complaining of the Law of sin; so here you shall have him (in the person of Believers too) triumphing over the Law of sin, he being made free from it by another and an higher Law. But to close this Head! be thou who thou wilt, if thou beest a gracious person and one upon whom the Spirit hath put forth his efficacious power, thou as well as Paul art made free from the Law of sin. Therefore to make this the more indefinite and universal, the Syriac (not without an Emphasis saith *Beza) reads it not [me] but [thee]; the Law of the Spirit of Life hath made [thee] free from the Law, &c.

*Ponit se pro Exemplo, ut prius infirmitatum & Luctu, ita nunc fiducia: Imo verbis quasi præt, quibus singuli hanc consolationem nobis applicemus. Pareus. *Et quidem non sine Emphasi quasi admonente Paulo, ut singuli credentes hoc sibi beneficium applicent. Beza.

The Third General in the Words is the Author or Efficient of this freedome from the Law of Sin and Death, and the way or manner how 'tis effected; 'tis by the Spirit of Life, and 'tis by the Law of the Spirit &c. Now here lies the greatest difficulty, and that wherein Expositors do most differ: I find no less than Four several Interpretations put upon these Words.

1. First Some would have them to refer to the sanctity and perfect holiness of Christ's Humane Nature. This (say they) is the [*Spirit of life in Christ Jesus*], and the [*Law*] of the Spirit of Life is the power and virtue of Christ's unspotted holiness and purity, to acquit and make free the Believer from the Law of Sin and Death, (h. e.) from the guilt of sin and Condemnation: So that they bring the matter to this, the Habitual righteousness of Christ (as Man) being imputed and made over to the Believer, upon this he is discharged from all guilt and look'd upon by God in Christ as

*Cum adeo *perfectly righteous*. This Interpretation is that which *Several Expositors (some of Whom are of great Eminency) do pitch upon: Yet vis Spiritus in (with submission) I shall crave leave to prefer another before it. nobis, quomodo inde possumus colligere, nullam esse condemnationem, &c. quoniam (inquit) vis ista Spiritus vivificantis, quæ tam imbecilla est in nobis, perfectissima & potentissima est in Christo, & nobis credentibus imputata, facit ut perinde censeamur, ac si nullæ prorsus reliquæ corruptionis & mortis in nobis inhaerent. — Nunc autem de perfectâ sanctitatis humanæ naturæ Christi imputatione disserit, &c. *Beza* in Paraphr. Distinguit Legem Spiritus vitæ quæ est in ipso Christo Jesu, ab eâ quæ in nobis est ab eo effecta, (i. e.) perfectam naturæ nostræ in Christo sanctificationem, ab eâ quæ in nobis est duntaxat inchoata: Nam illa quidem nobis imputata cum perfecta sit nos liberavit, &c. Explicandum est igitur istud, de tertiâ Justificationis nostræ gratuitæ parte, quæ consistit in Sanctificatione ipsâ Jesu Christi nobis communicata. *Idem* in Notis. (Et porro), Vis illa Spiritus vivifici cujus fons est in Christi carne, facit ut peccatum seu vitiositas illa, cujus reliquæ adhuc in me supersunt, & quæ me aliqui condemnationi adjudicarent, efficere nequeat ut condemnor, quoniam quod est in me duntaxat inchoatum, in Christo perfectissimum est, cui sum inlitus. *This way goes Hemingius, Elton, Parr, Streso, &c. Thus Downham interprets it, Of Justice. Book 1. Chap. 3.*

For 'tis very well known (though I shall not in the least concern my self therein), that some very worthy Persons do question the truth of the Thing, (*viz.*) the formal imputation of Christ's Habitual and Original righteousness; they making the sanctity of his Humane Nature to belong to his *Justitia Personæ*, rather than to his *Justitia Meriti* or *Justitia Fidejussoria*; and they looking upon it onely as the necessary qualification of his Person to fit him to be a Mediator, and also as that which was necessary in order to the meritoriousness of his Obedience; but denying that it is directly and formally made over by imputation to the Believer. But as to this (which is the *Veritas Rei*), as I said before I will not at all concern my self about that; I am onely to enquire whether this Interpretation be proper to the Text and rightly grounded upon it, (which is the *Veritas Loci*). And truly that I question very much, and must say with the learned *De Dien, Nescio an id spectaverit Apostolus, &c.* I know not whether that was the thing which the Apostle here had in his eye. I humbly conceive, the Words without great straining cannot be brought to this Sense, their main scope and intendment looking to a quite Other thing. And that branch of them [in Christ Jesus], upon which they who close with the Exposition before us lay so great a stress, will bear another explication much more easie and genuine, (as you will hear by and by).

2. Secondly, Others understand by [the Law of the Spirit of Life and the Law of Sin and Death], the Law of Faith and the Law of Works, or the Evangelical and the Mosaic Law. You read
Rom.

Rom. 3. 27. of the *Law of Faith* and of *Works*, (two very opposite and contrary *Laws*); now by that twofold *Law* Some open the *Law of the Spirit*, and the *Law of Sin and Death*. Thus **Ambrose* expounds it; "The

"*Law* (saith he) of the *Spirit of Life*, it is the
 "very *Law of Faith*: * "The *Law of Moses*
 "was a *Spiritual Law*, because it forbad *Sin*,
 "but it was not the *Law of the Spirit of Life*,
 "because it could not remit *Sin*, and so quicken
 "the dead. But this (*Law of Faith*) is the
 "Law of the *Spirit of Life*, because it doth not
 "only restrain *Sin*, but it also restores from
 "death, &c. This *Law* in *Christ Jesus* (that
 "is) by *Faith*, doth free the Believer from the
 "Law of *Sin*, and *Death*. The *Law of Sin* is
 "that which dwells in the members, which per-
 "suades to that which is contrary to the *Will*

"of *God*; the *Law of Death* is the *Law of Moses*, because it kills
 "Sinners: And no wonder that this *Law* should be the *Law of*
 "Death, when the *Gospel* is to some the favour of death unto death:
 (and so he goes on in the further explication of it). Amongst
 modern Interpreters *Pareus* follows this Exposition, making the *Law*
 of the *Spirit of life* to be the *Doctrine of the Gospel*, and the *Law of*
sin and death to be the *Law of Moses*: The *Gospel* (saith he) is the *Law*
 of the *Spirit* because 'tis attended with the conveyance of the *Spirit*; the
Law of Moses was *spiritual* but not the *Law of the Spirit* because
 it did not convey the *Spirit*: And that was the *Law of Sin* because
 it discovered *sin*, irritated *sin*, made *sin* to be *sin*; and of *Death* too,
 because it had a killing virtue in it; 2 Cor. 3. 6. The letter killeth
 but the spirit giveth life. Thus *Pareus*; who after he had laid down
 and opened his Opinion, thus concludes, With submission to other
 mens judgments, I judge this to be the most plain and genuine meaning
 of this place. This way very many *Others go (either as to the
 whole, or as to the most considerable part of it).

*Lex ergo Spiritus vite est Lex Fi-
 dei: Nam & Μοϋσῆς Lex est Spiritua-
 lis, quia prohibet peccare, non
 tamen vivæ, &c. ('Tis too large to be
 written out).

*Chrysostome distinguishes much to
 the same purpose, Καίτοι ὁ ὁ Μωυ-
 σῆως ἔταξεν ἐνάλει, λέγων, οἱ δαδρ
 ὅπ ὁ νόμος πνευματικός ἐστι· ὅτι
 ἐν τῷ μέσῳ, πολὺ καὶ ἀπειρον·
 ἐκ τῶν ὡν γὰρ πνευματικός, ἐστὶ
 δε νόμος πνεύματος· καὶ ὁ τὸ το
 δέσπειν; ὅπ ὁ ὡν ὑπὸ τῷ πνεύ-
 ματι· ἐδίδου μόνον, ἐστὶ δε τὸ
 πνεῦμα ἐχορήγει τοῖς δεχομένοις
 αὐτοῦ δαδελίς. Chrysost. in loc.

side apprehensa. Osiand. Fortasse & legem Mose intelligit per legem peccati & mortis, a qua
 etiam lege liberati sumus, in vulgato Jesu Christi Evangelio. Musius. Utraque est Spiritus
 Sancti ut actoris, utraque est Spiritus nostri directiva, sed hæc est Spiritus Sancti, quatenus est
 vivificator noster in Jesu Christo, &c. Cajetan. Legem peccati vocat literam Legis, quæ pec-
 catum excitare solet, & damnationem revelare. Variab. Opponitur hæc Lex Spiritus Legi
 Mosaica. Crell. Posset etiam per Legem peccati & mortis intelligi Lex Moysi, &c. Perer. Vide
 Ind. de Dieu in loc. Baldwin. Dr. Hammond in Paraphr.

*Lex Spiritus;
 &c. est doctrina
 Evangelii

But neither shall I close with this *Interpretation*; and that for two *Reasons*: 1. Because though the Gospel may very well be stiled the *Law of the Spirit of life*, yet it sounds somewhat harsh to call the *Mosaical Law* (God's own Law) the *Law of sin and death*. There is (I grant) something of truth in it, and it may admit of a very fair and sound *explication*; but then there must be a great deal of *stating* and *limitation* and *cautioning* before you can come at it.

* — 'Ου τῷ Μωϋσκει τὸν γὰρ λέγει ἡλευθέρωσέ σε ἀπὸ τοῦ νόμου τῆ ἀνθρώπου, καὶ τῆ θανάτου, καὶ τοῦ Μωυσέως νόμον λέγει ἐν ταύτῃ, ἔδειξεν γὰρ αὐτὸν νόμον ἀνθρώπου καλῆ, &c. Chrysost. Legem peccati & mortis non ausim cum quibusdam accipere pro Lege Dei, &c. Quamvis enim peccatum augendo mortem generet, Paulus tamen ab hac invidia consulto supra deflexit. Calvin. His verbis non significatur Lex Mosaica, &c. Pet. Mart.

And therefore many **Expositors* do not approve of the application of this title to the *Mosaical Law*. Nay, our Apostle himself warns us against it; (whose way and custom it was, whenever he had touch'd upon any thing which might seem to reflect any disparagement upon the Law, presently to subjoin something for the vindication of its honour): *Rom. 7. 7. What shall we say then? is the law sin? God forbid! when the commandment came, sin reviv'd and I dy'd: and the commandment which was ordained to life, I found to be unto death, &c. yet (saith he) the law is holy and the commandment holy, and just, and good: was then that which was good made death to me? God forbid! but sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful: No man did ever depress the Law more than Paul did (in the matter of justification), yet in other respects none did ever more vindicate and exalt it. Well! this is one Reason why I shall not fall in with this Sense.*

A *Second* is this, because the Apostle here is not treating of the *Law-state* or *Gospel-state*, or of the *Covenant-administration* proper to either; but he is (more closely) treating of the *State of Nature* and of *Grace*, of freedom from *Condemnation* by the taking away of *sins power* and *guilt*; in pursuance of which, he pitches upon *Sanctification* by the *Spirit* and *Satisfaction* by the *Son*. And therefore though the *Former Notion* may be taken in, yet certainly that which directly falls in with the *Latter* (as that Sense will which I shall presently give), must be most agreeable to the Apostles *Scope* in this place.

3. Thirdly by [the Law of the Spirit of life in Christ Jesus] Some understand nothing but the very Spirit of Christ Jesus: They make the Law of the Spirit to be the very Spirit it self, and nothing more; (thus **Chrysostome* and his Followers). This is a very good νόμον ἀνθρώπου πῶς ἀνθρώπου, ἔτα νόμον πνεύματος τὸ πνεῦμα φησί. Chrysost. (Theophyl. Occumen. Theodor. say the same). Lex Spiritus, i. e. Lex quæ est Spiritus. Aquin. form-

foundation to build upon, but yet without some further addition it will not so fully reach that *perfect making* of the Words which hath a great weight and *emphasis* in it.

4. Fourthly therefore, Others do interpret them not onely as pointing to Gods Spirit, but (to make it the more express) they consider the Spirit of God as *renewing*, as *regenerating*, as working the new and heavenly life in the Soul with great power and efficacy. The Spirit is stiled the Spirit of life both as he is a living spirit himself, and also as he is a quickening Spirit to the Creature; as he makes Sinners who were *dead in trespasses and sins* to live, by working *Grace and Regeneration* in them and so life thereby. But what is the Law of the Spirit of Life? why, 'tis the mighty power of the regenerating Spirit put forth upon men in order to the freeing of them from the power and dominion of sin. There are (I know) sundry other explanations given of it: (a) Origen makes it to be the Law of God in general which (saith he) is also the Law of the Spirit; (b) Erasmus opens it by the Spiritual Law; (c) Pererius and Estius, by that grace of Christ or of the Spirit by which he writes the Law in the Heart; (d) Zuinglius by the grace of Faith; (several such Glosses are put upon it which I shall not further make recital of.) That explanation which I have laid down is most (e) usual and common; and so (to be "brief") all comes to this; The Spirit of Life is the Holy Spirit of "God, which is a living Spirit in himself, and which also as a regene-
"rating Spirit works the divine and spiritual Life in the Soul; and
"The Law of the Spirit of life is the power and commanding effi-
"cacy of the Sanctifying Spirit in his gracious operations upon the
"Hearts of such and such persons, by which they are made free
"from the Law of Sin and Death, that is, from the absolute domi-
"nation, tyranny, and full power of Sin and Death. Before I go off
from this One thing must be added, (*viz.*) that though Law be here
joyned with the Spirit of life yet 'tis to be taken not as ultimately refer-
ring to the life, but rather to that which follows hath made me free
from the Law of sin, &c. I mean this; Great is that power which the
Spirit puts forth in renewing and (thereby) quick'ning the Soul, yet

(a) Lex Spiritus vitæ una eademque est quæ & Lex Dei, sicut una eademque est Lex peccati & mortis; Nihil damnationis erit his, qui Lege peccati quæ est Lex mortis liberantur, & Legi Dei quæ est Lex Spiritus serviunt. Orig.
(b) Lex Spiritus perinde sonat, q. d. Legem Spiritualem, juxta proprietatem sermonis Hebraici. Erasmi.

(c) Est periphrasis Legis Gratiæ, quam Spiritus Sanctus renovator & vivificator mentis humanæ scribit in cordibus quæ inhabitat. Perer. Legem Spiritus vocat Gratiâ Christi, quâ Lex Dei per Spiritum Sanctum scribitur in cordibus nostris. Estius.

(d) Lex Spiritus vitæ, i. e. certa & indubitata in Christum fides, &c. Per Antithesin Legi peccati, fidem in Deum per Christum Legem appellat, abutens vocabulo Legis. Zuinglius.

(e) Cum Paulus utitur Voce Legis, loquitur Metaphoricè, nam per Legem intelligit Vim & efficaciam. Pet. Martyr. Lex Spiritus Metaphoricè vis quasi imperans & dominans. Gomar.

his power as *terminating* in that effect is not here mainly intended; but 'tis the power of the Spirit *terminating* in the deliverance of the Sinner from *Sins* dominion, which is here intended: that (I say) is the proper *terminus* of the Spirit's power in this place, and whatever power the Spirit puts forth in the life (or *Regeneration*), that is here mentioned but as the way or medium of the Spirit in his making free from the Law of Sin and Death.

This Interpretation of the Words I judge most agreeable to the Apostles Scope in them, and therefore I shall handle them according to it: and then the Connexion will lie thus, "There is no condemnation to them who are in Christ Jesus, &c. because by the mighty power of the regenerating and enlivening Spirit Such are freed from the command and rule of Sin, so that it doth not reign over them as formerly it did; and they being thus freed from the power of Sin, consequently they are also freed from the power of Death, especially of eternal Death; so that most certainly there is no Condemnation to them.

But now against the truth of what is here asserted a Question or Objection may be raised; How doth Paul here say that he was made free from the Law of sin, when in the preceding Chapter he had so much complained of it? you have him there bewailing it over and over, therefore how is that consistent with what he here lays down? I will not at present stay to answer this Objection, but in the handling of one of the Observations it shall be answered.

What is it
which is in
Christ Jesus?

Upon the review of the Words I find one thing in them which as yet hath scarce been touch'd upon, that therefore must be a little opened and then I shall have done with the Explication of them. 'Tis here said the Law of the Spirit of life [in Christ Jesus], now it may be ask'd what doth this [in Christ Jesus] refer to? or what is that in special which is in Christ Jesus? is it the Life? or the Spirit? or the Law of the Spirit? (for all of these go before): I answer, Each and all of them in different respects may be said to be in Christ Jesus, but I conceive 'tis spoken chiefly with respect to the Spirit it self.

1. The Life (wrought in the Soul at and by regeneration) that is in Christ Jesus: partly as he by the Spirit doth work that Life, and partly as he preserves and keeps up that Life when it is wrought. The spiritual life here as well as the eternal life hereafter is in Christ; that of the Apostle (though it be spoken of the latter, yet) is applicable to both, 1 Joh. 5. 11. And this life is in his Son. Beza (with

*Lex Spiritus
Vitz, est vis

*Others, some of whom do a little differ in their notion of the life it
Spiritus. quæ vitam eam inspirat quæ est in Christo, quæque vivitur ejus Spiritu. Bucer. — Illius
(inquam) Spiritus, qui ad vitam æternam ducit quam Christus daturus est. Grot.

(self)

self) carries it in *this* reference, (according to his explication of the Spirit of life); and to make the thing *more express* he would have an Article inserted and added to the Words, thus, τὸ πνεῦμα [τ]οῦ θεοῦ ἐν Χριστῷ Ἰησοῦ.

2. *The Spirit is in Christ Jesus* : And it may be said to be so upon a fourfold account ; (1.) As it was at first poured out upon him in his *Humane Nature* and doth yet reside in him in a very high and *eminent manner* : For God gave not the Spirit by measure to him (as he doth to us) *Joh. 3. 34. he was full of the Holy Ghost Luk. 4. 1. anointed with the Holy Ghost Acts 10. 38.* 'twas prophesied of him that the Spirit of the Lord should rest upon him *Isa. 11. 2.* Christ as man hath the special residence of the Spirit in him and the special communication of the Spirit to him ; 'tis in all the *Saints* but eminently 'tis in *Christ Jesus*. (2.) 'Tis the Spirit of life in *Christ Jesus*, not onely in respect of the great acts and operations of this Spirit in and upon *Christ himself*, but also in respect of the Order of the Spirit in its operations : for it (a) first wrought in and upon Christ, in the sanctifying of his *Humane Nature*, in the fitting of him for his *Sufferings*, in the supporting of him under his *Sufferings*, &c. and then subsequently it works in and upon *Believers* according to their capacity. (3.) The Spirit may be said to be in *Christ Jesus*, (a) See of this Dr. Sibbs in *The Spiritual Jubilee*, p. 36. &c.

(a) See of this
Dr. Sibbs in
The Spiritual
Jubilee, p. 36,
&c.

(b) Ἄνθρωποι
μὴν ἀπὸ τοῦ
θεοῦ, καὶ ἐκ τῆς
ἐκείνου, καὶ
ἐκ τῆς αὐτοῦ,
καὶ ἐκ τῆς
ἐκείνου, καὶ
ἐκ τῆς αὐτοῦ.
καὶ ἐκ τῆς
ἐκείνου, καὶ
ἐκ τῆς αὐτοῦ.

t Lex Spiritus
e vitæ, i. e. gu-
b) bernatio Spi-
is ritus vitalis,
le quem suppe-
ditat Christus,
s, non solum ad-
monens nos
exemplo mor-

tis suæ ad charitatis opera perficienda, sed etiam operans illam in cordibus nostris. *Oecolamp.*

(c) In Christo Iesu, quia non datur nisi his qui sunt in Christo Iesu. *Aquin.*

(d) Placer supplementum (qui) ut referatur ad Spiritum, & in Græco subaudiatur ⁷, quasi scriptum sit ⁷ πνεύματι & ἁγίῳ [⁷] ἐν Χριστῷ Ἰησοῦ, *Piscat.* So *Erasm.*

3. Then as to the *Third* and *Last* thing, the *Law of the Spirit* that too is in *Christ Jesus*. Thus, that mighty power which the Spirit at any time doth exert in the work of *Regeneration*, it is conveyed to a person and doth take hold of him in *Christ Jesus*, that is, in and through *Christ*; viz. as this effectual Operation of the Spirit is grounded upon *Christ's* purchase, and is put forth in pursuance of *Christ's* redeeming love. (This is a truth which might be largely opened, but I fear I have been too long already upon the clearing up of this Branch of the Text).

And yet I cannot omit to tell you, that there's *One* reference more (which *Some do mention); as this [*in Christ Jesus*] may refer to and be joyned with the Word [*ἡλευθέρωσεν*] hath made free: Then the Sense would be this, 'tis by *Christ* that Saints are made free from *Sin and Death*; ; whatever spiritual freedom Believers have they owe it all to *Christ*, he hath the great hand in it as the *Efficient* and *meritorious* Cause thereof. But this I'll pass by, because though it be a thing unquestionably true, yet the generally received pointing of the Words will not admit it to be here intended.

I have now finished the *Explicatory* part; the difficulty of the Words and the different *Expositions* put upon them (all of which may be useful though all are not so pertinent and proper) must be my Excuse for my being so tedious and prolix upon it.

Having given you their proper sense and meaning, I should next draw out those *Doctrinal Truths* which are contained in them; but that I shall not do at present: Onely there's *One* of them which I shall mention and briefly close with; 'tis this, *The Holy and Blessed Spirit is the Spirit of Life*: so he is here expressly stiled, the *Law of the [Spirit of Life]*. Which Words are applied to the *Witnesses* Rev. 11. 11. where 'tis said of them that the *Spirit of Life* from God entred upon them; but yet know, though 'tis the same words yet 'tis not the same sense. For by the *Spirit of Life* as applied to the *Witnesses*, nothing is meant but their civil living again in their restoration to their former Power, Office, Liberties of Service, &c. but when 'tis applied to the *Great Spirit* of God it carries a quite other and much higher sense in it. What's that? why, it notes his living in himself, and also his being the Cause of Life to the Creature: He's the *Spirit of Life*.

1. *Formally*. 2. *Effectively* or *Causally*. (A few words to each!)

1. First as to the *Formal* Notion. The *Spirit of God* is the *Spirit of Life* as he is a living Spirit, as he lives in himself or hath life

*Quamquam nihil vetat, quin illa verba, ἐν Χριστῷ ἡλευθέρωσεν, construantur cum verbo sequente ἡλευθέρωσεν, &c. P'cat. in Schol..

How the Spirit of God is the Spirit of Life.

life in himself : For as the Father hath life in himself, and hath given to the Son to have life in himself (Joh. 5. 26), so the Spirit hath life in himself also. And 'tis not an ordinary or common life which the Spirit lives, but 'tis the self same life which the Father and the Son do live : he being truly God lives the same increated, infinite, independent, blessed life which the two Other Persons do. *Expositors generally observe, that Life when 'tis here joyned with the Spirit is not to be taken Substantivè but Adjectivè ; 'tis according to the Hebrew Idiom, where when two Substantives are put together the Latter of which is in the Genitive Case, that is to be rendred as an Adjective or as an Epithete of the Former : as the Bread of life is living bread, the Water of life is living water, the Glory of Grace is glorious Grace, &c. so here the Spirit of life is the living Spirit. Theophylact (joyning this Life with the Law going before) saith this is spoken *πρὸς ἀνθρώπων*, as if the Law of Life was set in opposition to the Law of Sin and Death : but Life is not to be joyned with the Law but with the Spirit himself.

*Genitivus
Hebraico more pro Epitheto ponitur.
Calvin. Est Genitivus Epithetico loco.
Eftius.

2. Secondly the Holy Spirit is the Spirit of life Effectively or Causally. He is a quickening, a life-bestowing or life-working Spirit in the Creature ; he makes sinners to live, and is the spring of that heavenly and supernatural life which is in the gracious Soul. As he hath life in Himself so he communicates it to Others, he is not onely a living Spirit but he is also *πνεῦμα ζωοποιόν* a quickening Spirit. And this is One of his great acts, namely to quicken : he's the Spirit of *liberty and he's also the Spirit of life, he's a reaching, *2 Cor. 3. 17. enlightning, convincing, strengthening, comforting, purifying Spirit, and he's also an enlivening and quickening Spirit. And as the Father and the Son live in themselves and quicken *whom they will, so the Holy Ghost too hath life in himself and quickens whom he will, (as he is said to divide gifts to everyone severally even as he will, 1 Cor. 12. 11). The Spirit is **ἡγούμενος καὶ δόμενος* the guide and the giver of the spiritual life ; as the Soul gives life to the Body so the Spirit of God gives life to the Soul ; in which respect he is called *the Spirit of life.

*Oecumen.
*Dicitur Spiritus vitæ, quod animam vegetet & vivificet divinâ gratiâ.

Contzen. Sicut Spiritus naturalis facit vitam naturæ, sic Spiritus Divinus facit vitam Gratia. Aquin.

And this Life or Quickenng by the Spirit is either that which is at the first Conversion, or that which is subsequent and follows after Conversion.

1. First there is that Life which is proper to the first Conversion.

Y 2

When

When the Sinner is *converted* he's *quickened* or made *alive*, for indeed till that great work was done in him, in a *spiritual* sense he was no better than a *dead* man; before *renewing* grace there's *no* life. 'Tis the *regenerating* Spirit which inspires this into the Soul; I say *into the Soul*, for that's the *receptive* subject of *this* Life: There is *another* Life or *quickening* (to be wrought also by the Spirit) which is proper to the *Body*, of which the Apostle speaks here *Verse 11*: — *shall also quicken your mortal bodies by his Spirit that dwelleth in you*; (in reference to which Christ too is called a *quickening* Spirit *1 Cor. 15. 45*): but the proper subject of the present and *spiritual* enlivening by the Spirit, is the *Soul*. Now take a man *before* Conversion he hath a *Soul* *spiritually* dead, he lives the *life* of *Nature*, the common *animal* life and that's all; but when the Spirit comes and *renews* him it breaths a *divine* and excellent life into him. *Eph. 2. 1*. *You hath he quickned who were dead in trespasses and sins*: *Luk. 15. 32*. — *for this thy brother was dead, and is alive again*. The Spirit of life is the Spirit of *regeneration*, and he working as a *regenerating* Spirit is the *Spirit* of *life*.

2. *There is the Spirit's quickning after Conversion*: For this (in such a sense) is a *continued*, *abiding*, *repeated* act; we are but once *regenerated* and therefore but once *habitually* quickned, but the *actual* and *subsequent* quickning is *renewed* and *reiterated* from time to time. This lies in the *exciting* and *actuating* of the *several* Graces, the taking off the *deadness* of the heart in *holy* Duties, the drawing out of *vigorous* and *lively* desires after God and Christ, the *raising* and *stirring* up of the *Affections*, &c. And all this is done by the *Spirit* of *life* also; the *life* and *liveliness* too of a Christian is from the *vital*, *quickning* influences of the Spirit; without which there can be no *spiritual* vivacity in him. Therefore the *Sponse* pray'd **A*. *wake O North wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out*: she directed her prayer to the Spirit, and what did she pray for? for that which I am upon (*viz.*) the *enlivening* and *exciting* of her Graces; she expresses it *metaphorically* but this was the thing which her Soul breath'd after. To apply this in a word (for 'tis not a point which I intend to stay upon).

USE.

Sirs! You see *whether you are go for life*. Here's the *Spirit* of *life*, to him therefore you must apply your selves for *life*, 'tis the *living* Spirit which must make you *live*. Are you not *spiritually* dead? is not this the sad condition of all who lie in the *Natural* State? what are such but as so many *walking Ghosts*? they are no better

better than dead even whilst they live, (as the Apostle speaks of the Widow that lives in pleasure 1 Tim. 5. 6); is not Grace the Life of the Soul? what is Life it self but a kind of Death without Christ and Grace? *ἡ ζωὴ ἡ ἀνὰ χριστὸν*, (saith Ignatius): Alas! you may move, walk, breath, eat, drink, sleep, put forth all the several acts of the animal Life, and yet for all this (in reference to any spiritual Life) be but dead persons. And is it so with any of you? O why do you not fly to the Spirit of Life that you may be quickned? God convince you of the misery of spiritual Death that you may endeavour to get out of it! and God convince you of the glory, excellency, necessity of the spiritual Life, that you with the most earnest desires pursue after it! what is it to have the Life of Nature and to want the Life of Grace? to have living Bodies without and dead Souls within? to be able to doe whatever is proper to Nature, and not to be able to put forth one vital act of Grace? Is not the spiritual death a certain forerunner of the eternal death? can he that is dead here (being without God) hope to live with God hereafter? O that you would be persuaded to make out after the spiritual Life! I would in hearty desires say that for every dead Soul which they once wrote upon the Tomb of dead Brutus, *utinam viveres*, would to God that thou mightest live! But how shall that be accomplished? why thus, here's the Spirit of Life, whose Office it is to quicken the dead; whoever thou art therefore if thou wilt but betake thy self to this Spirit, he can and he will give thee Life: Life thou must have, (for 'tis better to have no Life than not to have this Life); Life thou maist have, nay Life thou shalt have if thou wilt but implore, improvise, wait, depend upon this Spirit of Life.

Further, you that are Saints in whom the quickning Spirit hath effectually wrought, yet do not you find your selves too often under great deadness? (certainly you are great strangers to your selves if you do not find it to be so); you are not dead yet often under deadness: O now whenever 'tis so with you (and you groan under it as your burden); do you also apply your selves to this Spirit of Life. You go to Duty, attend upon Ordinances, pray, hear the Word, receive the Sacrament, and you would fain be lively in all; would you be so indeed? look upwards then, as knowing 'tis the Spirit of Life that must make you so. Quickning Grace is very precious to the Soul that is sincere, a Child of God cannot be without it; he cannot be satisfied in the bare having of grace unless it be lively, nor with the bare performance of Duty unless he be lively in it.

How

How earnest was David in his prayers to God for it! *Psal. 119. 25, 37, 40, 88. Quicken thou me according to thy word: Quicken thou me in thy way: Quicken me in thy righteousness: Quicken me after thy loving kindness, (the earnestness of his desires after it made him go over it again and again). And no wonder it is so, for how sweet are Ordinances to a gracious person when he hath life in them? when therein he can get his Graces up, his Affections up and lively, when he prays and hath life in prayer, hears and hath life in hearing, receives and hath life in receiving, O then great is his joy! Deadness very much hinders Comfort in Duty, as the Soul is quickned so proportionably 'tis comforted. In order therefore to this how doth it concern you to improve the Spirit of God as the Spirit of Life? who can thus animate and enliven you but he? he who freed you from the Law of Sin and Death must also free you from all that dulness and deadness of Spirit which sometimes possesses you: therefore when David was desiring this mercy he puts the Spirit before it, Thy Spirit is good, &c. Quicken me, O Lord, for thy names sake: Psal. 143. 10, 11. Indeed as none can cleanse the filthy heart but the purifying Spirit, nor soften the hard heart but the mollifying Spirit, so none can enliven the dead heart but the quickning Spirit. When the Child was dead the Prophet sent his staff but that would not do the work, the Child did not revive till the Prophet came himself; so you may have quickning Means, and quickning Ordinances, and quickning Providences, but if this quickning Spirit doth not come himself you will be dead still. O therefore whenever you find the Heart under inward deadness, presently carry it to this quickning Spirit for quickning Grace! I would not have any here mistake me, to put a wrong interpretation or make bad inferences from what hath been spoken, so as to slight, neglect, cast off External Means, Ordinances, Duties, because they are but dead things of themselves and 'tis the Spirit onely which gives life; (Some infer such a practise from the premises but they do it very unwarrantably). For 'tis true that the Spirit of Life onely quickens, but then he doth this for men when they are in the use of and in attendance upon the Means; he first quickens to duty and then in duty and by duty: his way and method is to give out his enlivening influences when the Soul is waiting in holy Ordinances. And therefore these must be highly valued and duely attended upon, though it be the Spirit onely which works in them effectually upon the heart. 'Twas the the Angel moving the Waters that did the Cure, yet the poor Cripples were to lie by the*

Pool

Pool side; so 'tis here. 'Tis a good Caveat therefore that of Musculus upon the Words, Ista Spiritus Dei efficacia, &c. that efficacy of the Spirit (saith he) is always to be pray'd for, yet we must take heed that we have a due respect for those outward Means which the Spirit will have us to make use of. (But no more of this).

ROM.

R O M. 8. 2.

For the Law of the Spirit of life, in Christ Jesus, hath made me free from the Law of sin and death.

C H A P. V.

Of the Law or Power of Sin, under which all Men are by Nature.

The whole Matter in the Words drawn into several Observations. The main Observation broken into Three. The First of which is spoken to, (viz.) That every unregenerate person is under the Law of Sin. That Law of Sin is opened in the twofold notion of it. Two Questions stated: (1.) How doth Sin act as a Law in the Unregenerate? — (2.) How it may be known when 'tis the Law of Sin? or wherein doth the difference lie betwixt the Power of Sin in the Regenerate and in the Unregenerate? The Point applied by way of Information: to inform us (1.) of the bondage of the Natural State. The Evil and Misery of that set forth in some Particulars. (2.) To inform us of the necessity, power and efficacy of restraining and renewing Grace. Both spoken to.

The Observations raised from the Words.

H Having opened the Words and fixed upon that Interpretation of them which I judge most proper and genuine, (which was my work the last time); I come now to fall upon those Observations which are grounded upon and do best comply therewith. It

It hath been already observed, First that the Holy Spirit of God is the Spirit of Life: (this I have given some short account of and will add nothing further upon it).

I might Secondly observe, That this Spirit of Life is in Christ Jesus: the regenerating Spirit is in Christ (though not as the regenerating Spirit, according to our common notion of Regeneration). This was also cleared up in some Particulars when I was upon the Explication of the Words; and in the following Verses I shall have occasion to handle it fully; therefore here I'll pass it over.

There's a Third Observation (which takes in the principal matter in the Text, that therefore I shall onely insist upon), namely That all regenerate persons by the Law of the Spirit of Life are made free from the Law of Sin and Death: For this is that which Paul here affirms concerning himself; and he speaking here not as an Apostle but as One regenerate, quatenus regenerate, that which he saith of himself is applicable to all such, they all are made free from, &c.

It being more generally laid down just as it lies in the Words of the Text, and it being very comprehensive, I will therefore more particularly branch it out into three Observations: The General Observation broken into Three.

1. That every man in the world as he is in the natural and unconverted state, before the Spirit of Life (or the regenerating Spirit) takes hold of him, is under the Law of Sin and Death. 1. Obs.
2. That such who are truly regenerate are made free from the Law of Sin and Death. 2. Obs.
3. That 'tis by the Law of the Spirit of Life that these are made free from the Law of Sin and Death. Each of these Points are of great weight and importance, therefore I shall distinctly and largely speak to them. 3. Obs.

I begin with the First; which you may shorten thus Every unregenerate man is under the Law of Sin and Death. In the handling both of this (and also of the two other) I shall mainly direct my Discourse to the Law of Sin; as to the Law of Death that I shall onely speak to in the close of all. First Observ. handled.

This first Doctrinal Proposition is not so express in the letter of the Words as the two following, but 'tis strongly implied and very naturally deducible from them. Paul himself (that *chosen vessel, who *Acts 9. 15. was so eminent in the Love of God, the Graces of the Spirit, the work and priviledges of the Gospel) till it pleas'd the Lord savingly to work upon him, was under the Law of Sin; for he says here he was made free from it, implying there was a time when he was enslaved

under it. As to the civil freedom of a Roman he tells us he was born to that *Acts* 22. 28. but as to Evangelical freedom from the command and bondage of Sin he doth not say he was born free but made free; this was not the result of Nature, Birth (or any such thing) but the meer effect of divine grace. Further (he saith) the Law of the Spirit of Life in Christ Jesus hath made me free; whence it follows that till this Law of the Spirit had taken hold of him he was under the Law of Sin; before the mighty power of the regenerating Spirit did effectually work in him to convert and sanctifie him, Sin had its full power and dominion over him. He gives a sad account of this *Eph.* 2. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, &c. And *Tit.* 3. 3. For we our selves also were sometimes foolish, disobedient, &c. 'Tis true, even after Conversion you have him complaining of the Law of Sin; *Rom.* 7. 21. I find a Law, that when I would do good, evil is present with me, &c. but there was a great difference between that Law of Sin which he was under before conversion, and that which he was under after conversion (as you shall hereafter understand).

And thus it is with all men in the world before regenerating Grace; in the natural and unconverted state all are under the Law of Sin. Every man is born a subject and vassal to Sin, and is (as he comes into the world) under the power, tyranny and domination of a cursed Nature. Sin is that (truly) Universal Monarch which hath all men (before they be converted) under its Empire and Sovereignty: let them be High or Low, Bond or Free (in other respects), till they be renewed and rescued by the Law of the Spirit of Life, they are all under Sin's command and regency. For the proof of this (in the General) I shall onely refer you to *Rom.* 6. (from the 12. to the end); where you have the Law of Sin and the Sinners bondage under its dominion set forth in great variety of Expressions; (I will not recite any of them, 'tis best to take them together as they lie in the whole discourse of the Apostle).

For the better handling of the Truth before us, I will 1. Open this Law of Sin, and show what is included in it and why that is set forth by this Metaphor. Then 2. prove that Men (whilst unregenerate) are under this Law of Sin.

How Sin is a Law, what this imports.

Yet since without any prejudice or disadvantage to the Matter contained in each of these Heads, they may be spoken to conjunctly as well as apart; and because too the putting of them together will somewhat shorten the work, therefore that shall be my Method.

The

The word *Law* (as a **Worthy Person* hath observed to my hand) **Dr. O* of the Power, &c. of Indwelling Sin, ch. 1. & 2. is taken either properly or improperly: Properly, so it is the *Edict or Sanction* of a person (or persons) in *Authority*, wherein he or they do order and enjoyn something to be done, backing his or their *Commands* with promises of rewards, as also their *Prohibitions* with threatnings of punishment: this is the nature of a *Law* in the strict and proper notion of it. Now if you insist upon this its exact consideration and take in all in this *Description*, so *Sin* cannot be said to be a *Law* or to impose a *Law* upon the Creature; the reason is obvious because it hath no *Right of Dominion* or *rightful Authority*, which is essentially requisite to the *Law-maker* and to the *validity* and *obligation* of the *Law*. The power of *Sin* is but *usurp'd*, it hath *dominion de facto* but not *de jure*; God never gave the corrupt Nature in Man any *Authority* to be or to make a *Law* which should bind his *Creatures*. He himself hath made excellent *Laws* which are unquestionably and universally obligatory; and he hath set up *Magistrates* (his *Vicegerents*), to whom he hath delegated a power of making *Laws* which shall (in a lower degree) be obligatory also: but now for *Sin* what hath that to do with this *Law-making* or *Law-obliging Authority*? So that this *Consideration* of a *Law* doth not at all suit with it; yet there is something in the *Description* that will suit with it well enough, inasmuch that it may be truly called the *Law of Sin*.

For 1. *A Law is a commanding thing*: It lays its *imperative injunctions* upon men and expects their *Obedience*; it doth not barely *notife* or *represent* to Men what they are to do or not to do, nor only *advise* and *persuade* them to do so and so, but it *commands* *Authoritatively*. It carries *dominion* in it, *Rom. 7. 1. Know ye not the law hath dominion over a man as long as he liveth?* this is wrap'd up in the very nature of it and is inseparable from it. Now in this respect *Sin* is a *Law*; it *commands* the Sinner to act so and so, lays its *precepts* upon him in a very *imperious manner*, assumes a strange kind of *Authority* over him (though justly it hath none); therefore you read of the *reigning of Sin*, of *obeying Sin*, of the *dominion of Sin*, *Rom. 6. 12, 14.* this is the nature of a *Law* in general, in reference to which *Sin* hath this appellation of a *Law*. In this respect such as are in the *Natural State* may too justly be said to be under the *Law of Sin*, for it hath the *Command* over them and doth from time to time lay its *Commands* upon them: the *Subject* is not more under the *Law* of his *Sovereign*, nor the *Servant* of his *Master*, than the Sinner is under the *Laws of Sin*; it *commands* very proudly and he as *tamely obeys*, O there's the *Law of Sin*!

There are indeed *two things* in a *Law*, 'tis a *commanding* and 'tis a *condemning* thing: it first *commands* men to order their *actings* according to what it *prescribes*, and if they do not so do, in case of *disobedience* then they are by it *try'd* and *condemn'd*. Unregenerate persons are in *both* of these *respects* under the *Law of Sin*: (1.) Sin hath a *commanding* power in them; O that is upon the *throne* in their Hearts, it *rules* them and with a *strange* kind of *Sovereignty* orders them to do what it *pleases*, it **Kings* and **Lords* it over them (as the words are *Rom. 5. 12, 14*). And as there is this *domination* on Sins part so there is *subjection* on the *Sinners* part; no sooner doth it *command* but 'tis presently *obey'd*, it doth but speak the word and 'tis done; if it will have such a *Lust* gratified the *Sinner* readily yields to it. As the *Centurion* speaks of his *Soldiers* *Matthi 8. 9*. *I am a man under authority, having Soldiers under me, and I say to this man go, and he goeth, come, and he cometh, do this, and he doth it*; just such a power or *sovereignty* hath Sin in and over *graceless* persons: they are at its *beck*, according to its *commanding* propensions they order and steer their *Course*, may they not therefore be said to be under the *Law of Sin*? — Then (2.) for the *Other* property of a *Law* as 'tis a *condemning* thing, that belongs to Sin too: 'tis not onely of a *commanding* but also of a *condemning* nature. And (which is not usual) where it *commands* and is *obeyed* there it *condemns*; which shows the *difference* betwixt the *Law of sin* and all other *Laws*; they do not *condemn* where they are *obeyed*, 'tis onely the *breach* or *non-performance* of them which makes a person liable to *Condemnation*; but herein lies the *curse* of the *Law of Sin*, upon the *obeying* of it it becomes a *condemning* *Law* and it onely *condemns* where 'tis *obey'd*. But observe how this comes about, for there is a *difference* in this *double Act* of the *Law of Sin*: to *command*, that is Sins proper and *natural* act; to *condemn*, that is Sins act onely *eventually* or *meritoriously*; it *rules* of it self *directly*, and properly, but it *condemns* onely as it lays the *foundation* of *Condemnation* by another, (for there is another *Law* which formally is the *condemning* *Law*, (*viz.*) the *Law of God* upon the *violation* of it). And this speaks the *inexpressible* misery of the *Unregenerate*, they are under that *Law* which *tyrannically* commands them here, and which (upon their *obeying* of it) will most certainly *condemn* them hereafter.

Sin a Law as
it backs its
Commands
with Promises
and Threat-
nings.

2. Secondly, that I may further clear up this Expression of the *Law of Sin*, let me compare it with other *Laws*, *Divine* and *Human*. Take the *Laws* of God or Men they are usually back'd with

with *Rewards and Punishments; and 'tis convenient it should be so, if not for the strengthening of the Laws in themselves yet however for the furtherance of mens Obedience to them: for men (generally) do not obey them upon the Authority of the Legislators, or the intrinsic goodness of the Matter of the Law, but as they are thereunto either allured by Rewards or deterred by Punishments; these are the things that do most prevail with them to yield their Obedience to the Laws both of God and Men. Answerably now to this, Sin (Indwelling in, the Corrupt Nature) will be backing its Commands with Promises and Threatnings, it will be pretending to Rewards and Punishments; which though in themselves they are but sorry things yet they have a great power and efficacy upon besotted Sinners. For instance, Sinner! (saith Sin) I enjoy thee to fall in with me and my ways, to do as I bid thee do, I will that thou dost go and swear, and steal, and be filthy, and profane Sabbaths, and please the flesh, &c. (here's the Laws or Commands of Sin): well! how doth it strengthen and back them? why thus, Sinner! do but obey me, and here are such Profits, Pleasures, Delights, Honours, Preferments, all of which upon thy compliance with me shall be thine; if thou wilt but be my loyal Subject and do what I would have thee, thou shalt live at ease; flourish in the world, pass thy days in mirth, be respected by all, (with a great many more Promises of this nature); therefore why dost thou demur? why dost not thou presently submit and obey? Particularly you read of the pleasures of sin Heb. 11. 25; now it represents and heightens these to Sinners and by them urges and (almost) enforces Obedience to its Commands: O (saith Sin) do but hearken to me and do thus and thus; then what a delightful, pleasant Life will you live; how will all Comforts then flow in upon you! then your good days will begin when you once resolve to comply with my Laws, but 'twill never be well till then. And are all these promises and solicitations of Sin in vain? no! the poor deluded Sinner believes, hearkens, yields, closes with them, and knows not how to resist its Commands back'd with such promises and rewards.

But if these soft and mild insinuations; these enticing and alluring Arguments will not do, Sin then appears in the Lions shape and begins to menace and threaten: it alters its language and saith, Sinner! wilt thou cast off my Laws and chuse to be subject to some Other? then look to thy self and take what follows: wilt thou engage in a course of Duty and fall in with a strict and godly life? then know what will be the fruit of this (much better than thine O thou cursed

Azar!)

**Some therefore define a Law Ordo rectam gubernandi rationem incipiens, ex prudentia procedens, transgredientibus poenam, obtemperantibus premium decernens. (See Wendel. Polit. l. 2. c. 11).*

Liar !) thou must expect the loss of all that is good, the undergoing of all that is evil ; thou must look for nothing but prisons, reproaches, derision, contempt, poverty, persecution, and what not ? thou must bid adieu to all thy Comforts, prepare for the carrying of an heavy Cross, live a pensive, afflicted Life ; this will cost thee dear, expose thee to the loss of Liberty, Estate, Relations, Credit, nay of Life it self. O how doth Sin (to draw and hold the Sinner in vassalage to it self, and to keep him off from the way of holiness) bestir it self and summon in all its Threats and Menaces. And may not unrenewed Souls too truly be said to be under the Law of sin in these respects ? with what efficacy doth it entice them to what is evil by what it promises, and deter them from what is good by what it threatens ? Do not these promises and threatnings of Sin carry it with men in their natural state (the former for Sins of Commission, the latter for Sins of Omission), that they know not how to withstand them ? O that what we do see every day was not too full a demonstration of their being under the power of Sin, as promising and as threatening !

By this you understand what there is in a Law (in the strict notion of it) that is applicable to Sin, upon which the Apostle might ground his Metaphor of the Law of Sin ; 'tis a commanding thing, and it urges and seconds its Commands with promises and threatnings, (both of which are proper to a Law).

One thing further I desire you to take notice of, and 'tis this ; that Sin considered as simply commanding so 'tis not a Law, but it then becomes formally and compleatly a Law when it commands and the Sinner obeys ; so that he owns the power of it and willingly subjects himself to its dominion, ô now 'tis a Law indeed ! As it is in the Laws of Usurpers, they (meerly as imposed by them) are no Laws, because not made by persons in lawful Authority ; but if a people freely own these Usurpers and willingly put themselves under subjection to them, then (to them) their Laws become valid and obligatory ; so here as to Sin, it hath not the least right to any dominion over the Soul, it hath no power but what is by usurpation, and therefore its Laws are meer nullities ; but yet if men (which is the Case of the Unconverted) will voluntarily put themselves under its Government and consent that it shall rule them, to them *de facto* it becomes a Law, and hath the force and authority of a Law, though *de jure* it can challenge no such thing. This for a Law in its proper sense.

2. Secondly the word [*Law*] is taken *improperly*, for any thing *Sin is a Law* that hath an *impelling* (or *impulsive*) *virtue* in it, which though it according to be not *strictly* and properly a *Law*, yet it may pass under that *ap-* the improper
pellation because it hath the *virtue* and *force* of a *Law*, and doth acceptance of
that which a *true* and proper *Law* uses to do. And so an *inward*,
operative, *lively Principle*, that which *efficaciously* moves and acts a
man or *impells* and *urges* him so and so to act, may be stil'd a *Law*
because of its *powerful* and *authoritative influence* in and upon the
man in his *acting*: a *Principle* is a *Virtual Law*, or that which is
equivalent to a *Law*, inasmuch as it *inclines*, *urges*, *impells* with
power and *efficacy* to such and such operations which are *suitable*
to it. And therefore when *Sin* is the *Principle* which acts a person
in his general course, and which doth *efficaciously* excite and *impell*
him to those things which are *suitable* to its own nature, I say when
'tis thus, there *Sin* may be called a *Law* and there 'tis the *Law of Sin*.
So that when *Paul* here supposes himself before his *Conversion* to
be under the *Law of Sin*, he means that then *Sin* was his *principle*,
the *sole* and *active principle* in him, that which with a *strange* kind
of *power* and *efficacy* did *urge*, *excite*, *impell* him to *wicked* and *sinful*
acts all along in that state. The *Law of Sin* notes the *power* of *Sin*
(as hath been shown); now that is twofold *Moral* or *Physical*, (I
will not upon several accounts undertake to justify this distinction in
the rigid acceptance of things, I onely make use of it to help your
conceptions in that which I am upon): *Sins moral power* lies in its
being a *Law* (for that's the power of a *Law*), its *physical power* lies
in its being a *Principle* (for that's the power of a principle). As
to its *Moral power*, it directs and regulates prescribing to the *Sin-*
ner what it would have him to do. and (in a sense) commanding him
to do accordingly: as to its *Physical power*, it doth so and so excite
and act by its *inward*, *effectual*, *powerful inclinations* and *impulsions*.
I distinguish here between a *Law* and a *Principle*, because I now con-
sider the *Latter* strictly in it self and not according to the *improper*
application of the word *Law* to it: And I make use of this
distinction of *Sins twofold power*, not as designing to assert any
specific difference betwixt them, (possibly something might be ob-
jected against that); I onely design thereby to set forth the *several*
ways and *modes* wherein *Sin* doth exert its power: for though 'tis
very true that *Moral* and *Physical power* as considered in themselves
and when applied to such and such things, are distinct kinds of power;
yet when they are applied to *Sin* they are but different modes (the
Nature of the thing admitting nothing more).

Now to bring this to the Point in hand! Unregenerate persons are under the *Law of Sin*, inasmuch as in that state *Sin* (the depraved Nature) is the principle which acts them, and which *strongly, effectually, nay impetuously* inclines and excites them to what is sinful. Every Agent hath its principle which acts it *strongly and irresistibly*; as *Natural Agents* in *natural acts* have their principle working with great efficacy in them, the *Fire burns* and cannot do otherwise because 'tis determin'd and influenc'd by that *natural principle* which is in it: so *Moral Agents* in *Moral acts* have their *efficacious principles* too which work as *strongly and powerfully* in them, (the difference being always preserv'd 'twixt *Natural* and *Free Agents*). But now these principles are very different according to mens different state; where 'tis the *Law of the Spirit of Life in Christ Jesus* there the *Spirit* is the principle, and the *New Nature* too in the Soul as the principle doth with a great deal of power and efficacy excite and quicken to what is good; 2 Cor. 5. 14. *The Love of Christ constraineth us*: But where it is the *Law of Sin* there *Sin* is the principle which doth also *strongly excite* to what is evil. The *Natural man* hath no other principle than this, and 'tis very active in him it ever working with great power and strength to draw out his corruption: and so he is under the *Law of Sin*.

I conceive this *Law of Sin* (as to its most proper import) notes the *activeness and efficacy of a principle*, rather than the *authority or Sovereignty of a Law* (though that be the word here used). But however 'tis best to take in both notions, and in both the *Doctrine* holds true; so long as any man is unrenewed *Sin* is both a *Law* to him to command, rule, and govern him, and also a principle powerfully and efficaciously to act him in his whole course: in both respects before *regeneration* 'tis nothing but the *Law of Sin*. By which expression the Apostle seems to superadd something to what he had said Ver. 1. he had there spoke of *walking after the Flesh*, thereby intimating the *Flesh* to be the principle by which men out of *Christ* do act; but now here in calling it the *Law of Sin* (or of the *Flesh*), he intimates the power and strength of that principle in those persons, 'tis a commanding principle in them (which takes in the sum of both the significations which I have been enlarging upon), it rules and acts them as it pleases, it hath over them the authority of a *Law* and in them the energy or efficacy of a principle, both of which do center and are comprehended in one word, the power of *Sin*. So much for the First Thing to show what the Apostle means by the *Law of Sin*, and in what respects 'tis so stiled.

Two Questions here arise (the answering of which will give further light into the Doctrine); the First is this, *How or wherein doth Sin (as a Law) exert and put forth its power and dominion in and over unregenerate persons?*

1 Quest.
Wherein doth
Sin act as a
Law in the
Unregenerate?
Answ.

In the answering of this should I fall upon particulars, to set forth the various workings of Sin in the matter or kind of them, or the various arts and methods of Sin in the manner of its working, it would occasion a discourse too large for my present design: I will therefore limit my self to two General Heads under which the several particulars will fall.

The Law of Sin shews it self, partly with respect to what is Evil and partly with respect to what is Good: You may understand its workings in the Unregenerate by its workings in the Regenerate, (for 'tis the same in both, onely in different degrees). Now how doth it work in these? that you shall see in our great instance in the Text; Paul complaining of this Law (as in himself) shews how it did put forth its power and strength in him, namely thus: (1.) it did strongly excite, impell, and draw him to what was evil; so Rom. 7. 15. *That which I do, I allow not, what I hate, that do I;* (V. 17.) *It is no more I that do it, but sin that dwelleth in me:* (V. 19.) — the evil which I would not, that I do: (V. 23.) *I see another law in my members, &c.* — (2.) it did strongly oppose, resist, hinder him as to what was good: (V. 15.) *what I would, that do I not:* (V. 18.) *To will is present with me, but how to perform that which is good I find not; for the good that I would I do not:* (V. 21.) *I find then a Law, that when I would do good, evil is present with me.* Thus Sin acted in Paul in whom its power and strength was much broken, and thus it doth (in a much higher degree) act in the Unregenerate in whom it is in its full strength and vigour.

1. Sin in such exerts its power in its vehement urging and impelling of them to what is evil. I say to what is evil for indeed all its impulsions are to that, Sin is for nothing but Sin, Sin in the Habit is altogether for Sin in the Act, Indwelling Sin is wholly for dwelling in Sin; it bends and works entirely that way, *urget ad Peccata Peccatum*. And no wonder that it so doth, since the principle always moves and excites to those acts which are consentaneous to it self; therefore Sin agreeing with Sin, the sinful Nature solely stirs up a person to that which is sinful. And how entire, restless, unwearied, impetuous is it in this! the truth is, though there was no Devil to tempt the graceless Sinner, yet that Law of Sin which is in himself would be enough to make him sin (in a great measure) as

he doth : as to many Men and many Sins of those men 'tis but the Devils *over-eagerness* which puts him upon *tempting* of them, for without that the thing would be done to his hand (as dry wood would burn without *blowing*). Corrupt Nature is continually *egging, soliciting, exciting* the un sanctified man to what is evil, 'twill not let him alone day or night unless he gratifie it ; and its *motions* are so *urgent* and *violent* that he poor creature either *cannot* or *will* not make any *considerable* *resistance*. What an instance was *Amnon* of this ! he was under the *Law of Sin*, it had such a *power* and *Sovereignty* over him and was so *impetuous* in its workings in him, that he *walked* *sadly*, *pined* *away*, *fell* *down-right* *sick*, and all because he knew not how to *satisfie* that *Lust* which wrought so *strongly* in him towards his *own Sister* ; (read 2 Sam. 13. 2, &c.) So *Abab*, Sin put him upon the *coveting* of *Naboths Vineyard*, and this it did with such *violence* that he would eat *no bread* because he could not have his will ; 1 Kings 21. 5. *Solomon* tells us of some who *sleep* *not* *except* *they* *have* *done* *mischief* ; and *their* *sleep* *is* *taken* *away* *unless* *they* *cause* *some* *to* *fall* ; Prov. 4. 16. O the *Law of Sin* ! it *solicits* to this and that evil, and its *solicitations* thereunto are so *pressing* and *earnest* that it will receive *no repulse* ; yea, the *Sinner* is so *over-powered* that he is even *carried* *away* with it like an empty *Vessel* in a *fierce* and *rapid* *stream*. In whatever point the *Wind* stands it blows so *fiercely*, so *strongly* that there's no *standing* against it ; I mean, whatever the *Lust* be in which the Sin of Nature vents it self (whether *Uncleanness*, or *Ambition*, or *Covetousness*, or what you will), that comes with such a *force* and *violence* upon the natural man that he falls before it and yields to it. We speak much (in another sense) of the *Law of Nature*, truly the *grand* *Law of Nature* as *depraved* is to *command* and *incline* men to *sin* against *God* ; and this it must needs do with a *mighty* *power* and *efficacy* in those in whom 'tis wholly *depraved*.

2. Secondly this *Law of Sin* shews it self in its *opposing* and *hindring* of what is good. 'Tis a *Law* which always runs *counter* to *Gods Law*, it will be sure to *further* what that *forbids* and to *hinder* what that *commands*, for it always sets it self in a *direct* *opposition* thereunto. Doth that call for such and such *Duties* ? are there some *Convictions* upon the *Sinners* *Conscience* about them ? doth he begin a little to *incline* to what is good ? how doth Sin now bestir it self to make head in the *Soul* against these *convictions* and good *inclinations* ! how doth it endeavour to *nip* the *blossoms*, to *stifle* and *smother* the *initial* *propensions* to what is good, to *kill* the *Infant* in the *Cradle*.

Cradle (as *Herod* would have done with *Christ*), to make all *Conceptions* (in order to *Obedience* and *Holiness*) to prove *abortive* ! There is in *Sin* a *fixed, rooted aversion* to whatever is *holy* and *spiritual*, which it puts forth to its utmost wherever 'tis upon the throne : it doth not onely work a *loathsomeness* to duty but a *loathing* of duty, it *countermands* (where 'tis in its full power) all the *motions* and *excitations* of the blessed Spirit thereunto. O sometimes the Spirit comes to a man and says, thou hast neglected *prayer* hitherto 'tis high time now to set upon it, thus long thou hast liv'd and all this time thou hast not minded the *reading* of the *Scriptures*, the *hearing* of the *Word preached*, &c. come now let them be minded, all thy days thou hast been a stranger to *holiness* now be holy, thou hast been a *despiser* of *Christ* hitherto now *love, fear, receive, honour* him : thus the good Spirit would draw on the Sinner to what is good. Well ! is *indwelling Sin* quiet now ? O no ! it purs forth it self with its greatest vigour and strength in opposition to the breathings of the good Spirit ; it saith, Sinner ! let Word and Spirit say what they will do thou hold on thy course, keep on thy way, *God* is merciful fear it not, *Duty* is burdensome meddle not with it, what need is there of all this *praying, hearing, believing, repenting, holy walking* ? &c. These are the bold oppositions and subtil insinuations of *Sin* against what is good, (set forth by the *lustings* of the *Flesh* against the Spirit *Gal. 5. 17*), these are its cursed *renitencies* and *reluctancies* against duty. Now till the *regenerating Spirit* comes with his *victorious grace* to conquer them, the Sinner is wholly under their power, so that they do most effectually and prevailingly keep him off from what is good : You have it exemplified in the *Young-man* *Matth. 19. 22.* in *Felix* *Acts 24. 25.* (and in several others). This is the very Case of men before *Conversion* : whether you consider the *Law of Sin* as it puts forth it self with respect to *Evil* or with respect to *Good*, the Unconverted are under it ; it hurries them on to what is wicked and as powerfully holds them off from what is holy ; in both respects they are entirely under the command of it as a *Law* and entirely acted by it as a *principle* ; 'tis no better than thus (and worser it cannot be) with unregenerate persons. Let this general Answer to the First Question be sufficient.

A Second is this, How may it be known when persons are under the Law of Sin ? or How may we distinguish betwixt the Law of Sin as 'tis in the Unregenerate and as 'tis in the Regenerate ? For even the Latter find too much of this Law in them ; Paul here saith he was freed from it, and yet in the foregoing Chap. he sadly laments it (as you

2. Quest.
Of the difference betwixt the Law of Sin as 'tis in the Regenerate and as 'tis in the Unregenerate.

have often heard): renewed and sanctified Souls do by sad experience feel the corrupt Nature strongly urging and pressing them to what is evil, and as strongly opposing and hindring them in what is good, yea, in both often prevailing: may not they therefore as well as Others be said to be under the Law of sin? if not, where lies the difference? or what is it that doth indeed denominate a man to be under that Law?

Ans.w.

This being a Question of great importance I shall be larger in the answering of it than I was of the Former; yet not so large as the Nature of the Subject would admit of, nor as Some of our own Divines are who write upon it: I shall reduce all to Three Heads.

1. First where the whole bent and tendency of the heart is towards sin, that the propensions of the Soul thereto are entire and unmixt, there 'tis the Law of sin, and that Law of sin which is proper to the Unregenerate: this speaks Sin to be upon the throne indeed, that its power and dominion is habitual, plenary and absolute. A Child of God may have very strong corruptions in him, and they sometimes too may break forth into external acts, the sinful Nature may vehemently incline him to what is evil and sometimes prevail too; yet the bent of his heart is for God against Sin, and the stream doth not run wholly one way, he hath propensions unto good as well as unto evil; whereupon he is not under the Law of sin. But take an un sanctified person 'tis otherwise with him, his heart is in sin and set for sin, that's the thing to which it altogether bends, inclines and works; there is not a stronger bent in heavy bodies to descend or in light things to ascend than there is in such an one to sin against God: and further he's not divided in what is evil, he's all of a piece, the sinful Nature in him is entire and doth all: now where 'tis thus certainly there 'tis the Law of sin. Paul in his saddest complaints of this Law (as in himself) yet says, *It is no more I that do it, but sin that dwelleth in me*, ('twas not he that did it because the bent of his heart was against it): and he says *With the mind I my self serve the law of God*, (the habitual tendency and inclination of his Soul was towards Good, and as he was himself it was thus with him, for he puts [*I my self*] onely to the serving of the law of God not to that of the law of sin): So that though the Law of sin was in him yet he was not under it (strictly) as the Law of sin; Sin had too great a strength in him but it had not the sole and full command of him.

2. Secondly when all the several Faculties of the Soul are altogether on Sin's side and wholly take its part, then 'tis the Law of sin; and that which is proper to the Unregenerate: (if this Head be not distinct

distinct from the *Former* yet it may be useful as a more particular explication of it). In such persons *Understanding*, *Will*, *Affections*, all are engag'd on *Sins side*, and therein lies its power and dominion over them; the *Understanding* assents, the *Will* consents, the *Affections* answerably are drawn out, & here is the *Law of Sin* or *Sin* regnant. The *Understanding* gives in its final and positive dictate that *Sin* is good, represents it as eligible to the *Will*, the *Will* (upon this) closes with it, embraces it, cleaves to it, the *Affections* (desire, joy, delight, &c.) run out upon it; where 'tis thus, the case is determin'd. But this must be taken with a threefold Proviso: (1.) That the assent of the *Understanding* be deliberate; for even a Child of God upon a sudden surprisal *pro hic & nunc* may judge better of sin than it deserves. (2.) That the consent of the *Will* be plenary and full; for there may be in gracious persons sometimes a broken half-consent to what is evil. (3.) That both Assent and Consent be understood of a Course in Sin; for as to particular Acts no question but one who is regenerate (under the power of a temptation) may do both of these. This threefold Proviso being taken in the thing is clear, whosoever shall be so far besotted as upon deliberation to judge a sinful course to be the best course, and thereupon shall choose, embrace, fall in with and continue in it, yea shall delight and please himself in it, unquestionably in this man 'tis the *Law of Sin*; Sin never gets thus high where Grace is. For the proof of which we must recur to our great instance; Paul after his Conversion found Sin to be too powerful in him (which was his great burden), yet notwithstanding the fixed acts of the several Faculties of his Soul were for God against Sin: As for example, in his *Understanding* he assented to the goodness of the *Law of God* but not to the goodness of the *Law of Sin*; Rom. 7. 12. wherefore the *Law* is holy, &c. in his *Will* he also consented to this, (V. 16.) If then I do that which I would not, I consent unto the *Law* that it is good: and for his *Affections* (he saith) I delight in the *Law of God* after the inward man: now these being (as I said) the fixed acts of the several Faculties in Paul, in him it was not the *Law of Sin*. And thus for the main it is with every gracious Soul, but for Others in whom Sin hath all, all the Faculties (*Understanding*, *Will*, *Affections*) in their proper acts being entirely for it, 'tis evident that they are under the *Law of Sin*.

Of all the Faculties the *Will* doth most discover the power of *Sin*, for there its Dominion and Sovereignty is chiefly seated and acted; & when it once gains that then it ascends the throne indeed, that's the time (as it were) of its inauguration when 'tis invested in all its

Regalities.

Regalities. It comes to the Sinner and says *art thou willing that I should rule thee?* yes (saith he) with all my heart, I like thy *Commands and Government*, I am thine, I submit to thee to be at thy dispose, I here swear *Fealty and Allegiance* to thee, &c. (Dreadful language! ô that ever it should be uttered by the heart of man! Sinner! do'st thou know what thou saist? praythee make a little pause, be persuaded to consider what thou do'st; is this spoken in good (or rather in *bad*) earnest? do'st thou resolve upon it? wilt thou stick to it? ô then thou art a *meer vassal*, thou putt'st thy self under the reign of the *worst Tyrant* in all the world, from this day forward thou must carry *chains and fetters* about thee, from *this act* of thine *Sins reign* commences: therefore if it be not yet done let it never be done, if it be done let it be rescinded speedily; (but I forget my self).

The *lowest act* of the *Will* (in order to the constituting of this *Law of Sin*) is *Election* or *Choice*; there's *Good and Evil, Holiness and Sin* set before the Soul and it *chooses* the evil before the good, this is a sad evidence of *Sins power*: *Isa. 65. 12.* — *but did evil before mine eyes, and did choose that wherein I delighted not: Isa. 66. 3, 4, &c. they have chosen their own ways, and their Soul delighteth in their abominations, &c.* But though I say that this is the *lowest act* of the *Will* in *Sins* being a *Law*, yet even this is enough to put a person under that *Law*. The godly man *chooses* the way of *Holiness*, *Psal. 119. 30. I have chosen the way of truth*; the Sinner *chooses* the way of *Sin*, this he prefers before the Other: Now should there be nothing more than *this choice* (supposing it to be *deliberate, full and peremptory*), that would be enough to evince *Sins dominion*, for wherever it hath the *preference* it hath the *power*. But there are *higher acts* of the *Will* than this, which do more *highly constitute* and more *fully demonstrate* the *Law of Sin*, and which are to be found *onely* in the *Unregenerate*: As namely when the *Will* doth not *meerly choose, embrace, prefer* Sin before *Holiness* but 'tis *pertinaciously set for Sin*, its *full purpose and resolution* is for Sin against *Holiness*, the Sinner says he hath *sinn'd* and so he will do still, he's *fixed and obstinate* in his wickedness, instead of *cleaving to the Lord with full purpose of heart* (as *Barnabas* exhorted the *Christians at Antioch* to do, *Acts 11. 23.*) he *cleaves to Sin with full purpose of heart*. *Jer. 2. 25. I have loved strangers, and after them I will go: Jer. 8. 5. They hold fast deceit, they refuse to return: Jer. 44. 16. As for the word that thou hast spoken to us in the name of the Lord, we will not hearken to thee, but we will certainly do whatsoever*

soever goeth out of our own mouth, &c. Now wherever it comes to this that Sin is thus enthron'd in the Will, there most certainly 'tis the Law of Sin. But I must yet go one step further; there is one act of the Will higher than this too, (*viz*) when the heart is wholly set for Sin and is not onely resolvedly but also impetuously carried out after it. Eccles. 8. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Jer. 50. 38. They are mad upon their idols: Eph. 4. 19. Who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness. Jer. 8. 6. Every one turned to his course as the horse rusheth into the battel. Here the power of Sin rises high indeed! when the Will doth not barely consent to it but 'tis eager and fierce for it, ô this speaks not onely its own great wickedness and most woful depravation, but also the Sinners full subjection to Sin; this is the Law of Sin with a witness, where 'tis thus it may easily be known who bears Rule in the Soul. Sin never arrives at this height of power in the Regenerate, this is altogether inconsistent with Grace: upon Conversion the Will is sanctified and the sanctified Will can never carry it thus towards Sin.

You see what that is in the interior faculties of the Soul which doth constitute and evidence the Law of Sin in unregenerate persons: I might instance also in the exterior parts of the Body, for though Sins power doth mainly reside and put forth it self in the Former, yet it reaches to these also; therefore the Apostle brings them in upon this account, Rom. 6. 12. Let not sin reign in your mortal bodies, &c. (13.) neither yield you your members instruments of unrighteousness unto sin, &c. (19.) As ye have yielded your members servants to uncleanness, &c. When the Body is prostituted to Sins drudgery, the several parts thereof employ'd in its service (as the Eyes to let in external Objects for the exciting and feeding of Lust within, the Feet to run on Sins errands, the Tongue to utter vanity and frothiness, &c.) this is a great demonstration of a mans being under the Law of Sin. 'Tis true, it chiefly reigns in the Heart, there's its imperial Seat or the Pallace where it hath its imperial residence, that's the inward Citadel where its main strength doth lie, but yet from thence it issues out its Laws and Edicts to the Body also, and that is its outward Fort or Territory where it hath a great strength and command also. Indeed the Law of Sin is best discerned (as to Others) by its venting of it self in and through the Body; for so long as Sin keeps in its power within the interior Faculties of the Soul, 'tis known onely to the Sinner himself; but when that once breaks out in Sins committed in

and by the *body* (as *intemperance, drunkenness, uncleanness, &c.*) then it becomes *discernible* to all to whom such Sins shall be known. And though 'tis certain, that Sin may have its *full dominion* in the *heart* without the *external eruptions* of it in the *Life*, in *gross and corporeal acts*, yet where they are added they *infallibly discover* that Sin *lords and domineers*. O therefore how evident is it that all who *abuse and defile their bodies*, who use them as *instruments for Sin* and wear them out in its service, are most perfectly under the *Law of Sin*! But 'tis not thus with any who are truly sanctified, Sin hath not the *command of their Bodies*, they **yield up their members servants to righteousness unto holiness*, they look upon their Bodies as the **Temples of the Holy Ghost* and accordingly they keep them holy, they know they are themselves **bought with a price* and that their *Souls and Bodies are both Gods*, and therefore both to be imploy'd in the *glorifying of God*; they scorn to let their Bodies be *drudges to Sin and Satan*; and in this respect they are not under the *Law of Sin*.

*Rom. 6. 19.

*1 Cor. 5. 19.

*1 Cor. 6. 20.

3. Thirdly the *Law of Sin* and its different workings in the people of God and Others, may be opened by the *modification of the act of Sin*. As

1. Where Sin is committed industriously and designedly there 'tis the *Law of Sin* and that which is peculiar to the *graceless*. Some there are who set themselves to sin, 'tis the thing they aim at, which they deliberate, contrive, muse how to bring about, their serious thoughts from time to time are at work in order to it; like to that person whom David describes Psal. 36. 4. *He deviseth mischief on his bed, he setteth himself in a way that is not good*: like to the wickedness of men before the Deluge, Gen. 6. 5, &c. Every imagination of the thoughts of his heart was onely evil continually: ('tis meant not onely of imaginations which had Sin in them materially and subjectively, but also of those which were for Sin and in order to Sin intentionally and finally): The Apostle sets it forth by making provision for the flesh Rom. 13. 14. when the Sinner hath his forecasts and projects for Sin. Now *where 'tis thus, unquestionably 'tis the *Law of Sin*, this doth most certainly discover the *absolute, unbroken, full power and dominion of Sin*. Joh. 8. 34. *Whoever commits Sin* (ὁ ποιῶν whomakes it or frames it as an Artist doth a thing which is proper to his trade or art, who lins. de industriâ, datâ operâ, what of him? why, he) is the servant of sin (that is, he is fully under its Command and is a perfect slave and vassal to it). 'Tis never thus with regenerate persons, this *spot is not the spot of Gods Children: 1 Joh. 3. 9. *Whosoever is born of God*

*When the Flesh hath the (ἐπιθυμία) providential projecting and forecasting ability at command and at her service, it is certain her supremacy is in the full.

Mr. Rich. Bifuld The Gospel's glory, &c. p. 235.

*Deut. 32. 5.

doth

doth not commit Sin; he doth not frame sin or contrive how to sin (in the sense named but now). It cannot be denied but that even a Child of God may sin after deliberation, nay as to some particular sinful act he may deliberate in order to the doing of it; there was a great deal of deliberation in Davids killing Uriah, 'twas a plotted, contrived sin, that which was brought about by many deliberate thoughts: ô but in such an One this is very rare and seldome, 'tis but in this or that particular act, 'tis not a thing that he holds on in (God forbid it should be so!) And therefore though this be a great aggravation of sin when it is committed deliberately, and a sad evidence that it hath too much power and strength in the heart, yet every deliberate sin is not enough to prove a man to be under the Law of sin: when the designing and contriving is customary and that too as to a Course in sin, ô then 'tis the Law of sin.

2. When the Temptation easily prevails and there is little or no resistance and opposition made to sin, then 'tis the Law of sin and that which is proper to the unregenerate. If the Town be surrendered and yields upon the first Summons 'tis a sign the Assailers are very strong and the Defendants very weak: if the tinder takes fire upon the first little spark that falls into it, surely 'tis very dry; so here, when Satan doth no sooner lay the temptation before the Sinner, but he immediately closes with it and falls before it and yields to it, this argues that Sin and Satan have a full power in and over him. But I lay the main stress of this Head upon little or no resistance to the motions, suggestions, commands of sin. Possibly it no sooner commands but the Sinner readily obeys; if he chance to make some some opposition 'tis as bad as none at all, 'tis not lively, vigorous, resolute, but cold, dull, faint and languid, ô this is a sad demonstration of Sins heighth and regency in the Soul. The bare Commands of Sin (as hath been said) do not make it to be a Law, but when there is a ready, willing subjection to those Commands then 'tis a Law. Rom. 6. 16. Know ye not, that to whom ye yield your selves to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? 'Tis a brand upon Ephraim that he *willingly walked after the Commandment: may not this be charged *Hos. 5. 11. upon men before renovation with respect to the Commands of Sin? We read of Satan that he takes some captive at his will, 2 Tim. 6. 26. and truly so it is with the sinful Nature too, it doth with the unregenerate what it will, it commands, governs, orders them even as it will, it meets with little or no resistance, upon all occasions it doth but speak the word and the thing is done. The true Convert stands

upon his guard, fights it out to the last, hee'l dye rather than yield; Sin doth not so easily do his work in him: he may sometimes be a *Captive* to it (as being overborn with its strength), but he will not be a *Subject* to it (so as to give willing obedience to it); which shows that he is not under the *Law of Sin*. When 'tis willingness in the way of duty then 'tis the day of **God's power*, when 'tis willingness in the way of sin then 'tis the day of *Sins power*. There may be some resistance made to Sin and yet its dominion may be high, but when 'tis no resistance then its dominion is high indeed. A Sinner sometimes from the stirrings of Conscience may make a little opposition, but Sin having his Will in its entire consent that opposition soon goes off. and so *Sins Sovereignty* is as absolute as ever it was.

3. When Sin carries it in spite of all opposition, then 'tis the *Law of Sin* and that power of Sin which only suits with the unregenerate state: when 'tis committed with little opposition *ab intra* and in spite of all opposition *ab extra*, I assure you then it hath a great power. Many there are who are so much under the strength and dominion of the hellish Nature, that nothing shall hinder them from what is evil: As the sincere Christian, set never so many hinderances and discouragements before him yet (being under the *Law of the Spirit*) he will be and do good, so è contrà the man that is destitute of Grace, set what hinderances or discouragements you will before him yet (being under the *Law of Sin*) he will be and do evil. Let the threatnings of the *Law of God* stand in his way (like the Angel with a drawn sword in his hand) yet hee'l sin, let the Scepter of the Gospel be held out to him yet hee'l sin, set the Love, Grace, Mercy of God before him yet hee'l sin, set the Wrath, Justice, Severity of God before him yet hee'l sin, set the Death, Sufferings, Agonies, Wounds, Blood of the Lord Jesus before him yet hee'l sin, let Conscience smite him, let Word, Ministers, Christians, reprove him yet hee'l sin, let him resolve, purpose, vow, promise, covenant yet hee'l sin; tell him of Heaven or Hell, that hee'l waste his Estate, impair his Health, undoe his Family, ruin his Body, nay his precious Soul, 'tis all one yet hee'l sin, come Plague, Pestilence, War, Fire yet hee'l sin; set the *Law of Scripture* before him yet hee'l sin, nay, (as to some act) set the very *Law of Nature* before him yet hee'l sin: here's the *Law of Sin* to some purpose, the power and strength of Sin in their *anims*, and yet all graceless and Christless Souls are under this (though not all in the same way or in the same degree). But Sin never rises thus high in Gods people, they are more easily kept and kept off from sinning against God: you know the stream in

in a Flood runs very fiercely and will not be stopp'd by any opposition, it tears and breaks the banks which would give a check to it; but let the Flood be but over and then it comes to it self again and its motion is not so boisterous and impetuous; so 'tis with the true Christian, possibly in some single act, under some strong temptation, upon some fit of passion, he may break thorough all that lies in his way (as a let or hinderance to him in sin); but when the sudden gush of Corruption and the power of the temptation are a little over, he comes to himself again and then the Word and Spirit do easily stop him in what is evil.

4. When 'tis sinning and no sense of sin, no after-repentance for it, then 'tis the Law of Sin and that power of it which is onely in the unconverted. Sin always rules most where 'tis least felt, but it never arrives at the highest pitch of dominion where the Soul groans under it as its burden. As it was with Paul, the corrupt Nature was too powerful in him but he was very sensible of it, he cry'd out O wretched man that I am, who shall deliver me from this body of death! Thus too it is with all gracious Souls; they may have much of sin in them, yea it may be so strong in them as that in some particular acts they may be overcome by it; yet 'tis but *peccatum vincens non regnans*, Sin conquering not commanding, because they are greatly humbled in the sense of this, and because they ever recover themselves again by true repentance: ô how do they mourn and grieve over Corruption, especially when it hath been too hard for them! if you read of Davids sins you shall also read of Davids tears. Now when 'tis thus 'tis never the Law of Sin, Sin bewailed is never Sin reigning; but when a man sins insensibly and impenitently, there's no after-shame or after grief in him for sin, no rising again after falling, verily in this man 'tis the Law of Sin. (But so much for the answering of this Question, and also for the Explication of the Point in hand).

In the applying of it there is but one Use which I shall insist upon, and that shall be for Information: Is it thus? that every person before regeneration is under the Law of Sin? it informs us of two things: U S E.
For Information.

1. Of the bondage of the Natural State.
2. Of the power, efficacy, necessity of restraining and renewing Grace.

1. Here's a sad demonstration of that bondage which attends the Natural State and those who are in it. Such being under the Law of Sin, and that importing what you have heard it doth, hence it follows that they are under bondage, the very worst bondage and slavery that is imaginable: This Sinners will not believe nor lay it

1. Branch of Information concerning the bondage of the Unregenerate.

to heart but so it is, they being *Sins Subjects* and governed by its *Laws* they are no better than *Slaves* and *Vassals* (for so all its Subjects are). We pity those who live under *Tyrants*, *Usurpers*, *hard Masters*, &c. and judge their *bondage* to be very great; but (alas!) what is that if compar'd with this of graceless Souls living under the *tyranny*, *usurpation*, *dominion* of *Sin*? O poor Creature! art thou out of *Christ*, *unsanctified* and *unregenerate*, and consequently *acted*, *ruled*, *governed* by *Sin*? know thy self, thou art (in a spiritual sense) no better than a *slave*, yea there's no *servitude* or *vassalage* in the world comparable to thine: the poor Christians who are *Captives* and *Bondmen* under the barbarous *Turks* or such who are condemn'd to *Mines* and *Galleys*, are in a better condition than thou who art under the *power* of thy *base Lusts*. The *state* of *Nature* is a quite *other thing* than what men imagin it to be, they think there's nothing but *freedom* and *liberty* in it, such who are in it fancy none live so free and happy a *Life* as themselves; but God knows 'tis quite otherwise: while they promise themselves liberty they are the *servants* of *corruption*; for of whom a man is overcome, of the same is he brought into *bondage*, (as the Apostle speaks 2 *Per.* 2. 19). There are very many *sad attendants* upon *Unregeneracy* (as *blindness*, *darkness*, *death*, *enmity*, *distance* and *alienation* from *God*, &c.) but none worse than the *spiritual bondage* which accompanies it: I add too, there's none of all these which Sinners are with more difficulty convinced of and more hardly brought to believe, than that which I am upon. We see it in the *Jews*, *Joh.* 8. 33. *We be Abraham's seed, and never were in bondage to any man, how saist thou we shall be made free?* (never in bondage to any man? that was false; were they not once in bondage in *Egypt* (which therefore was called the house of bondage *Exod.* 20. 2. where they were under hard bondage *Exod.* 1. 14)? were they not again in bondage in *Babylon*? yea, were they not now in bondage under the *Romans*? but this not being the bondage which *Christ* aimed at, he passed by this their vaunting of their exemption from it and tell upon their *spiritual bondage*, whith respect to which he told them) *whosoever commits sin is the servant of sin*: So go to many now and tell them they are under *servitude* they will not believe it, what they in such a condition? no, they are *so* and *so* descended, such and such is their birth and parentage, they have such noble blood running in their veins, they live in the enjoyment of such priviledges, have so many under them at their beck whilst they themselves are commanded by none, they can go and come and do as they *list (being free from that

*Μένος ἔστι
βίαιος μα-
θόντες, ὡς βέ-
λοντι ἔστι.
Plutarch, Mor.
p. 35.

σημοῖς ἀσπονδίας, wherein the *Stoicks* placed *bondage*), and yet are they *Slaves*? Yes, notwithstanding all this they may be so and are so if *Sin* hath the rule and regency over them; they have all liberty but that which is the best and are exempted from all *bondage* but that which is the worst. The **Moralists* by the *Light of Nature* had true notions about this, for they could say that *Virtue* and *Goodness* onely did entitle to *Liberty*, that *Vice* and *Wickedness* were always attended with *Servitude*: **Δελοῦσθαι τὴν κακίαν, ἐλευθεροῦσθαι τὴν ἀρετήν. Plato Alcib. 1.*

**Persius Sat. 5.*

An quisquam est alius liber nisi ducere vitam
Cui licet ut voluit? licet ut volo vivere, non sum
Liberior Bruto? —
Liber ego? unde datum hoc sumis tot subdite rebus?
An Dominum ignoras nisi quem vindicta relaxat?
—— Servitium acre
Te nihil impellit, nec quicquam extrinsecus intrat
Quod nervos agitet; sed si intus & in jecore agro
Nascantur Domini, qui tu impunitior exis? —

The **Satyrists* falls severely upon some high pretenders to *Liberty*, because they were their own Masters, at their own dispose, did what they pleased, were not they free? he answers them sharply shewing there might be *external* and *Civil Liberty* and yet they might be under *bondage*, if *Vice* had the mastery and command of them; nay, if any one *Vice* or *Lust* did prevail over them (whether *Covetousness* or *Intemperance*, &c.) that would be enough to prove them no better than *Vassals* and *Slaves* (let their outward condition be never so high and good). Now surely we may be more clear and positive in this than they, who by *Scripture-light* know more of the *Law of Sin* than they could do by the bare *light of Nature*. Every regenerate, **good* man is free, but every *unregenerate*, *wicked* man is a very *slave* and under most dreadful thralldom. **Vide Philon. Jud. in Tract. cui titulus, Quod omnis probus liber. P. 670.*

Now it being thus, that I may the better convince you of the evil and misery of this *bondage*, and also excite you to the most vigorous endeavours to get out of it, let me lay a few particulars before you: As

1. Consider that *bondage to Sin* is always accompanied with *bondage to Satan*. Whoever is under the *Law of Sin* he is thereupon also under the *Law of Satan*, for *Sins* and *Satans* power always go together: the truth is, these two are (as it were) *Allies* and *Confederates*; nay they are copartners in dominion, they ever share in the government of the Soul and rule jointly; so that he who is under the power of the one is under the power of the other also. There is an oneness of interest and dominion betwixt them; as *Satan* gets up *Sin* gets up, and as *Sin* gets up *Satan* gets up too. The *Devil's* *Reign* depends upon the *Reign* of *Sin*, where 'tis not the *Law of Sin* his power is very low; 'tis said of him that **he rules* (where **Eph. 2. 2.* or

The Evil and Misery of Spiritual Bondage resulting from the Law of Sin, set forth.

or in whom? why) in the Children of disobedience, where 'tis disobedience to the Laws of God and obedience to the Laws of Sin there Satans Kingdom is very high; the e he rules and doth what he will (as he is said to take some men captives at his will, 2 Tim. 2. 11.) Now is not this a dreadful thing? the most deplorable bondage that a Creature can lie under? what? to be the Devils Subject? a Slave to him who is in chains himself? ruled by him who is the grand Rebel and the Head of all the lower Rebels against God? what more woful! Sinner when wilt thou consider it, shall a damned Creature be thy Lord and Sovereign? shall he be thy Ruler here who will be thy tormentor hereafter? wilt thou live in subjection under him who is but a Jaylor and Executioner of Gods displeasure? what bondage can be so great, so much to be detested as this!

2. Secondly let be considered *what sin is*, both as it is in it self and also as it manages its power, command and regency in and over the Sinner.

1. Look upon Sin in it self. 'Tis the basest, the vilest thing that is; the whole world hath nothing in it of so vile a nature as it: 'Tis that onely thing which God never made; other things may seem to be vile (and comparatively they may really be so), yet they being Gods Creatures there is something of excellency in them, but as for Sin God hath nothing to do with it (onely as he doth dispose and over-rule it to his ownglory). 'Tis the onely thing that God cannot do, there are many things which he will not do but Sin is the onely thing which he cannot do; God can make a world, uphold a world, destroy a world, he can do all, onely he cannot sin. Now (whoever thou art) let this be thought of, shall a thing so vile and base, so contrary to God's Nature, shall that have the Rule and Command of thee? how can the Spirit of a Man bear a thing so indecent, so unworthy of him? but if he will stoop to what is so much below him, what slavery and bondage must needs result from it? It's sometimes matter of affliction to us to see vile and base men exalted to places of high power and dignity; Psal. 12. 8. *The wicked walk on every side, when the vilest men are exalted*: yet this must be submitted to because the all-disposing God in the methods of his wise providence hath a hand in it, (as we read Dan. 4. 17. — *that the most High ruleth in the Kingdom of men, and giveth it whomsoever he will, and setteth up over it the basest of men*): But that a man by his own Act and Choice should set so base a thing as Sin upon the throne and put himself under the dominion of it, this is most strange (and

(and indeed would be incredible did we not see it done every day). To be subject to a *Prince of high extraction*, that hath *Greatness and Majesty* in him who refuses that? but to be subject to a fellow taken off from the *Dunghil*, that was born for the *Kitchen* not the *Throne*, to hold the *Plow* rather than the *Scepter* who can bear that? the application is obvious as to that which I am upon, *Sin* is of *so vile* a nature that every heart should rise against *its power*. All *subjection* doth not infer *bondage*, but when 'tis to a *Person* or *Thing* that is *below* ones self then 'tis *bondage*; now that's the case as to *Sin*. 'Tis sad that that which is so much *below us* (in *worth* and *excellency*) should be *above us* (in *power* and *dominion*): 'twas *Noah's Curse* upon *Cham* to be a *Servant of Servants* *Gen. 9. 25* what a *servant* or *slave* is he who is a servant to *Sin* and the *several Lusts* thereof?

2. Look upon *Sin* in the *management of its power* (and by that you will the better see into the *evil* and *misery* of that *bondage* which arises from *subjection* to it). What are the *Laws of Sin*? *always evil*: *Usurpers* amongst men often make *good Laws*; our own *Histories* (as to matter of *Fact*) tell us that some of our *Kings* who had the worst *Titles* made the *best Laws*, (and indeed they had need *use their power well who get it ill*): But now *Sin* doth not only *usurp* that *power* which of right belongs not to it but it also *manages* its *power* very wickedly, particularly with respect to the *Laws* which it *makes* and *imposes* upon its *Subjects*; 'tis sad living under its government! The *Philosopher* tells us that the *intention of the Legislator* is to make his *Subjects* good, (certainly 'tis either so or it should be so); but when *Sin* gets upon the throne and assumes a *legislative Authority* to it self its intention is only to make its *Subjects* bad, for the worse they are the better they suit with it. 'Tis a blessed thing to live under the *Rule of Christ* because of the *holiness, purity, goodness* of his *Laws*, but 'tis a wofal thing to live under the *Rule of Sin* because its *Laws* are quite contrary, *hellish and wicked*; for here it holds true *like Lord like Law*. Nay, the *Laws of Men* (I do not say all) have *real goodness* in them, so far as they are founded upon *Reason* and designed for *good Ends*, (*viz.*) to *excite* persons to what is *good* and to *restrain* them from what is *evil*; and so far 'tis the *happiness* of any to live under them and their *duty* readily and cheertully to comply with them: But 'tis not thus with the *Laws of Sin*, inasmuch as they are always *contrary* to *right* and *sound Reason* and always tend to what is *evil*; which therefore so far as any man is subject to he must needs be miserable. 'Tis commonly said *Ex malis moribus bonæ Leges*, *bad manners* sometimes produce *good Laws*, but *bad Laws*, especially when they are

*Lex est nihil aliud nisi rectitudo & a Numine Deorum Ratio, imperans honesta, prohibens contraria. — professio: ita se res habet, ut quoniam vitiorum emendatricem Legem esse oportet commendatricemque virtutum, ab eâ vivendi doctrina peratur. Cicero de
written Legib. l. 1.

written in the heart and are the principle of action (as the *Laws of Sin* are), can never produce good manners ; ~~A~~ Sin make the *Law*. I know what will be the *Life*.

Further, this *Sin* is not onely out of measure sinful in the exercise of its power where it is uppermost, but 'tis also out of measure tyrannical. There have been too many Tyrants in the World but never was there such an one as *Sin* ; all the Nero's, Caligula's, Domitians, &c. that ever lived were nothing to it ; this, first acted the part of a Tyrant in them before they acted the part of Tyrants over others. The tyranny of *Sin* appears in many things, I'll instance in a Few :

*In corruptissimâ Republicâ plurimæ Leges. Tacit.

(1.) Its Commands are innumerable ; there's no end of its *Laws* (and *multiplicity of *Laws* always speaks either a bad people or a bad Prince). — (2.) Its Commands are contrary ; one *Law* thwarts another, the poor Sinner (under its dominion) is hal'd contrary ways that he scarce knows whether to go or what to do ; *Lust* clashes with *Lust*, one draws one way and another another, so that the poor inflav'd Soul is at a loss and 'knows not how to please all : Tit. 3. 3. serving divers Lusts, (domitians emulius, divers for their Number and divers for their Nature and Kind also). O quam multos habet Dominos qui unum non habet ! how many Lords and Masters hath he who hath not Christ onely for his Lord ! — (3.) 'Tis very rigorous in its demands ; it must have full Obedience or none at all, Eph. 2. 3. — fulfilling the Lusts of the flesh : partial and half-Obedience will neither satisfie an holy God nor an unholy Nature ; and as God (for whom the *All* is too little) so *Sin* too (for which the least is too much) is for the doing of all it requires. (4.) Its Commands are never at an end. Let the poor bondman sin to day he must sin again to morrow, and so on in infinitum ; yea, the more he doth in obedience to it the more it grows upon him in its Commands (just as Tyrants and hard Masters use to do). (5.) When *Sin* once gets upon the throne 'tis so imperious and cruel that its Vassals must stick at nothing. Be the thing never so base, the costs and hazards never so great, yet if *Sin* calls for the doing of it it must be done : Sinners ! you must waste you *Estates*, blast your *Credit*, impair your *Health*, destroy your *Bodies*, damn your *Souls* ; you must part with *God*, peace of *Conscience*, *Heaven* it self ; you must quit all that is good and venture all that is bad in its service and in compliance with its Edicts ; ô what an imperious, insolent, insatiable thing is *Sin* ! here's the Tyrant indeed both in *Titulo* and also in *Exercitio*. And now is not the poor unregenerate Sinner very miserable who lives under such a Tyrant ? is not his bondage exceeding great ? who (that

(that is not highly besotted) would be willing to continue under *Sins* power that may be brought under the holy, gracious, excellent government of the Lord Jesus?

3. Thirdly the *Evil* of *this bondage* (arising from the *Law of sin*) appears from its principal Subject, 'tis a *Soul-bondage*. Of all *Evils Soul evils* are the worst; *Soul-famine* is the worst *famine*, *Soul-death* the worst *death*, *Soul-plagues* the worst *plagues*; and so here, *Soul-bondage* is the worst *bondage*. The *bondage of Israel in Egypt* was very *evil* yet not comparable to this which I am upon, because that was but *corporal* and *external* but this is *spiritual* and *internal*: when the *best part* is *in slav'd* that must needs be the worst *slavery*. There may be a *servile condition* without and yet a *free and generous Soul* within (as *Seneca* observes of *Servants*); but if the *Soul* it self be under *servitude* then the *whole man*, the very *top* of *man*, all is in *servitude*. *Sin* is of so *proud* and *aspiring* a nature that no place will serve it for its *palace* or *principal Seat*, but the very *Soul*; *ô* there it delights to have its *residence* and to exercise its *dominion*! And this is its *subtlety* as well as its *pride*, for it knows if it can but *rule the Soul* that then the *Soul* will easily *rule the Body*, (as the *main Fort* within the *Town* being gained that will with ease command all the *outward Forts*). And 'tis the *whole Soul* too that *Sin* must have; *God* (who made it) will have the *whole Heart*, and *Sin* (which designs to enslave it) will have the *whole Heart* too: 'tis not satisfied with *this* or *that Faculty* but all must be *subject* to it; it must reign in the *Understanding* (by *Darkness*, *Ignorance*, *false Concepts* of *God*, *prejudices* against the good ways of *God*, &c.) it must reign in the *Will* (by *Perverseness*, *Obstinacy*, and *Rebellion* against *God*), it must reign in the *Affections* (by *disorder*, *earthiness* and *sensuality*), it must reign in the *Conscience* (by *insensibleness* and *searedness*); *ô* how great is *Sins* ambition! nothing will serve it but an *Universal Empire*, so as that all *Men* and all in *Men* may be under its dominion. Now what a dreadful thing is this! that the *Soul* the *whole Soul* should be thus under the *Law of Sin*? who can express the *greatness*, the *sadness* of *this bondage*? that the *best in man* should serve the *worst in man* (for the *Soul* is the *best* and *Sin* is the *worst* in him); that that which was *immediately created* by *God* and for *God*, which did at first participate of the *image* of *God* and was designed for the *fruition* of *God* here and hereafter, that so *glorious*, so *excellent* a *Being* should be *subjugated*, *enslaved*, to such a *curst* thing as *Sin*, *ô* the *misery* and *evil* of this is *inexpressible*! and yet thus it is with all who are *unregenerate*.

C c

4. Fourthly,

*Errat si quis existimat servitutum in totum hominem descendere; pars melior ejus excepta est; corpora obnoxia sunt; & adscripta Dominis, mens sui juris est, &c. Sen. de Benef. l. 3. c. 20.

4. Fourthly, *Of all bondage this is the most unprofitable.* As to other bondage there may be some profit in that, but there's none in this; the *Master* may be cruel enough to his poor *Servant* and hold him to very *hard* and *slavish* work, but then he makes him some amends by giving him *good wages*; but here's the *Sinners* unhappiness he serves that *Master* which pays him *no wages* at all (*death* excepted): what doth he get by all his *service*, *drudging* and *toyling* for *sin*? ev'n nothing but what he may put into his eye (I mean to *mourn* and *weep* over); what fruit had you then in those things, whereof ye are now *ashamed*? *Rom. 6. 21.* O this *Sin* is the *basest Master* that any can serve! God is the *best* (there's enough to be gained under him), but *Sin* the *worst* for there's nothing to be got in its *service* but *broken bones*, *terrors of Conscience*, the *loss of Gods favour*, and *Hell* at last: You must *drudge* for it from morning to night, be at its *Call* and *beck* upon all occasions, grind in its mill, run upon its errands, carry its burdens, &c. and what *recompence* shall you have for all this? I'll tell you, the *loss of all that is truly good* and the *bearing of all that is truly evil*; you shall have *shame before men*, *trouble in your own Souls*, and the *eternal wrath of the great God*; these are the *rewards* and *recompences* of *Sin*. Now are not they miserable who serve such a Master? and yet so it is with all men before *Conversion*.

5. Fifthly, *Sins bondage* is the worse because they who lie under it are altogether insensible of it. Where 'tis *external* and *civil bondage* men are sensible enough of that; ô they groan under it, would fain be rid of it, all their thoughts are employ'd to contrive how they may get out of it! The people of *Israel* sigh'd, and groan'd, and cry'd to God because of their bondage, *Exod. 2. 23.* and you read in this Chapter how the poor *irrational Creatures* (being under the bondage of corruption) do groan after deliverance, (*Ver. 21, 22*); the poor *Christians* in slavery under *Infidels* what a sense have they of their thralldom, how would they rejoice might they be but set free! But here's the evil of *spiritual bondage* men do not feel it; nay they will not believe it, they have other thoughts of themselves than that they are under any such thing; who thinks himself so free as he that is a *vassal to Sin*? The poor deluded *Sinner* (like some *distracted persons*) plays with his chains, sports himself with his fetters, and looks upon them as if they were his crown: ô how doth *Sin* (where 'tis in its full command and power) beset its Subjects, and make them carry it as though they were in a plain frenzy! Have you not sometimes been in *Bedlam* ('tis mercy you have been there

there onely as spectators of the misery of others), where you saw poor creatures in a very dismal and deplorable condition, *chained, beaten, almost starved, lodg'd in straw, sadly used*; and yet how do these carry it? why they *laugh, sing, are merry*, behave themselves as if they were the happiest persons in the world, who so *joyful* as they? is not this a *dreadful sight*? Ah (my Brethren) the *World* in a *spiritual sense* is little better than a *large Bedlam*, where *Sin* hath men in its *chains and fetters*, doth with them what it pleases, keeps them under *cruel bondage*; and yet they *eat, drink, feast, game, live a merry life, and feel nothing*, ô how *insensible, how stupid* are Sinners in the *Natural state*! Nay, they are so far from *lamenting and groaning* under this *bondage* (as their *infelicity*), that they *affect* it and make it the matter of their *choice*, they *love* to have it so and *refuse* to have it otherwise: they *refuse the Olive, the Vine*, and chuse rather the *Bramble* to reign over them (I allude to that *parable, Judg. 9. 7, &c.*) they had rather swear *Allegiance and Fealty to sin* than to *God*; *Christ's government and dominion* is *rejected* and *sin's* is *preferred*, they rather *hold their bondage than their bondage them*, (according to that of the **Moralist, Paucos servitus, plures servitutem tenent*). In a word, they are *slaves* and it pleases **Senec. Ep. 22.* them exceedingly to be so. Now here's a *twofold aggravation* of the *evil of this bondage*, partly that it is *voluntary* (for of *all servitude* that's the *worst* which is *voluntary*, **Nulla servitus turpior quam voluntaria*), and partly that 'tis not *laid to heart*: I know *God* hath a *judicial hand* in this, as also in the *power it self* which *Sin* hath over the *Sinner*; but yet the *Sinners own Will* is as *free, full, and intire* in his *closing* with it and *submitting* to it, as though *God* was not at all concerned in it. **Senec. Ep. 47.*

6. Lastly, *this bondage is the most hurtful and most dangerous bondage*: for it is *deadly*, yea, it makes way for and most certainly ends in *Eternal Death*. *Death* puts an end to *other bondage*, the *slave* when he is *dead* is a *slave no more*; *There the prisoners rest together, they hear not the voice of the oppressor: the small and great are there, and the servant is free from his Master; Job 3. 18, 19.* but the *worst of spiritual bondage* follows after *death*, this ends in *death* but it doth not end with *death*. And *other bondage* doth not make any liable to *eternal death*, for that (simply considered) is nothing either to *Heaven* or to *Hell*; *God* may love and save the *true penitent* though in *chains*, and condemn the *impenitent* though never so *free and flourishing* in the world; the *everlasting Concerns* of the *Soul* do not at all depend upon *civil liberty* or *civil servitude*:

but where this *spiritual servitude* is there God hath no love, there the Sinner must *dye eternally*. You have in the Text the *Law of sin* and the *Law of death* coupled together; ô what a dangerous thing is the *Law of sin*! where *Sin* hath its full power over the creature to make him *wicked*, *Death* upon this will have its full power also to make him *miserable*. So *Rom. 6. 16.* Know you not, that to whom you yield your selves servants to obey, his servants you are to whom you obey, whether of *sin [unto death]*, or of obedience unto righteousness? (*V. 21.*) For the end of these things is death: (*V. 23.*) the wages of *sin* is death. And is it so? who then would be *Sins* servant? who would serve that master who pays no better wages than death? you that are *Servants* would you enter into the service of One that would pay you such wages? such a master *sin* is and such wages it doth pay; ô therefore quit its service, be wise for your Souls, be sensible of the danger of continuing under the *Law of sin*, otherwise this *Law of sin* will soon be turned into the *Law of death*. And indeed it is this which ends in death, 'tis not barely *sin* which condemns but 'tis the *Law of sin* which condemns; when it hath the *Supream and Sovereign commanding power* in the Soul and reigns there as *Lord paramount*, then 'tis *killing and damning*.

And now (*Sirs!*) may not that which hath been spoken, be sufficient to convince you of the evil of that bondage (that miserable hereditary bondage) which you all lie under so long as you are in the natural and unregenerate state? and will you not be prevailed with to endeavour speedily to get out of it? by the *Law of the Spirit* to be made free from the *Law of Sin*? You may be freed from this bondage if you will; *Christ* is come as for other ends so for this, to give liberty to the captives and to open the prison to them who are bound *Isa. 61. 1.* to knock off Sinners bolts and chains and to make them free indeed, *Joh. 8. 36.* in his name I do this day tender freedom to you and deliverance from *Sins vassalage*, will you not accept of it? And here's the *Law of the Spirit* too to make you free from the *Law of Sin*, why then shall not this be done? Will you still like *Sins* yoke? (*I assure you, Christ's is not so easie but Sins is as uneasie*); will you have its dominion yet kept up in you? are you loath to part with your old Master? then your ears must be boared for *Sin* and *Sathan* (*as the *Servant* under the *Law* was to be served, who might have been set at liberty from his Master but he had no mind to it). If it be thus I can say nothing more, onely pray that the Lord will convince you what the reign and power of *Sin* is, what a miserable bondage attends it, that you may

may with the greatest earnestness press after Conversion and the Law of the Spirit of Life (in order to freedom from it). So much for the First Branch of this Use of Information!

Secondly it informs us further of the Necessity, Power, and Efficacy of restraining and renewing Grace; I'll speak to them apart:

2. Branch of Information concerning the Necessity, &c. of restraining and renewing Grace.

1. For restraining Grace. By which I mean that grace whereby God keeps in mens corruptions and sets bounds and limits to them in Sin, so as not to suffer them to be as vile and wicked as otherwise they would be. That such a thing is done by God, all grant; he that bounds the Sea that it doth not break forth and overflow all, 'Tis most elegantly set out Job 38. 8, 10, 11. *Who shut up the Sea with doors, when it brake forth, as if it had issued out of the womb? And brake up for it my decreed place, and set bars, and doors; And said, hitherto shalt thou come, but no further; and here shall thy proud waves be stayed: as also Jer. 5. 22. — which have placed the sand for the bound of the Sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it*: I say, he that thus bounds the Sea (that unruly body) doth also bound the wickedness of mans hearts, (a far more unruly thing than the Sea it self); this God keeps in or lets out as seems good unto him. You see it in the case of Abimilech, whose Lust did strongly work in him towards Sarah but saith God Gen. 20. 6. *I withheld thee from sinning against me, therefore I suffered thee not to touch her*; (the like you have in several other instances). Now this Law of Sin proves both the necessity and also the mighty power and efficacy of this restraining Grace; for the making out of which be pleased to take notice of the following Particulars:

1. That the most of men are under the Law of Sin. All are born under it and the most continue under it, for the most are in the state of Nature and in that state the Law of Sin carries it. Here and there you have a Soul brought in to God, converted, savingly wrought upon, *one of a city, and two of a family; but the generality of men *Jer. 3. 14. are strangers to this work, and therefore they are under the full power and dominion of a cursed nature. It being so, how necessary is restraining grace? for the less there is of regenerating grace the more need there is of restraining grace.

2. Men naturally being under this Law it doth vehemently and impetuously put them upon sin; for herein lies its being a Law and a Principle (as you have heard). The depraved Nature doth not barely dispose men to sin or faintly persuade them to sin; but it doth powerfully

powerfully and efficaciously incline, urge, impell, nay necessitate them to sin : they cannot cease from sin 2 Pet. 2. 14.

3. It is not *this* or *that* sin which this Law urges men to, but (if it be left to it self) it urges to every sin, yea, to the very worst of sins. This indwelling sin contains all sin in it, the corrupt Nature is the *παρασκευάζων* the Seminary or Seed plot of all wickedness, in that one sinful habit all sinful acts do lie (seminally and radically); and Sin where it is a Law is for all Sin, it will excite, instigate, provoke not onely to lesser evils (such as the world puts a fairer interpretation upon), but also to those which are most enormous, hideous and horrid, (as Atheism, Blasphemy, Murder, Theft, Adultery, &c.)

4. This Law of Sin hath great advantages in and over men: for 'tis a Law that is in them, an innate, ingent, inbred Law, 'tis written and engraven in their very nature; Sin is now connatural to them, yea 'tis as natural (in some respects) for apostatized man to sin as 'tis for the fire to burn or the stone to descend. I have told you (and there is too much of truth in it) that the great Law of Nature (it being considered as depraved) is to sin against God: This Law of sin is written in the heart, and that gives a mighty power and efficacy to it and must needs strongly incline a person to comply with it; as God (when he would have men readily and effectually to close with his Will) *he writes his Law in their heart, and that being done they cannot but do what that Law enjoyns; just so it is with Sinners in reference to the Law of Sin upon the writing of it in their hearts.

*Jer. 31. 33.

These things being considered and put together, what's the reason that there is no more sin in the world? God knows there is too much of it, the Law of Sin is too prevalent in the hearts and lives of the most; but yet (I say) what is the reason that there is no more of it? for certainly this Law of Sin leads the Unregenerate to do more evil than what many, yea any of them do. Doubtless there are divers who are fully under Sins power who yet are kept from many external gross acts of it, and are not altogether so bad as it and Satan would have them to be. Sometimes it breaks forth in this or that unconverted person but why doth it not do the same in every such person? and sometimes too it breaks forth in this or that act but why doth it not so do in every act, yea in the grossest acts? whence is it that every unconverted man is not a Cain, a Judas, a Nero, &c. (the Law of Sin inclining him to all this wickedness?) I answer, the reason why it is not so, is wholly grounded upon the restraining grace

grace of God. It pleases God (for the *Good* of the *World*, of hu-
 mane Society, especially for the *good* of his own people), to keep in
 and bound that *wicked nature* which is in *wicked men*, that it inall
 not in all such, at all times, in all acts (proper to it) vent it self
 as it pleases: And was it not for this *mighty restraint* which God in
 his Providence lays upon *Sin* and *Sinners* there would be no living
 in the world, there would be nothing but *killing*, and *slaying*, and
stealing, &c. and (in a word) the *perpetration* of all *villanies* ima-
 ginable. Was it not for this, whither would not the *Law of Sin*
 carry men? they being under the *full dominion* of it what would
 they stick at? ô but God *restrains* them; he lets out *so much* of their
corruptions as may be to his own *glory* and the *residuum* or *overplus*
 he keeps in, (according to that of the *Psalmist* *Psal.* 76. 10.
Surely the wrath of man shall praise thee, the remainder of wrath shalt
thou restrain. How necessary therefore is *restraining grace*! 'tis ne-
 cessary in respect of the *good* much more in respect of the *bad*;
 even they do need it for *themselves* but *these* much more for *others*.
Ravenous and *fierce Creatures* must be kept in *chains*, or else they
 would worry and tear all that should come within their reach; if
 God had not *Devils* and *Men in chains* they would be so *exorbitant*
 that the world could not *long subsist*: blessed be God for *restraining*
mercy! And how doth this also hold forth the *mighty power* of *this*
mercy! when *Sin lords* it at such a rate in the hearts of men, hath
 such an *absolute power* over them, doth so *impetuously* urge them to all
kinds and *degrees* of *evil*, that yet they should be so *bounded* and *limited*
 that some *Order* and *Decorum* should be kept up in the world, ô the
power of *restraining providence*! 'Tis like the *Fires* not *burning* into
 which the *Three Children* were cast, or like the *Lions* not *tearing* of *Dan-*
iel when he was in the very midst of them; which certainly proceed-
 ed from the *mighty restraint* which God laid upon the *One* and upon
 the *Other*, in the *suspending* and *hindring* of them in their *natural* ope-
 rations: 'tis no *less power* that which God puts forth in the *restraining*
 of mens *sinful Natures* that they do not so *fiercely* break forth in all
wicked acts as otherwise they would. And if this be so *admirable*
 in the *restraining* of *Men*, how much more *admirable* is it in the *re-*
straining of *Devils*? their *power*, *rage*, *malice*, *wickedness* is greater
 by much than that in *men*; ô therefore why do not they do all the
 mischief they could and would? why do not they *destroy* and *worry*
 all before them? especially as to the *Saints* (whom they most hate)
 why do they not *tear* them in *pieces* every day? why? no thank to
 themselves, they cannot do it because God *restrains* them, *binds* and
 bounds.

bounds them as he pleases ; here's the great demonstration of the power of restraining Grace.

2. Secondly it shows us also the necessity, power, and efficacy of *Renewing Grace*. There's more in *this Grace* than in the former ; in *restraining grace* Sin is a little curb'd and kept in, but yet it retains its inward strength and power (as 'twas with *Sampson* when he was onely bound, or as 'tis with *fierce Creatures* when they are in cages or chains) : but in *renewing grace* Sin is subdued, conquered, much weakened in its strength, divested of its former absolute power, not onely kept in but brought under, and the Soul brought over to the will and command of God. Now this being effected in and by *renewing grace* 'tis evident that there is a mighty power and efficacy in that Grace ; for that which frees from so great a power (as that of Sin before Conversion) must needs have a great power in it. If *renewing grace* was a weak thing or did act in a weak manner, it could never do what it doth ; was there not the Law of the Spirit in it the Law of Sin would be too hard for it. 'Tis not to be imagin'd that Sin will ever be persuaded to resign or tamely to quit its power and dominion (which it so dearly loves and so fiercely contends for) ; no, it must be forc'd to this and plainly overpower'd or else 'twill keep what it hath ; therefore in *regeneration* God comes with that effectual, almighty grace which shall infallibly pull Sin off from the throne (let it do its worst), with that power which all the power of Sin cannot withstand and so the work is done. As you see in the case of *Peter* (that I may open it by an allusion) ; you read *Acts* 12. 5, &c. how he was kept in prison, bound with two chains, the Keepers before the door kept the prison, besides he had Souldiers by him and he sleeping betwixt them : one would think that now *Herod* had him fast enough ; and yet *Peter* is brought out, how ? why the Angel of the Lord comes (in the strength of God) awakens him, bids him arise, makes his chains fall off from him, breaks open the prison doors, and so sets him free : The like you read of *Paul* and *Silas* *Acts* 16. 23. they were thrown into prison, the Jaylor charged to keep them safely, he throws them into the inner prison, made their feet fast in the stocks, yet for all this they were delivered ; how ? Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every ones bonds were loosed : what could have brought these persons (under these circumstances) out of prison, but the miraculous interposures of the mighty power of God ? and that did it effectually. Thus 'tis with men in their *Natural State*, Sin and Satan have them

them *fast bound*, secur'd in *chains and fetters*, they cannot stir hand or foot to help themselves, are fully under the power of their enemies; how are these now *released*? why, God comes and the Spirit comes by *renewing grace*, and therein he *opens the doors* of their hearts (though shut up very fast), *knocks off their fetters*, conquers the *Guard* that is set upon them, breaks all the *power and force of Sin*, and so rescues them from that *thralldom and bondage* which they were under; ô the *power of renewing grace*! well might Paul say *Eph. 3. 20. according to the power that worketh in us*. The truth is, in the *freeing of a Soul from the Law of Sin*, no less power is put forth than that very power of God put forth in the *raising up of the Lord Jesus from the dead*, so the Apostle makes the parallel *Eph. 1. 19, 20.* (and that was much above that power which was exerted in the rescuing of the forementioned persons out of their confinement). It had been *morally impossible* that ever the Children of Israel should have been freed from the power of Pharaoh and that woful bondage they were under, if God himself had not *made bare his arm* and brought them out with a *strong and mighty hand*, (as 'tis *Deut. 6. 21. Psal. 136. 12.*) but 'tis a much harder thing to free the Sinner from his *spiritual bondage*, he being under a sadder captivity and held therein by a far greater strength than what Pharaoh had; ô surely no deliverance could be expected from Sins dominion, unless *infinite power* was engag'd in the bringing of it about: therefore how *necessary* as well as *efficacious* is *renewing Grace*! (but more of this when I come to the *third Observation*). —

One Use I have finished; several Others should have been made of the Point in hand, as to shew you yet further how you may find out your particular Cases, whether you be under the Law of Sin or not; how you may be freed from this Law if as yet you be not so; why you should labour after this freedom, &c. But these things will as well fall in under the next Observation and therefore I will there insist upon them.

 R O M. 8. 2.

For the Law of the Spirit of life, in Christ Jesus, hath made me free from the Law of sin and death.

C H A P. VI.

Of Regenerate Persons being made free from the Law of Sin.

The Second Observation spoken to, (viz.) That persons truly regenerate are made free from the Law of Sin. This is (1.) cleared and stated : where 'tis shown , that the freedom is not to be carried further than the Law of Sin. How Sin is in the best , yea and hath a great power in them , and yet they are not under the Law of Sin : when persons may be said to be so ? or what that is which constitutes the Law of Sin ? That not to be found in those who belong to God. The Observation (2.) confirmed by Scriptures and Reasons. 'Tis (3.) applied : First by way of Examination. Mistakes about things which look like freedom from the Law of Sin and yet are not so : Five Particulars instanc'd in. Secondly, all are exhorted to make out after this freedom. One Direction in order to it. Thirdly, such as are made free, &c. are exhorted (1.) To be humble. (2.) To stand fast in their Liberty, and also to walk suitably thereunto. (3.) To bless God. Fourthly, Gracious persons are comforted from hence.

The

THe Sum of these Words (after the giving their proper sense *The 2. Observ.* and meaning) hath been drawn into three Observations: *spoken to.* the First of which hath been spoken to, the Second now follows; and 'tis this, That persons truly regenerate are made free from the Law of Sin; this is the privilege of all such, and that which always accompanies the State of Grace or Regeneration (*viz.*) freedom from the Law of Sin. Paul being such a person here saith he was [made free from the Law of Sin].

For the better opening and stating of this Truth (the first thing to be done), I must necessarily inmind you of some things which in *The opening and stating of* the explication of the Words (and elsewhere too) I have had occasion it. to insist upon: As

1. Though the Apostle here speaks in his own person, the Law of the Spirit of Life hath made [me] free, &c. yet the thing spoken of is not to be limited to him (individually considered), but to be extended to all who are regenerated and sanctified: his knowledge of it might be somewhat special, but the thing it self is common and general in all Saints.

2. That the freedom (mentioned in the Text) refers to the being made free from the commanding, reigning power of Sin, rather than to the being made free from the condemning power of Sin.

3. The Apostle speaks of it as an act that is past [hath made me free, &c.] therefore that freedom from Sin which the Saints shall have hereafter in their glorified estate is not here primarily intended; but rather that which they have already upon their sanctification.

4. This especially must be observed (which I must more enlarge upon) that the thing which the Saints are freed from is but the Law of Sin: So the Apostle here states it, and therefore the Words are to be carried no further than to deliverance from that in Sin which doth properly denominate it to be a Law, or which doth belong to it in the notion and appellation of a Law; so far the Saints in this Life are made free from it, but no farther. *Saints freed from Sin only in the Notion of its being a Law.*

For the preventing of mistakes and the due bounding of the Point, two things must be laid down and made good:

As 1. That this freedom is not to be taken simply and absolutely for perfect deliverance from the very being and inhesion of Sin, but only for deliverance from Sin in the notion of a Law. The highest Saints (God knows, and they themselves know too well,) in their present state are far from being wholly, compleatly, perfectly made free from Sin in this respect; yet the very lowest Saints are truly and really

made free from *the Law of Sin*. There's a great difference 'twixt the *inbeing* and the *Law of sin*, 'twixt the *residence* and the *reign* of sin, betwixt Sins *mansion* and Sins *dominion*: Sin will have a *being* in Gods people though it be not a *Law* to them, a *residence* in them though it doth not *reign* over them, a *mansion* though it be cast out of *dominion*. There are none on this side of Heaven so pure but that there is some *mixture* in them; they have *corruption* as well as *grace*, (as the *best grain* hath its *chaff* and the *brightest marble* its *spots* and *flaws*): the Regenerate themselves whilst here on earth are but like *gold* in the *ore* which hath much of *baser matter* mingled with it. O this Sin *cleaves* fast to us, it will live as long as we live and will not dye till we dye, 'twill be in the *Soul* so long as the *Soul* is in the *Body*, upon Conversion 'tis cast down but not wholly cast out: and therefore all that we can safely ground upon from the *Text* or that is designed in the *present Truth*, is deliverance *onely* from the *Law of sin*. 'Tis here according to what you read of **Daniel's Beasts*, they had their *dominion* taken away, yet their *lives* were prolonged for a *season* and *time*; Sins *dominion* at the the first moment of the Sinners Conversion is taken away, yet for some time it *lives* and hath a *being* in the *Soul*: Or as you read of the *Canaanites*, they were to be be divested of *all their power*, yet God (for some reasons) would have them to **continue* in the *Holy Land* and not cut them off all at once; just so he orders it with his people in reference to Sin. You have in the Words (according to some) a *double freedom*, one from *Sin*, and another from *Death*; now we are not *absolutely* freed from *Death* but only from the *Law* of it, (that is) from the *tyranny* and *curse* of it; so neither are we *absolutely* freed from *Sin* but only from the *Law* of it, (that is) the *power* and *tyranny* of it.

Nay 2. *Even the deliverance of regenerate persons from the power of Sin, must be taken but in a limited and qualified sense*. Not as if they were wholly freed even from that so as that Sin should have no power in them, for as to that too in this life they come short: Alas! 'tis the affliction of true Converts not only to have Sin (*Habitual* and *Actual*), but (which is much worse) that Sin hath a *great power* and *strength* in them and over them. True indeed, it hath not such a power in them as it hath in the *Unregenerate*, for its power is very much broken and is not so *entire* and *absolute* in them as it is in the other; yet it hath too much of power even in them also. By which I do not mean only Sins **molesting* power, (as it can and doth here greatly molest, disturb, disquiet, trouble, vex the dearest of Gods Children); nor onely Sins *assaulting* power, (as it can and doth often

*Dan. 7. 12.

*Exod. 23. 29,
Sc.

*Of these things and of Sins Dominion (as to the whole) read Sedgwick's Anatomy of Sin, ch. 4.

often invade and set upon the Saints, wherever they are or whatever they are about in order to the overcoming of them); nor onely Sins tempting and provoking power (as it doth strongly excite, urge, provoke, solicit them to what is evil): we may go higher than to, it hath a worser power than all these namely a prevailing power; now at some times and in some cases Gods own people may be brought even under that. O Sin may carry the day and be victorious over them! it may with great efficacy and success prevail even in them both in the keeping of them from what is good and also in the drawing of them to what is evil. Is this a thing to be questioned (though the truth of it is much to be lamented)? do we not see it by sad experience made good in our selves and others? did not Paul himself who here saith he was made free from the Law of Sin, yet (which hath often come in my way) a little before, when he was in the same state in which here he was, make sad complaints about it? I find (saith he) a Law, that when I would do good, evil is present with me; as if he had said, others may dream of perfection and please themselves with the thoughts of their high attainments, but (as to my self) I cannot pretend to any such thing, for my part I find a Law, &c. there is such a Law, such a corrupt, cursed nature in me which hath too much strength and power over me; and (saith he) this Law I find, I plainly perceive it and cannot but take notice of it, I do not onely hear of it but I find and feel it in my self in the sad fruits and effects of it: yea (saith he) this is no weak or languid thing but that which hath a great power in me; for it wars against the law of my mind and leads me captive, &c. thus this great Saint did groan under Sins power. And if a Paul thus complains how may others complain? if Sin had such a power in him what hath it in poor Christians of a far lower size and stature? We have too many Instances not onely of the having and bare inhering of Sin, but of the prevailing power of Sin even in truly, yea eminently gracious persons; David commits adultery, plots the death of Uriah, numbers the people, &c. Noah is drunk, Lot incestuous, Hezekiah proud, Job impatient, Peter denies Christ, &c. ô the strength and efficacy of Sin even in the Regenerate themselves! It may and it doth sometimes prevail in the strongest (though it never rules in the weakest); yet you must know that these partial successes of Sin do not amount to the Law of Sin: it may conquer and yet not command, its prevalency doth not evince its regency; the Invader may win the field in some battels and yet for all that not be upon the throne. But (I say) Sin pro hic & nunc may have a prevailing power even over the best, notwithstanding their being made free from the Law of Sin.

All

All then that we can warrantably and truly fix upon in *this matter* is this, that such who are in the *state of grace*, in whom the Spirit hath wrought as the *Spirit of Life*, they are made free from the *Law of Sin*, (that *Law* being taken in its *strict and proper notion* according to the explication which hath been given of it, and as noting something more than the *bare power of Sin* with respect to some *particular acts*). In some sense *Sin* may be said to be a *Law in the regenerate* (namely in regard of that *power and strength* which it hath in them), but yet 'tis not a *Law to the regenerate* because they do not own it or submit to it, as to that which hath the *authority or dominion* over them. You have heard there are *two things* which make *Sin* to be a *Law*; One is *authoritative commanding on its part*, the Other is *full and free resignation on the Sinners part to its Commands and impulsions*: now the *Unsanctified* in both of these ways are under the *Law of Sin*, but with the *Sanctified* 'tis not so, (especially in the *latter respect*). Indeed *Sin* (on its part) will often be laying its *Commands* upon them *magisterially and imperiously* enough, but they do not (on their part) yield *obedience or subjection* to those commands; possibly now and then through *infirmity* they may hearken to something that *Sin* enjoins, but as to their *general course* and to the *bent and purpose* of their hearts they say *Sin shall not reign over us*. *Sin* is onely then a *Law* when it hath *habitual, universal, entire, absolute dominion*, and when the *Sinner* gives up himself in *willing, ready, total subjection* to it; now its never thus bad with the *Regenerate*, *Sins power* never rises so high where *grace* is, in *this respect* every Child of God is made free from the *Law of Sin*. And in *this notion* the Apostle here takes the *Law of Sin*: in the **former Chapter* he speaks to it as it notes the *power and strength* of the *relics of Sin* and as its *power* is but somewhat *broken*, and so he felt too much of it; but here in the *Text*, he speaks to it as 'tis in its *full power and strength* and so he was freed from it.

*At inquires quomodo Paulus se liberatum jactat à lege Peccati, qui cap. præcedente quaerit fit se adhuc mancipari Legi Peccati, & adhuc servire Legi Peccati? Dixit se carne ei servire, at mente Legi Dei: Si carne tantum, non mente, ergo verè liberatus; à mente enim, non à carne fidelis æstimandus est, &c. Adde quod lex peccati non eodem prorsus modo hic sumitur atque præced. capite. —Hic significat plenum illud peccati Dominium, cui totus homo naturalis extra Christum constitutus, subiectus est, &c. Illic autem per legem peccati intelligebantur reliquæ quædam istius Domini, quod peccatum non in totum hominem fidelem, sed in membra, sive in carnem ejus tantum, i. e. in corruptam naturam adhuc exercet, &c. Ind. de Dieu.

Several of these things have occur'd in what goes before, but they being most necessary and proper in this place, I could not but again mention them. Having thus stated the *Doctrine* and given you the

the explication of it, I am now *Secondly* to make out the truth of it and to prove, that persons truly regenerate are made free from the Law of Sin. And surely so it is! as certain as the *unrenewed* are under this Law, so certain are the *renewed* freed from it: Paul here attests it as to himself, the Law of the Spirit, &c. and elsewhere he asserts the same in a more general manner. That Text is not impertinent to my present purpose, in the 2 Cor. 3. 17. *Where the Spirit of the Lord is (as the Spirit of Life, as renewing and regenerating), there is liberty (or freedom from the Law of Sin):* for I conceive the Apostle doth not onely speak of liberty of Spirit (in opposition to bondage of Spirit or the Spirit of bondage), but also of the liberty of the State, in opposition to the State of bondage; and that too, is not to be limited only to the liberty of the Gospel state, in opposition to the bondage of the Law, (though I grant the Words are brought in more immediately upon that account); but it is applicable to persons with respect to their inward and spiritual state, as by the sanctifying Spirit they are freed from the power of Sin, and from that bondage which they were under to it in their natural condition: So that the liberty here spoken of is (in a great measure) one and the same with the being made free from the Law of Sin in my Text; and if so, then you see how positively 'tis asserted where the Spirit of the Lord is there is liberty. So again, the Apostle Rom. 6. speaks much of the Law or reign and dominion of Sin; which he having deborted from (V. 12.) let not Sin reign in you, &c. he then backs his debortation with a promise V. 14. For Sin shall not have dominion over you, because you are not under the law, but under *grace: the grace here mainly intended is that assisting, helping, strengthening grace which always accompanies the Gospel or new Covenant state; the Law commanded much but gave no strength for the doing what it commanded, but the Gospel where it requires duty it always enables a person to perform it. Now upon this grace Paul assures Believers that, they endeavouring on their part and making vigorous resistance to sin, it should not have dominion over them, because they should certainly have such strength and assistance given them from God, as that their endeavours should be successful against all Sins assaults: This (I say) is the Grace primarily intended in this place, yet you may take in too Converting and renewing Grace: and then the words will run thus, Sin neither hath nor ever shall have dominion over you (who are Believers), because you are not under the Law (i. e. that Law which only discovers sin but doth not help to conquer it, which leaves the person as it finds him without any changing of his heart or state),

The Obs. proved by Scripture and Reason.

*Homo consideratur ante Legem, sub Lege, sub Gratia, in Pace: Ante Legem non pugnamus, sub Lege pugnamus sed vincimur, sub Gratia pugnamus & vincimus, in Pace non pugnamus quidem. Aug. lib. Octog. Quest. 66. & in Expos. quarund. Propos. Ep. ad Rom.

but

but you are *under grace* (i. e. regenerating grace), which always delivers from and secures against the dominion of Sin.

And besides these *Scripture-proofs* in point of Reason it must needs be so, because upon regeneration there is another active, operative, commanding principle infused into the Soul (*viz*) Grace; now Grace and the Law of Sin are inconsistent. It may consist with sin, for otherwise there would be no Grace in this lower world, but it cannot consist with the Law of Sin or with Sin in its full and absolute dominion power: Two contrary principles cannot be together in the same Subject in their full vigour and strength, (the like *ceteris paribus* may be said of contrary Powers); if Sin be the principle in its full efficacy (so as to make it a Law) then there is no grace, because if this was in the Soul it would certainly break the full strength of the opposite princip'e. True grace is a commanding thing as well as Sin; there is such an holy pride in it that it *disdains* and *scorns* to be subject to Corruption or to let Sin be above it, it can (though not without reluctancy) bear the inbeing of Sin, but it cannot bear Sin as a cor rival or competitor with it in point of rule and dominion. Here the elder must serve the younger (to allude to that of Jacob and Esau Gen. 25. 23.) I mean, the corrupt nature must be an underling to that which is sanctified: if Hagar will be content to live in the house in a state of inferiority well and good, that for a time must be submitted to; but if she will be presuming to vie with her Mistress for authority and rule and nothing will serve her below that, she must then be made to know her self: the application is obvious.

To make the thing unquestionable, pray consider what that *in special* is which is done by God at the converting of a Soul; 'tis this very thing, the dethroning of Sin and Satan and the *enthroning* of Christ and Grace: where God converts he doth (in effect) say, Sin thou must now come down, and Christ and Grace shall now ascend the throne. When ever the Sinner is regenerated in the first moment of that state Sin is divested of its usurped power and regency, and the Kingdom of Christ (in and by Grace) is set up in him: now Christ's kingdom and Sins kingdom are incompatible, where he reigns it shall not for he is *impatiens consortis*; but especially he will not have such a base thing as Sin to share with him in the government of the Soul. Where Christ comes and takes possession, he always abolishes the Law of Sin and instead of that sets up another Law; for new Lords will have new Laws, and different Lords different Laws. Therefore in the work of Conversion God promises to write his Law in the heart; Jer. 31. 33. But this shall be the Covenant, that I will

will make with the house of Israel, I will put my law in their inward parts, and write it in their hearts: now upon the doing of that the Law of Sin is defac'd, antiquated and cancell'd, for since contrary Laws cannot be together in their full force, the former must be abolish'd upon the introduction of the latter.

Once more: in the Text you have the Law of the Spirit of Life brought in in opposition to and in order to the abolition of the Law of Sin; which being considered, it affords a very weighty argument for the proof of the Truth in hand. The Law of the Spirit is the mighty power of the Spirit put forth in the regenerate Soul, for the rescuing of it from the power of Sin and the bringing of it under the Rule and Scepter of the Lord Christ: now shall this Spirit put forth such a mighty power for this very end, and yet Sin continue as high in its Sovereignty as before? what advantage then would the Believer have by the Law of the Spirit if the Law of Sin should yet be kept up in him? Certainly when this great Spirit shall vouchsafe to exert his great power there must be some great effect produced by it; and what can that be but the delivering of the poor *Captive-Sinner* from *Sins bondage*? the destroying of *Satan's kingdom*? and the setting up of *Christ's sweet and gracious Government* in the Soul? (but I spend time in the proving of that which indeed needs not much proof.)

In the application of the Doctrine (which I judge will be more useful and necessary), I might here take occasion to confute those who misunderstanding this passage [*being made free from the Law of Sin*], do from thence infer and argue for the *Saints perfection* in this Life. But having given you all that this freedom contains in it (which comes exceeding short of perfection), I think I need not (I'm sure I will not) speak any thing further for the obviating and refuting of that proud Opinion. He that here saith he was made free from the Law of Sin, elsewhere saith also *he had not *Phil. 3. 12.* already attained nor was already perfect, &c. and surely he went as far (nay, much further) than any of our modern Perfectionists. God make us sensible of imperfection in this State, and ever to be pressing after and waiting for that perfection which only belongs to the future state!

I might also from hence infer the happiness of such who are truly regenerate, and the preciousness, excellency, advantage of regenerating grace: ô how happy are they who are delivered from *Sins yoke*! and how precious is that grace which instates the Soul in such liberty!

USE I.
How we may
know whether
we be made
free from the
Law of Sin?

But passing by these things, I will in the *first place* desire you to make diligent search *whether you be thus freed from the Law of Sin.* O Sirs! how is it with you? what can you say of your selves about this? You heard in the former Point that *all in the Natural State are under this Law*; Adam hath entail'd this bondage upon all his posterity, had he not sahn we had come into the world with the *Law of God written in our hearts*, but now we are born with the *Law of Sin written in them*: are we therefore brought out of the state of Nature? In *this Point* you have heard that they who are *Regenerate are made free from it*; so that if you be not *such*, you are concluded to be yet *under the Law of Sin*; these two do mutually prove each the other, if it be the state of *unregeneracy* 'tis the *Law of Sin*, and if it be the *Law of Sin* 'tis the state of *unregeneracy*. Well! it highly concerns you to be most seriously inquisitive about this, 'pray therefore bring it down to your selves one by one and ask, how is it with me? *am I under the Law of Sin?* or *am I made free from it?* some Law or other I must be under (for every man in the world is so), therefore what is the *Law* which hath the authority over me? is it the *Law of Christ*, the *Law of Grace*, or is it the *Law of Sin*? hath not the sinful Nature in me the *dominion of a Law*, and the *efficacy of a Principle*? is not all that which makes up the *Law of Sin* to be found in me?

To help you in *this Enquiry* I need not say much more than what I have already said: do but look back to the *explication of Sins being a Law*, as also to the *Answer of that Question How this may be known?* and there's enough to direct you in *examination* and *passing judgment* upon your selves. Yet however a little further to help you herein, and also to quicken you to the more serious searching into it, let me tell you there are very great and dangerous *mistakes* in this matter; ô how far may Sinners go and how well may they think of themselves, and yet for all that be under the *Law of Sin*! men catch at *false evidences* and lay that stress upon them which they will not bear: Let me instance in a few particulars to show how far persons may go and yet *not be made free from the Law of Sin*, or to set forth the *weakness of some grounds* which men build upon for this.

How far men
may go and yet
be under the
Law of Sin?

1. They make some resistance to Sin and therefore they conclude they are not under its power. But (alas!) this will not prove it, for (1.) this resistance may be but a faint, weak, half-resistance: (2.) it may be but to this or that Sin, not to every Sin: (3.) it may be to Sin but not as Sin; (that is) Sin may be resisted because of the Effects and

and *Consequents* of it, as it kindles *God's wrath*, brings *punishment*, ends in *Hell*, exposes to *shame* before men, &c. and yet as considered in its own nature, as 'tis an *offence* to *God*, a *breach* of the *holy Commandment*, an *aberration* from the *straight Rule*, so no *resistance* may be made to it but the *Sinner* readily closes with it and likes it well enough: now *such a resistance* as this will not amount to a *proof* or *evidence* of not being under the *Law of Sin*. There is a *resistance* indeed which will undeniably prove it, as when 'tis *heartly, thorough, vigorous, universal*; when 'tis such that the *utmost strength* of the *Soul* goes out in it against *Sin*, when 'tis made to *every sin* and to *sin as sin*; where 'tis thus 'tis no *Law of Sin*, he that thus opposes and *resists* it 'tis most certain he's none of *Sins slaves* and *subjects*: if therefore it be thus with any of you 'tis well, but you must not bottom too much upon *meer resistance* (if it be not thus *qualified* and *stated*). Indeed no *resistance* is a good *affirmative Argument* to prove *Sins dominion*, but every kind of *resistance* is not a good *negative Argument* to prove no *dominion* thereof: *Sincere Christians* may fetch much comfort from their *resistings* of *sin*, but as to those which are common and ordinary in *Others* little comfort can be fetch'd from them.

2. *Persons may be free from very many Sins, may not have such violent inclinations to some particular Sins, and yet for all this be under the Law of Sin.* The reason is this, because there may be some *Other sins* in which (though not in these) it may exercise *full authority* over them: possibly they are not *proud* but they are *covetuous*, they are not *openly vitious* but they are *worldly*, they are not *unclean* but they are *spightful* and *malitious*; now *reigning Sin* never limits it self to any *one Sin*, though it be not obey'd in this or that if its *Commands* be observed in any *other sin*, 'tis enough: *willing* and *full subjection* to it in any *one sin* (I speak not of *particular acts* but of the *kinds of Sin*) evinces its *dominion*. Thou pleatest thy self because *such Corruptions* and *Lusts* do not prevail over thee, I but if any *other single Lust* rules thee so that it hath thy heart and thou yieldest *free and entire Obedience* to it, this sufficiently determines thy Case thou art *under the Law of Sin*. As **whoever keeps the whole Law of God and yet offends in one point, is guilty of all*, so whoever opposes the *whole Law of Sin* and yet in some *one point* resigns up himself to it, he is as truly under the power of it as if he obeyed it in all its *Commands*. There needs not *thirty Tyrants* at once to enslave a people, *one* is enough.

3. *Sin may seem to lye still and quiet in the heart, to let Sinners*

alone, that they shall not feel its urgings and impulsions to what is evil (especially in such a violent and impetuous manner), and yet they may be under its full strength and empire. For this stillness and quietness of sin may proceed meerly from the entireness of its reign, or because it meets with no opposition; the Soul doth whatever it will have it do, no wonder then that 'tis still: Pharaoh himself was so till the people of Israel would cast off his yoke, but then he bestir'd himself and march'd in all his rage and fury against them. O when the Sinner begins to think of changing his master, when Christ and Grace are competitors with Sin who shall rule, how doth it then (though it was quiet before) shew it self, and put forth all its strength for the securing of its dominion! We say *Natura vexata seipsam prodat*, when Sin is vex'd and cross'd a little then you shall see and feel what it is; but so long as 'tis pleas'd all is still and calm. And do any say they feel not the impetuous risings, stirrings, motions of Sin? doth not this proceed from their insensibleness? if so, then Sins power is very high, for the less is the Sinners sense the greater always is Sins power; if all be in peace 'tis a sign the strong man keeps the house Luk. 11. 21. Sin evermore hath the fullest dominion where it gives the least disturbance, where it troubles least it rules most: if there be little or no sense, no conflict, no trouble, 'tis a very bad sign that Sin is entire upon the throne.

4. There may be some trouble upon the Conscience after the commission of sin, and yet it be the Law of Sin. 'Twas so in Cain, in Ahab, in Judas, &c. where there is no after-grief Sin indeed reigns, there may be some after-grief and yet for all that Sin may reign too. Upon the commission of some known Sin natural and enlightened Conscience may fall upon a man and vex him sorely; Sin usually hath not that power in the Conscience which it hath in the other Faculties, it may entirely have the Will and Affections whilst yet Conscience stands off and is not so fully on its side: no, that (unless it be a canker'd Conscience) will give in its dictates against Sin, and (if it be not hearkened to) it will smite and vex and gaul the Sinner to some purpose. And because sometimes 'tis fast asleep and neglects to do its office, therefore God himself interposes to awaken and set it on the Sinner; Conscience (saith God) go and do thine office, make such a man know what he hath done, tell him of his Sin and spare him not, pursue him from place to place with the sense of his guilt, &c. Well! now all this may be but in order to his smarting and not in order to his healing, this trouble may be only penal and not medicinal or penitential; and therefore doth not amount to any proof.

proof of freedom from the Law of Sin. I would not discourage any true penitent, know therefore Sin never reigns where the Soul grieves for it, provided (1.) that the ground of this belief be right: (*viz.*) because God is offended, the good Spirit grieved, the holy Law violated, &c. (2.) that the effect of this grief be **reformation* and the leaving that Sin which the Soul seems to mourn over: if there be not these two things accompanying the trouble upon the Conscience, it speaks nothing against the dominion of sin.

5. Men may do that which materially is very good and may hold on in so doing for some time, and yet be under the Law of Sin. O there are many who pray, hear the Word, attend upon Ordinances, give alms, &c. and yet Sin is still regent in them: because (1.) though they do all this, yet the heart is not at all changed in them; now Sins power never goes off till the heart be made new: (2.) because (which is more demonstrative) the heart is rotten in all this; Christ hath the external duty but Sin hath the heart, some outward respect is shown to God but yet the heart is set for some Lust against God; as you read of those Ezek. 22. 31. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. 'Tis a thing too common for men even in their external serving of God to serve Sin more than God; and Gods work is done by them (for the matter of it), but Sin so far interposes its authority and strength as that it carries it in the Sinner as to his Ends in what he doth, (and if it can but sway and order him in them, God may have the external act but still it hath the sovereignty and power within). The same holds true too as to a plausible, outwardly good Conversation; external piety is too well consistent with the internal reign of Sin: it rules in the fair professing-Hypocrite as well as in the gross and scandalous Sinner.

By this you see, you may run your selves upon great mistakes in taking up with such Evidences as will not prove your being made free from the Law of Sin: O that the consideration thereof might make you the more careful lest you (as many thousands are to their eternal undoing) should herein be deceived, as also quicken you to the tryal of your selves by those things which will infallibly prove the thing in hand. What are they? why, no allowed subjection to Sin, no tame, quiet submission to its commands, inward renouncing, nay abjuring of its authority, a rooted, vigorous opposition to it in all its cursed suggestions, an utter dislike and hatred of it, the bent and

**Pœnitentia
et mala præ-
terita plange-
re, & plangen-
da iterum non
committre.
Ambr de Pœn.
Inanis est Pœ-
nitentia quam
sequens inquit
nascitur Culpæ,
& nihil profuit
lamenta si ite-
rantur peccata.
Aug.*

impetus

impetus of the heart set against it, *universal* resignation of a mans self to the *Law* and *Will* of God, an hearty *willingness*, nay *desire* to come under the *rule* and *government* of the Lord Jesus, &c. these are the things you are to enquire after and to judge by, for these are *sure Evidences* which you may relye upon. Happy is that man who finds these in himself! he may with confidence build upon them that he is indeed *made free from the Law of Sin*; but he that is confident upon any thing thort of these, will sooner or later find he was too *credulous*. (So much for this Use).

USE 2.
To exhort Sin-
ners to make
out after this
freedom.

The next shall be to exhort you and others (yea all men in the whole world, if I could reach them), to labour after and make sure of a share and interest in this blessed freedom from Sins power and dominion. Regenerate persons you hear have it, shall the Unregenerate sit still and be quiet and contented under the want of it? God forbid! To be *made free from the Law of Sin*? what a mercy or priviledge is this! ô how much is there in it to excite, draw, allure Sinners to desire, love, and value it, and to be industrious after it! He that can upon good grounds say over the words of the *Text*, needs no higher happiness: 'twas more for Paul to say the *Law of the Spirit of Life*, &c. than if he could have said that God had given him all the *Kingdoms*, *Crowns*, *Diadems*, *Riches*, *Honours*, *Pleasures* of this world. You see he applies it to himself (and surely he had comfort enough in that application); now (Sinners!) when will you be able to say the same of your selves? that you also by the power of the Spirit are made free from the Law of Sin? ô (as *Eliphaz* once said to *Job*, *hear it and know it for thy self*, *Job*. 5. 27. so) I would say to you *hear this and know it for your selves*; so as to get it for and to be able to appropriate it unto your own selves, so as to take the [me] here (as coming out of Pauls mouth concerning himself) into your mouths one by one concerning your selves. Sirs! this is a thing of such importance that we Ministers cannot speak too much or be too earnest about it: 'tis the great end of our Lord and Master in his employing us in the work of the Ministry, to open your eyes, to turn you from darkness to light, and from the [power of Satan unto God], *Acts* 26. 18. and therefore though I have said so much already to press the thing upon you, yet I must further plead with you in order to the more effectual pressing of it.

Therefore consider hath not this Sin tyranniz'd long enough over you? are you willing still to continue under its thralldom and vassalage? must this cursed Usurper forever sit upon the throne? shall it yet command and give Law to you? What woful and miserable bondage

bondage attends its *empire* and *government*, hath been described largely, shall all that be nothing to you? to be *slaves*, the very *worst* of *slaves*, shall that be but a little thing in your eye? Other *bondage* (not half so bad) you cannot bear, you detest and dread it; shall the *worst bondage* only be *tolerable*, nay *eligible*? 'pray look *back to the description of *Sins bondage* and methinks your hearts *Pag. 189, &c. should rise at it. 'Tis an astonishing thing to consider, that so *excellent* a *Creature* as *Man*, who hath such an *excellent Being* in him as a *reasonable* and *immortal Soul*, should so *tamely* submit to so *base* a thing as *Sin* and make no more of *servitude* to it. Doth God in the *Gospel* so graciously tender *Liberty* (*privative* and *positive*) to you, and will you not accept of it? may you be made free and will you not? O stupendious folly! is this *after the manner of men* (with respect to *external liberty* or *bondage*)? When God sent *Moses* to deliver *Israel* out of their *bondage*, what madness would it have been in them not to have accepted it? let there be a *ransom* sent to the poor *Captives* under *Turkish cruelty*, would they not readily embrace it? ah Sinner! the Lord *Jesus* came from Heaven on purpose to *redeem* thy poor *captive Soul* out of the hands of *Sin* and *Satan*, he hath (on his part) *effected* what he came about, he now offers his *Merit* and *Spirit* to make thee free, nay, he *invites, intreats, solicits, beseeches* thee that thou wilt accept of the *liberty* purchased for thee; and yet wilt thou hug thy chains, play with thy fetters, love thy dungeon, be fond of thy *bondage*, and prefer it before *liberty*? what is this but *madness* not to be parallel'd! what *ingratitude* is this to thy *Saviour*, what *cruelty* to thy self! as to thee I may well alter *Tiberius's* *o gentem, &c.* into *o animam ad servitutem natam!* Further I pray you think of this, if *Sin* rule you will *Christ* save you? you cannot but know the contrary; you know that he rules wherever he saves, that he will be the *Governour* where he is the *Saviour*, that *Sins yoke* must be taken off and *his *Matth. 11. 29. *yoke* taken up, or no *salvation*; and yet shall *Sin* be obey'd and be thy *Lord* and *Severign* rather than *Christ*? The business comes to a narrow issue, let *Christ* rule thee and he'll save thee, but let *Sin* command thee and 'twill condemn thee; the *Law of Christ* and of the *Spirit* is the *Law of Life*, but the *Law of Sin* is the *Law of Death*; (but these things have been insisted upon). O that this *Spirit* which frees from the *Law of Sin*, would shew you what there is in the *Law of Sin*! men do not endeavour to get out of it because they are not convinc'd of the evil that is in it; did they but know what it is, they would choose to dye rather than to live under it. And as for you,

let

let me ask you how you carry it in other respects; you *hate* the Tyrant *without*, will you love the Tyrant *within*? you groan under the *Laws* of men (when they are a little heavy), shall there be no groanings under the far heavier *Laws* of Sin? you will not be called *slaves* to any, will you be content to be *indeed slaves to Sin*? is a *barbarous Turk* cry'd out of, when a Devil and a *curst Nature* are never regarded? — But *one Consideration* more! as God made you at the first you had nothing to do with *this Law of Sin*: no, he made you for his *own government*, to be *subject to himself*, his *Law* was written within you to *command* and *act* you in your whole course; how then came *Sin* by *this power*? how did it get up thus into the throne? why, *onely by the first Apostacy from God*; *Adams Fall was Sins Rise*, its reign commenc'd from *mans rebellion*; 'tis a *meer upstart and intruder*, God never design'd this power to it; will you now by your *liking* of it and *continuance* under it give an *after-ratification* or *approbation* of its power? It hath *depriv'd* you of your *primitive liberty* and will you not endeavour to *regain* it? when *Sardis* was taken by the *Grecians*, *Xerxes* commanded that every day when he was at dinner one should cry aloud, *Sardis is lost, Sardis is lost*, that hereby he might be inmind'd of what he had lost and stirr'd up to endeavour the regaining of it: ô Sirs! your *Original Liberty is lost*, Sin hath got it out of your hands, this we proclaim in your ears from time to time that you may never be quiet till you have recovered it, and yet will you do nothing in order thereunto? will you e'ne sit still under this inexpressible loss? ô that's sad!

All this hath been spoken to set you against *Sins dominion*, to excite you to the most earnest endeavours to be rid of its *soverainity*, to cause you to fly to the *Spirit of Life* that you may be *made free from the Law of Sin*, to work *holy purposes* in you that Sin shall no longer reign over you, that you may say with the *Church Isa. 26. 12*. O Lord our God, other Lords besides thee have had dominion over us, but by thee *onely will we make mention of thy name*: O that I might prevail with some Soul to say with respect to Sin, Ah Lord! other Lords have had dominion over me, *lust, pride, passion, covetousness, sensuality* have ruled me just as they pleas'd, but I desire it may be so no longer; I am resolved now *onely to be subject to thy self*, ô do thou *dethrone Sin and inthron*e thy self in me, let me be brought under *universal, hearty, ready subjection* to thy *Laws*, and let not the *Law of Sin* carry it in me any longer, &c.

In *what ways* and by *what means* a poor enslaved Sinner may be made free from the Law of Sin, is a very weighty enquiry; and I would hope that some Sinners (being convinc'd by what hath been spoken) have it in their thoughts. For answer to it there's *one Direction* only which I shall at present give, 'tis this *Get into the regenerate state*: regenerate persons are the adequate Subjects of this freedom, they (and none but they) are freed from Sin as a Law. Paul so long as he was *unconverted* was as much under this Law as any person whatsoever, but as soon as it pleas'd God to convert him he was made free from it. This deliverance depends upon the *state*, it must be the *state of regeneracy*; till which, Sin will keep up its regency and sovereignty in the Soul: ô (as you have heard) when Grace once comes into the heart, the *kingdom of Sin goes down* and the *kingdom of Christ goes up* therein; but never before. All your strivings, endeavours, convictions, purposes, promises, will never make Sins throne to shake and fall, till you be renewed and sanctified. Therefore pray much for the *regenerating Spirit*, and attend much upon the *regenerating Word* in order to this great work: Joh. 3. 5. Except a man be born of water and of [the Spirit], he cannot enter into the kingdom of God. Jam. 1. 18. Of his own will begat he us by the [Word of truth], &c. 1 Cor. 4. 15. In Christ Jesus I have begotten you [through the Gospel]; 'tis this Spirit and this Word which must renew and bring about the new birth in you, and so deliver you from the power of darkness and translate you into the kingdom of Gods dear Son (as the Apostle speaks Col. 1. 13). But this will be more properly enlarg'd upon when I shall come to the third Observation, therefore here I'll say no more about it.

3. I will direct my self to those who by the Spirit of Life are made free from the Law of Sin: something to them (1.) by way of Counsel, (2.) by way of Comfort.

By way of Counsel I'll urge three duties upon them:

1. The first is hearty and deep humiliation: and this is incumbent upon such, partly upon what is past and partly upon what is present.

First, hath the Lord been so gracious to any of you as to bring you out of the Natural bondage? to dethrone and bring down this Sin which did at such a rate domineer over you? ô you must be deeply humbled upon your taking a view of what is past. You are now (God be blessed for it!) made free, but how long was it before this was done? how many years did you pass over in the *unregenerate state*, in which you were as much under the command and at the beck of Sin as any? how great a part of your life hath been

USE 3.
To such who are made free from the Law of Sin first by way of Counsel.

Regenerate persons so be deeply humbled though they be made free from the Law of Sin.

spent in its *drudgery* and *vassalage*? for how long a time did you tamely submit to its *joke* when you would by no means be brought to submit to the *joke* of *Christ*? do you not remember how it was with you a few days or years ago, when the *Scepter* was in *Sins* hands and it rul'd and acted you even as it pleased? should not this now be thought of with the *greatest* grief and sorrow? *ô* the *bondage*, *rebellion*, *enmity* of the *natural* state should (even by converted ones) often be *remembered* and *bitterly* bewailed! That's a *Soul-humbling*, *Heart-melting* word, * *Among whom also we all had our conversation in times past, in the lusts, &c.* who can read that *sad* description of a *Sinner* before *Conversion* *Ezek.* 16. 3, 4, 5, &c. and not be affected!

* Eph. 2. 3.

Secondly you must be humbled upon the consideration of *what is present*. 'Tis better than it hath been yet not so well as it might and should be; Sin hath lost its *absolute*, *full*, *entire* power but yet it *lives*, nay yet it hath a great *strength* and *power* in and over you, I and against you too, so as that 'tis still able to do you *much* hurt notwithstanding its being *weakened*, (as *Sampson* though he was much debilitated when his *locks* were cut yet he had strength enough left to do mischief to the *Philistins*). Do not you to this very day find the corrupt Nature very strong and powerful? Sin rising and stirring in you with great vigour? many very evil inclinations assailing you with such vehemency that you scarce know how to resist? doth not Corruption, this and that Lust too often *foil* you and *triumph* over you as its *Captives*? Now though these things are not enough to evince *Sins* dominion yet surely they call for deep *humiliation*: it doth not *rule* you here, it shall not *damn* you hereafter, but it *defiles* you, often *separates* 'twixt you and your *God*, draws you off from him, *prevailingly* *hinders* you from what is *good* and *prevailingly* also *excites* you to what is *evil*: is not this *sad*? is there nothing to afflict a gracious heart but only the *unbroken* power of Sin? *ô* why are you not more in crying out *ô* *wretched* *man* that I am, *who shall deliver me from this body of death*! He that gloried here in his deliverance from the *Law* of *Sin* (in one sense), was as much *abased* before because of the *Law* of *Sin* (of which he felt so much in another sense). The wise *God* orders it thus that Sin shall not only have a *being* in his people, but also a considerable *power* over them in this life; amongst other ends for this that he may keep them humble and draw out and heighten their godly sorrow: and indeed there's more in the *reliicks* of *Sin* to humble the true *Christian* than in all the *outward* *Evils* that either do or can befall

befall him. O never think how it *hath been*, how yet it *is*, without great *self-abasement* and *humiliation*! when you begin to be **ex- *2 Cor. 12. 7; alted above measure* remember what *you were*, consider what *you are*.

2. Are you made free from the Law of Sin? let me say to you *To stand fast* what Paul once said to the Galatians (in reference to their being made *in their liberty*, free from the Ceremonial Law), **Stand fast in the liberty wherewith *Galat. 5. 1. Christ hath made you free, and be not entangled again with the yoke of bondage.* Is Sin brought down? be sure you keep it down; 'tis pity it should get up again or ever recover its *pristine power*. When a people have once got the *Usurper* off from the throne, it concerns them to look to it that he doth not regain it, for should he so do their condition then would be much worse than before: Saints! just so should you carry it toward Sin. That's brought under at present I but it watches all opportunities for the regaining of that power which it hath lost, (for 'tis of a proud nature and cannot bear the loss of *superiority*); you must therefore always be upon your guard with your weapons in your hands, ready to make resistance against it in all its attempts, or else it will soon rally its forces and make head again upon you, and endanger all. I know all its attempts are in vain as to the recovery of its *former dominion*, God will not suffer it again to lord it over you as before it did; yet if you be *careless* (especially if you in the least *side* with it) 'twill strangely get ground and grow upon you. Therefore as Christ once charged the healed man *Joh. 5. 14. Thou art made whole, sin no more, so would I charge you, you are made free, ô sin no more* that you may never come under its bondage again. Though God had so miraculously brought Israel out of Egypt and out of that miserable *servitude* that there they were in, yet upon all occasions how desirous were they to be in Egypt again! shall it be thus with you? shall your *gracious deliverance* be so undervalued? have you such low thoughts of *Sins servitude* as that you can be willing to come under it again? Pray learn how to put a due value upon your liberty, prize it at an high rate, and so prize it as to continue in it and to maintain it to your utmost. Amongst other Conditions which were anciently impos'd upon those who were set at liberty this was one, that they should not *servitutis jugum iterum sponte suscipere, willingly submit to the yoke of bondage again*; and is not this obligation laid upon Souls in their being made free by Christ and the Spirit? The **Historian* tells us a good man will lose his life as soon as his liberty; ô how should you defend that *spiritual liberty* which you have by Christ and by

*Libertatem nemo bonus nisi cum animâ simul amittit. Salust. in Conjur. Cat.

Grace! I beseech you take heed lest by your *carelessness* and *little compliances* with *Sin*, you provoke God to permit its *former power* and *tyranny* in a *great measure* to return upon you, that he may thereby let you see the *difference* 'twixt *His* and *Sins* government; (read and apply *Deut.* 28. 47, 48.) 'Twould be sad if God should deal with any of you as once that *Master* in *Athens* did with his *Servant*, whom he had formerly made free but upon some unworthy carriage he reversed and retracted that freedom, saying to him, **The City shall never have one as a free Denizon of it, who doth so little know how to value such a privilege: Go thy way therefore and be a slave again since thou knowest not how to carry it as becomes one that is free:* Now (I say) if God should deal thus with any of you would it not be sad? true, he will never wholly reverse what he hath done in you and for you, but thus far he may go, he may let corruption at some times and in some acts prevail over you, and he may wholly deprive you of the *sense* and *comfort* of your *spiritual liberty*, and would not these be bad enough?

*Superfedeo te, habere civem tanti muneris impium estimatorem, &c. Abigitur & esto servus, quoniam liber esse nescisti. Val. Max. l. 2. cap. 6.

To walk suitably to it.

Let me under this Head press another thing upon you (*viz.*) to walk suitably to this your freedom: wherein doth that consist? why in this in *being holy* and *very holy*. If you so be, this will suit with the deliverance from the *Law of Sin* which you have upon regeneration; and which you must therefore be because 'tis one great end of God in doing that for you: *Luk.* 1. 74, 75. *That we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life.* 'Tis observable how God ulthers in the *Ten Commandments* with his delivering the people of *Israel* out of the *Egyptian bondage*, (thereby to lay the greater obligation upon them to obey and keep those *Commandments*); *Exod.* 20. 2. *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;* then the several *Commandments* follow: And as to that particular *Command* of keeping the *Sabbath*, you find God enforcing of it with this *Argument* only, *Deut.* 5. 15. *Remember that thou wast a servant in the land of Egypt, &c.* O how holy, how obedient should they be whom God hath brought out of the state of *spiritual bondage* (the obligation rising higher from this deliverance than from the former)! *Christians!* you should be very holy, partly from a principle of *gratitude*; partly because now the life of holiness is made more easie and facil; if you be not so now the power of *Sin* is broken in you, it must be from your sloth (or something worse).

*Δεικνύς ὅτι ἐν βασιλείᾳ τοῦ πᾶν λόγον ἡμετέρας, δουλοῦν καὶ πῦν μὴ κατὰ τὰς ἐντολὰς τοῦ πᾶν, τὸ ἐστὶν δὲ σκολοῦν ἡν. Εἰς τὸ νομῶ, καὶ ὁ βασιλεὺς τὸν ὁρῶντος ἰσχύς, μὴ σὺν βίβλῃ. ἢ, μὴ σὺν πᾶσι τῶν.

*Some observe upon the latter Clause of the preceding Verse [*who walk*

walk not after the flesh, &c.] that now under the Gospel 'tis much more easie to live the heavenly life than it was formerly under the Law; so that (say they) if men do not live that Life it must be charg'd meerly upon their own negligence: so here I say, persons being delivered from the Reign of Sin to them now 'tis much more possible, nay easie to be holy in their walkings than sometimes it was; and therefore if they do not so walk 'tis meerly from their idleness and sinful neglects. Sirs! now the holy Life is made practicable to you, what an engagement doth this lay upon you to live it! The Apostle here (according to that Connexion of the Words which some pitch upon) brings in freedom from the Law of Sin as the ground of not walking, &c. therefore they who are in Christ do not follow the sinful and carnal but the holy and spiritual course, because they are freed from Sins power: I'm sure (as to the thing) 'tis the duty of such so to walk upon this account. — Let me add a third Consideration, regenerate persons upon this must be very holy that there may be some proportion 'twixt Nature as renewed in the way of Holiness, and Nature as depraved in the way of Sin: 'pray observe it, so long as depraved Nature was upon the throne you were very sinful, therefore now when renewed Nature is upon the throne you should be very holy. I do not from hence plead for an equality (that I very well know is not possible, and the reason is because corrupt nature before Conversion was entire, not broken or weakened by any contrary habit or principle; but 'tis not so with the renewed Nature after Conversion, for that hath Sin mingled with it, striving against it, making opposition to it; therefore men cannot be so entirely good after grace as they were entirely evil before grace); yet I may (and I do) plead from hence for some proportion, whilst Sin ruled you you were very sinful therefore now Christ and Grace rule you you should be very holy. So the Apostle argues Rom. 6. 19, 20. [As] you have yielded your members servants to uncleanness, and to iniquity, unto iniquity, [even so] now yield your members servants to righteousness unto holiness: For when ye were servants to sin, ye were free from righteousness; therefore (which though it be not express'd yet 'tis imply'd) proportionably now when you are the servants of righteousness, you should be free from sin. Upon this threefold Consideration such as are made free from the Law of Sin should be holy.

Now (that I may be somewhat more particular about this) Sin Against Sins being that which is opposite to Holiness, and much of the nature of actual and holiness lying in refraining from sin, and also the dominion of any particular sin very ill agreeing with deliverance from the Law thereof, partial con-
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therefore in *both* of these respects I would caution all regenerate persons against it; (but 'tis the latter only that I shall speak a few words unto). Where I would be very earnest with you who have passed under the regenerating work of the Spirit, to take heed even of the *actual and partial dominion of Sin*; and there is great need of this admonition, for though upon regeneration you are secur'd from its *Habitual and Universal dominion*, yet as to some *particular Sin* and some *particular evil acts* it may have that which looks too much like *dominion* (though strictly and properly it be not so). Here therefore I desire you to be very careful that you do not suffer any *one sin* to reign in you, for how would this consist with your being *made free from the Law of Sin*? since (as hath been said) the power of any *one sin* and *subjection* thereunto (if it be full and free, plenary and voluntary) doth as certainly prove its *dominion* as the power of many, nay of all: ô take heed that this and that sin do not rule or be too high in you. 'Twas Davids prayer *Psal. 19. 13. Keep back thy servant also from presumptuous sins, let [them not have dominion] over me; then shall I be upright, and I shall be innocent from the great transgression: he goes further and takes in all Psal. 119. 133. Order my steps in thy word, and let not [any iniquity] have dominion over me: Saints are not so freed from the Law of Sin by the Spirit, but that there is need of daily prayer and that there be all endeavours and care on their part against it; and their care must reach even to this that not any (single) iniquity may have dominion over them.*

The particular prevailing Sin to be most watch'd against and resisted.

And here especially you must be careful and vigilant about that *particular sin to which you are most strongly inclin'd, or which hath the greatest strength in you; about the Diotrephes-sin, the Herodian or darling-Sin, that which is as the right eye or the right-hand, I say your eye must be chiefly upon this that it do not prevail and domineer over you. Every man in the world hath some one Sin which is uppermost in him, which carries it before all the rest, to which all do vail and stoop: 'tis pride in one, fleshy lust in another, *greediness after the world in a third (and so on): Nay, a Child of God too usually hath some particular sin which is predominant in him, which though it doth not absolutely reign in him (for then he would be under the Law of Sin), yet comparatively it doth (i. e.) it hath a greater power over him than any other sin hath. David calls it his iniquity Psal. 18. 23. Look as the Saints though they have every Grace in them all being planted together in the new Nature, yet there is some particular grace which shows it self more eminently in one than in another, (as faith in Abraham, meekness in Moses, patience*

patience in *Job*, zeal in *Hezekiah*, &c.) So is *contra* though they (and others) have every sin in them radically and *seminally* in the corrupt Nature, yet there is some particular sin which ordinarily vents it self with more strength than the rest, which having the advantage of the Constitution, Education, Calling, Condition, &c. is stronger than others: (how that may be known *Divines show in several things, but I must not stay upon it). Now you that are regenerate look to your selves here, act your greatest vigilancy and make your strongest opposition with respect to your particular sin; here's your weakest part and therefore here you must set your strongest guard (as Keepers of Garrisons use to do): as he said *Fight neither with small nor great, save only with the King of Israel, so I would say to you, fight against neither small nor great but only against the King sin or Master sin in you. This is to kill Goliath himself which being done all the Philistines fly, to stab Sin at the very heart upon which wound it must needs dye: and here's the great evidence of sincerity, I was also upright before him and I kept my self from my iniquity, *Psal.* 18. 23. and herein deliverance from the Law of Sin mainly shows it self.

3. Thirdly you that are upon regeneration thus freed from Sins power I am to bespeak your thankfulness, your highest and most hearty thankfulness for so great a mercy. In the doing of this what hath God done for you! ô whilst you pity Others who are under Sins bondage, bless God for your selves who are delivered out of it. The remainders of Sin call for your deepest humiliation but withall the not reigning of Sin calls for your highest thankfulness. Are you made partakers of such liberty and will you not be thankful? is there any deliverance from any servitude whatsoever like to this? Sin is the worst of Evils, the power of Sin the worst of Sin, are you delivered from that? ô admirable mercy! Israels deliverance out of Egypt and Babylon, the rescuing of Subjects from the dominion of Tyrants, the fetching poor Captives out of chains and bonds are good things; yet all but very nothings in comparison of the freeing a Soul from the power and vassalage of Sin: and this is done for you shall not the Lord be greatly blessed for it? Here's a great part of that benefit which you have by Christ as a Redeemer; for what doth Redemption point to but to the Sinners release from his spiritual captivity and bondage by Sin? what did Christ come for but to *proclaim liberty to the captives, &c. Now as you were Captives in Gods hands by reason of guilt so Christ redeem'd you by paying down a price or ransom for you; as you are Captives

*See *Eurg. Refin.* Part 2. p. 232. (With many Others).

*1 Kings 22. 31.

Regenerate persons to be very thankful for their being made free from the Law of Sin.

*Isa. 61. 1.

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in *Sins* and *Sathans* hands so he redeems you *by power* (for they are no other way to be dealt withall,) by rescuing you out of their *dominion* and *slavery* in spite of all the resistance they can make; and Christ redeeming *both these ways* so he becomes a *full and compleat Redeemer*. So that your being *made free from the Law of Sin* is a part of Christ's *redeeming love*; and what the *Spirit of Life* doth therein it is but in *conjunction* with Christ in the carrying on of that love: and if so, have not you great reason to be very thankful? 'Pray look into that *precious promise* (the matter of which is that God will not onely *pardon* your *iniquities* but also *subdue* them, he being every way as gracious in the latter as in the former); *Micah 7. 18, 19. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, &c. He will turn again, he will have compassion upon us, [he will subdue our iniquities]*: 'tis as great a mercy to have Sin *subdued* in its power as *pardoned* in its guilt; you magnifie God for the one, ô do the same for the other also! If God himself had not brought about *this freedom* you had been without it forever: Alas! you your selves in the time of the *natural thralldom* never thought of or desired it, you were altogether unable to accomplish it, nay, you were set against it and oppos'd it to your utmost; the Law of Sin was *in the heart* and *had the heart*, you lik'd and lov'd its *government* above any other, all your strength was engag'd for it; insomuch that God was fain to conquer not only *Satan* and it but your *own selves* too, and by a mighty power to make you willing to accept of deliverance out of its servitude: what ground of thankfulness is here! Once more, why should you be made free when others are let alone? what was there in you to move God to vouchsafe this *distinguishing mercy*? you had indeed been eternally undone without it but was he under any *necessity* or *motive* (but what was from his own grace) to do it for you? ô you that are renewed shall not the Lord be admired by you? 'pray be much in blessing of him for all Mercies, but amongst the rest be sure you never forget to bless him for *Sin-subduing*, *Sin-dethroning* mercy. See how *Paul* upon this account blesses God for others; *Rom. 6. 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart the form of doctrine, which was delivered you*: He that was so thankful for others surely would be so much more for himself; and so he was *Rom. 7. 24, 25. O wretched man that I am, who shall deliver me from the body of this death! I thank God through Jesus Christ our Lord: Titus 3. 3, 4, 5. For we our selves also were sometimes foolish, &c. but after that the*
kindness

kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost: he lays it upon the kindness and love of God, which indeed are admirable in the freeing of a Soul from the Law of Sin by the regenerating Spirit; this kindness of God should draw out the thankfulness of every gracious heart. (So much for this Use of Counsel.

A word in the fourth place for Comfort! I would have every truly gracious person upon this Truth to be even filled with joy, what glad tidings doth it bring to thee (whoever thou art) upon whom regenerating Grace hath taken hold! it tells thee thou art made free from the Law of Sin. Sin may (and doth) trouble thee but it doth not rule thee, it lorded it over thee too long but now its dominion is gone, from the very first moment of thy Conversion thou hast been made free; believe it and take the comfort of it. What think you? had not Paul great joy in himself when he uttered these words the Law of the Spirit, &c. thou maist say the same concerning thy self the new birth having pass'd upon thee, why therefore shouldst not thou be brimful of joy also? This is so great a thing that the sense and comfort of it should revive and cheer thy Spirit under all outward evils; the Laws of Men possibly may be somewhat heavy upon thee, thou maist groan under such and such external pressures, there may be much of bondage in thy outward condition; but the Law of Sin is abolish'd, thy Soul is made free, the spiritual bondage is taken off, is not this well? very well? Under the Law how were the poor Servants overjoy'd when the year of Jubilee came which gave them a release from all their servitude? ô Christian thou hast liv'd to see a glorious Jubilee wilt not thou rejoyce? So also when oppressed Subjects are freed from cruel Usurpers 'tis a time of great rejoycing, mens joy then runs over and will be kept in no bounds or limits; what a full tide of joy should be in their Souls whom God hath graciously delivered from Sins tyranny and usurpation? True, Sin never had any right to rule yet de facto rule it did, therefore triumph over it as though its authority had been just (as the *people of Rome once did with a mean person). That Sin which once had you under is now brought under it self, and 'tis subdued therefore cannot much hurt you: Adonibezek himself when in chains, Bajazet when in an Iron Cage, the fiercest Enemies when broken in their power cannot do much mischief; God be blessed so 'tis with Sin and therefore (as to the main state) fear it not. I know you lie under many discouragements,

USE 4.
Comfort to regenerate persons upon their being made free from the Law of Sin.

*Hoc illi in malis suis indulgente fortuna, ut de eo populus Romanus quasi de vero Rege triumpharet. Florus lib. 2. cap. 14.

ments, you feel such *curst inclinations* to evil, Sin doth so often prevail over you, *repeated back-slidings* afflict you greatly, your corruptions daily pursue you, &c. Well! I would have you to be very sensible of these things and mourn over them, but yet know the *reigning, commanding power* of Sin is gone, notwithstanding all these yet 'tis not the *Law of Sin*. How much *good* may an unregenerate person do and yet Sin *reign* in him, and how much *evil* may a regenerate person do and yet Sin *not reign* in him! Under the Law every *scab* did not make one a *Leper*, neither doth every *prevalency* of Sin make one a *slave* to it. The *Spirit of Life* hath freed you from its dominion (that being duely stated), and that too in such a *manner* as that you shall never again be brought under it; *Sin shall not have dominion over you*, &c. Rom. 6. 14. Is all this nothing or but little in your thoughts? is not here sufficient matter of great joy? ô know what God hath done for you and make the best of it! Being freed from the *Law of Sin* you are freed from *Guilt, Wrath, Hell, eternal condemnation*; for the Apostle having said *there's no condemnation*, &c. he proves his assertion by this *for the Law of the Spirit of Life*, &c. And where 'tis not the *Law of Sin* there 'tis not the *Law of Death*; these *two Laws* are *link'd and fast'ned* each to the other, therefore he that is delivered from the *one* is delivered from the *other* also. Believers there is but *one thing* remaining to be done for you (which in due time shall most certainly be done too), and that is to free you from the very *being of Sin* and from all those *remainders* of power which yet it hath in you; do but wait and a little time will put an end to these also: be of good comfort Sin is *dying* and *weakening* and *wearing out* every day, shortly 'twill dye indeed so as never to molest you more. As you are *justified* its *guilt* is gone, as you are *sanctified* its *power* is gone, it will not be long before you will be *glorified* and then its very *being* shall be gone too: here in *Grace* *Pharaoh's yoke* is broken; but above in *Glory* Sin shall be like *Pharaoh* drowned in the bottom of the Sea; ô let every regenerate Soul greatly rejoice in these things! (So much for the *Second Observation*).

ROM. 8. 2.

For the Law of the Spirit of life, in Christ Jesus, hath made me free from the Law of sin and death.

CHAP. VII.

Of the power of the Holy Spirit in the making of persons free from the Law of Sin.

The Third Observation, (viz.) that 'tis the Law of the Spirit of Life which frees the Regenerate from the Law of Sin. How this is brought about by the Spirit, by the Spirit of Life, by the Law of the Spirit, &c. what this imports. Of the necessity, sufficiency, efficacy of the Spirits power for and in the production of this Effect. The particular ways and methods of the Spirit in it opened. Of its workings at the first Conversion: Of its subsequent regency in the renewed Soul. Use 1. Of the greatness and glory of the Spirit: his Godhead inferr'd from hence. Use 2. To show the true and proper Cause of freedom from the Law of Sin: where men are exhorted (1.) To apply themselves to the Spirit for this freedom: (2.) In case it be wrought in them, to ascribe and attribute the glory of it only to the Spirit. Saints exhorted (1.) To love and honour the Spirit: (2.) To live continually under the Law of it: (3.) To set Law against Law.

The third Ob-
servation
banded.

TWO Observations I have gone through, I come now to the third and last, 'Tis the Law of the Spirit of Life which frees the Regenerate from the Law of Sin; or thus, 'tis by the mighty power of the living and regenerating Spirit that any are deliver'd from the power and dominion of Sin. This is the great effect here spoken of, and the Apostle shows who is the Author and Efficient of it or how 'tis brought about, the Law of the Spirit of Life hath made me free from the Law of Sin. I shall (as much as conveniently I may) contract in what I have to say upon this Point that I may draw towards the close of this Verse (which I fear I have staid too long upon).

The Spirit frees
from the Law
of Sin.

Now here observe 1. The Spirit frees from the Law of Sin: he is the true and proper Agent in the production of this Effect. In reference to which you may consider him either essentially as he is God, or personally as he is the third Person distinct from the Father and the Son: in both of which considerations he makes free from the Law of Sin. As to the first, so there can be no question made

*Factum Spiritus S. factum filii Dei est & propter Naturæ & Voluntatis unitatem, Sive enim Pater faciat, sive Filius, sive Spiritus Sanctus. Trinitas est quæ operatur, & quicquid tres fecerint Dei unus est operatio. Aug. in Qu. N. T. Quæst. 51. (b) August. in Enchirid. c. 33.

of the thing, because the Spirit (so considered) acts in common with the two other Persons and (a) they with him, what the Father doth and the Son (as God) that the Spirit doth also, and so vice versâ, (I speak of (b) actiones ad extra which onely are indivise). As to the second, so the thing is also clear because 'tis the Spirit's personal and proper act to weaken and dethrone Sin in the heart, for as 'tis the Sons proper act to free from the guilt so 'tis the Spirit's proper act to free from the power of Sin; that being a thing done within the Creature this person is the proper author of it, it belonging to the Son to do all without and to the Spirit to do all within: The Father and the Son are by no means to be excluded, yet 'tis the Spirit which doth immediately bring about in the Soul that blessed freedom which I am upon. If you cast your eye a little upon what lies very near the Text, you'll find all the Persons mentioned (as all concurring to the advancement and promoting of the good of Believers): 'tis (c) Chrysostomes observation upon the Words, That (saith he) which

(c) Ὅτις ἀνὰ ποιεῖ ὑπο τῆς ἡς εἰς τὸ πνεῦμα μεταβαίνων, ὑπο τῆς πνεύματος εἰς τὸ ὑπο καὶ πατέρα, καὶ τῆς τελευτῆς πάντα τὰ ὅσα ἡμεῖς λογίζομεθα, τὰ καὶ ἐν ταῖς ἐξ-
ραῖς καὶ ὅσα ἡμεῖς, τίς με βουλεύεται ἐν τῷ σώματι τῷ θανάτῳ τούτῳ; ἰδοὺ πατέρα διὰ τῆς
αὐτοῦ ποιούσης εἶτα πάλιν τὸ πνεῦμα τὸ ἄγιον μετὰ τῆς ἡς, ὁ ὃν νόμος, &c. Ἔπειτα
πάλιν καὶ πατέρα καὶ τὸ ἡγιον, τὸ γὰρ ἀδύνατον, &c. Chrysost. Καὶ ἐνδεδυκέναι αἰχλὺν τελευτῆς
αὐτοῦ μετὰ. Occumen.

the Apostle always doth going from the Son to the Spirit, from the Spirit to the Son and Father, ascribing all to the Trinity, that here he doth also: For when he said [who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord], he shews that the Father doth this by the Son; then he shews that the Spirit also doth this by the Son, when he says that [the Law of the Spirit of Life which is in Christ Jesus, &c.] then he brings in again the Father and the Son (v. 3, 4.) But (I say) this freedom from the Law of Sin 'tis the proper and immediate effect of the Spirit; therefore 'tis said *where the Spirit of the Lord is, there is liberty, (the meaning of which Scripture I had occasion to touch upon before): That which God once said to Zerubbabel in reference to the building of the Temple *Not by might, nor by power, but by my Spirit, is applicable to deliverance from Sins dominion, which is not brought about by any external and visible force and strength but onely by the internal, effectual operations of the Holy Spirit. *2 Cor. 3. 17. *Zech. 4. 5.

2. Secondly observe this is done by the Spirit of Life: he doth not say onely the Spirit had made him free from the Law of Sin, but he joyns this with it the Spirit of Life. What is contain'd in this as 'tis consider'd abstractly and in it self, I shew'd at my first entrance upon this Verse; but I conceive it here hath some special reference to the effect spoken of: it being either a description of the Spirit who frees from the Law of Sin, he is a living Spirit; or it pointing to the special time when the Spirit doth this (viz.) when he quickens and regenerates a man; or it noting the way and method of the Spirit wherein or whereby he frees from the Law of Sin, that is by working the spiritual Life or regeneration. The Spirit who renews, when he renews, by renewing, brings Sin under; these are distinct things and yet are all couch'd in this Spirit of Life; I might enlarge upon each but I will not because that which I have in my eye doth not much depend upon them. How the Spirit of Life comes in.

3. Then observe thirdly, 'tis the Law of the Spirit by which this is done. 'Tis a Metaphorical expression (as was shewn in the opening of the Words), the Law of the Spirit is the power of the Spirit (as the Law of Sin is the power of Sin). Here is Law against Law, power against power, the power and efficacy of the Spirit against the power and efficacy of Sin. The Apostle elsewhere speaks of *δυναμις ἐνεργούμενη* an inworking power, Eph. 3. 20. — according to the power that worketh in us: that is the same with the Law of the Spirit in the Text; so that when he saith the Law of the Spirit, &c. he means this that through the mighty power of the Holy Ghost, autho-

authoritatively and effectually working in him, Sins power was abolish'd, its dominion brought down, its kingdom in him destroyed; and not only so but likewise Christs kingdom was erected in him (for this Law of the Spirit doth both *conjunctly*, wherever it *dethrones Sin* it also at the same time *enthrones Christ* and Grace in the heart). When I was upon the *Law of Sin* I told you it hath a *two-fold power*, a *moral* and a *physical* power in reference to both of which 'tis called a *Law*; so 'tis with the *Spirit*, he hath his *Moral power* as he doth *persuade, command, &c.* and he hath his *Physical power* as he doth *strongly, efficaciously incline, urge, impell* the Sinner to such and such gracious acts; yea (which is highest of all) as he doth *effectually* nay *irresistibly* change his heart, make him a *new Creature*, dispossess Sin of its *regency* and bring him under the *Scepter and Government* of Christ. And herein the *Law of the Spirit* is above the *Law of Sin*, for though that puts forth a *great efficacy* in the *manner* of its working, yet it doth not rise to such a *pitch or degree* of *efficacy* in what is *evil* as the Spirit of God doth in what is *good*: Set *corrupt Nature* never so high yet 'tis but a *finite thing* and so hath but a *finite power*, but the Spirit is an *infinite being* and in his saving and special workings he puts forth an *infinite power*, and therefore He must work *more efficaciously* than Sin can do; the *Law of the Spirit* must carry it against and notwithstanding the *Law of Sin*, for though both pass under the *same appellation* of *Laws* yet they are *Laws of a different kind and nature* with respect to their *power and efficacy*.

The difference
berwixt the
Law of the
Spirit and the
Law of Sin.

This *Law or power* of the *Spirit* is that which I will speak to; and for the better opening of the *Truth* in hand (which mainly points thereunto) I'll do *two things*,

Two things
propounded for
the opening of
the Observa-
tion.

1. I'll speak to the *necessity, sufficiency, efficacy* of the *power of the Spirit* in order to the *freeing of men from the power of Sin*.
2. I'll shew in what *Way or Method* the *Spirit* doth *work and exert his power* in his *rescuing of Souls from Sins power*.

In the *First* of these *Heads* three things are put together, which must be spoken unto apart:

The Necessity
of the Spirits
power to free
from Sins
power.

1. First of the *necessity* of the *power of the Spirit*. Concerning which I may confidently affirm that 'tis *indispensably, absolutely* necessary for the *divesting Sin* of its long possessed *sovereignty*, no less a power than the *mighty power* of this *Spirit* can bring down *Sins power*: ô its no easie thing to rescue the poor enslaved captive-soul out of its bonds, *Omnipotency* it self is requisite thereunto; that's the **strong man which keeps the palace* till Christ through the *Spirit* (which

*Luk. II. 26
22.

(which is *stronger* than it) comes upon it and overcomes it. *Israel* had never got out of their bondage under *Pharaoh*, if God himself had not brought them out of it *through a mighty hand and by an outstretched arm* (as you read *Deut. 5. 15*); and so 'tis here. Let's bring it to a *particular case*! take a Sinner who is under the *Law of Unbelief* (as there are too many such, God knows), nothing shall ever free this Sinner from the power of his unbelief unless a *divine* and an *almighty* power from above be put forth upon him; 'till this be done all the *Calls, Commands, Invitations, Promises* of the Gospel are all weak and ineffectual: therefore 'tis said to be the *faith of the operation of God Col. 2. 12.* and the Apostle pray'd that God would *fulfil the work of faith with power 2 Thes. 1. 11.* and says the Prophet *who hath believed our report? and to whom is the arm of the Lord revealed? Isa. 53. 1.* (without the revealing of Gods mighty arm there's no believing); and you read that God in sanctification and the working of Faith doth put forth the exceeding greatness of his power, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, *Eph. 1. 19, 20.* what can be spoken higher than this! You see the *Law of the Spirit* is necessary to the freeing of a person from the *Law of Unbelief*, and is it not so in all other things wherein *Sins power* shows it self? The power of *Nature* (which some do so much magnifie) can never conquer the power of *Sin*, (alas!) 'tis *impar. congressus*, there's no *even match* betwixt them; and besides, *Natures greatest strength* is on *Sins side*; its *relicks onely* (where 'tis good) are for God against Sin, but its *full and entire strength* (as 'tis bad) are for Sin against God; God hath but its *shattered forces* (as it were) but Sin hath its *full Body*; what can *enfeebled Nature*, what *will depraved Nature* do against Sin? Let it be considered, if the power of *Grace* in the *Regenerate* be so small that by that *alone* (without the concurrence of *divine* and *special assistance* from above) they can do *nothing*, (which Christ affirms *Joh. 15. 5.*) no, not so much as *think a good thought* (as the Apostle affirms *2 Cor. 3. 5*); what then can be expected from *meer Nature* in the *Unregenerate* (in whom Sin is in its full strength) as to the *weakning* or *subduing* of it? In things of a *spiritual nature* the Scripture doth not onely deny the *act* but the *power* too; *Joh. 6. 44.* *No man [can] come to me except the Father draw him: 1 Cor. 2. 14.* *The natural man receiveth not the things of the Spirit of God, &c. neither [can] he know them, because they are spiritually discerned: Jer. 13. 23. [Can] the Ethiopian change his skin, or the Leopard his spots? then may ye also do good that are accustomed to do evil.* So
in

in that which I am upon, 'tis not onely the Sinner *doth not* free himself from the *Law of Sin*, but of himself without the mighty power of the divine Spirit he *cannot* so do; he that is not strong enough to subdue some *one particular Lust*, how shall he be able to subdue the *whole body* of Sin in all its *united and combined* force? (as he that cannot conquer *one single Souldier* can much less conquer the *whole Army*). If God leave a man to grapple with Sin meerly by his own strength, woe be to him!

*The necessity of
the Spirits
power to free
from Sins
power made
out in some
Particulars.*

That the power of the Spirit is absolutely necessary to free from the power of Sin will be very evident, if you consider those *several advantages* which it hath for the securing and holding up of its power in the Sinner: As (1.) *'tis in possession*: (2.) It hath been *so a long time*, may be twenty, forty, threescore years, to be sure from the time of the Sinners coming into the world, for *its power and his birth* are of the *same date*: now *Usurpers in possession* and who have long been so are not so easily conquer'd. (3.) *Its dominion is entire, it hath all on its side*; the whole Soul is for Sin, inasmuch that when the Spirit of God comes to grapple with it, he finds nothing there to side with him or to take his part (which argues the necessity of his infinite power): When there is a party within a Kingdom ready to fall in with the foreign force that comes to depose the Tyrant, he may with more facility be vanquished; but if all the people unanimously stick to him, then the conquest is the more difficult. As Christ once said **the prince of this world cometh and hath nothing in me*, so the poor Sinner may say, the Sin-subduing Spirit comes but he *finds nothing in me* to close with him. (4.) *The natural man likes the power of Sin*; it hath his heart (which is worst of all for the securing of its empire), he is fond of his vassalage and loves *Sins government* better than *Christs*, ô the Commands of it suit better with him than the Commands of an holy God; so that upon the whole matter he is *peremptorily resolved* to adhere to it against whatever shall oppose it. (5.) Sins strength is not only very great in it self but it hath also *those additional advantages* which render it (as to any *finite power*) invincible: therefore 'tis set forth by the *strong man* and by the *strong man armed* too Luk. 11. 21. 'tis *ingarrison'd in the heart* (which of all places is the most *inaccessible*), it hath its [*πύργος*] *strong holds* in which 'tis fortified 2 Cor. 10. 4. (6.) *Sin is very resolute for and in the maintaining of what it hath*: it hath a power and 'twill keep it, 'twill fight it out to the last and dye rather than yield, all the persuasives in the world signifie nothing to it; if the Spirit of God will gain the Soul he must gain it as

Souldiers

*Joh. 14. 30.

Souldiers do *strong Towns* which refuse to surrender, *unclatim* (to borrow the *Comedians* word) *inch by inch* (7.) *Sin and the Sinner are under a *Covenant*; they have engaged (as it were) to live and dye together; now to dissolve and break this engagement is no easie matter. (8.) *Satan sets in with it*, and upon all occasions gives it all the help he can (as *Allies* and *Confederates* use to do); he says to Sin what *Joab* once did to *Abisha* 2 Sam. 10. 11. *If the Syrians be too strong for me then thou shalt help me, but if the Children of Ammon be too strong for thee then I will come and help thee*: if he can hinder it, Sins kingdom shall never be demolish'd no not in any one Soul. Now put all these things together and it will appear, that the power of the Spirit is highly necessary to deliver from the power of Sin, yea that nothing below the *Almighty strength* of this *Almighty Spirit* can free a Soul from its dominion: who but he who is God could subdue and conquer such an enemy as this is!

2. Secondly, *there's the sufficiency of the Spirit's power* as he is every way able to produce the effect we are speaking of. 'Tis indeed a great thing to break the yoke of Sin, to pull the Crown off from its head, to conquer it notwithstanding all the things which have been alledged; yet as great a thing as it is this great Spirit is able to do it, if he once engage in the work 'tis enough, the power of an *Almighty God* must needs be above the power of what is but *finite and limited* (as was said but now). As *Christ* is able to save **to the utmost* from Sins guilt, so the Spirit also is able to save **to the utmost* from Sins power; let it be never so high and lofty if this Spirit take it in hand 't'll warrant you it shall be brought down. God once said to *Paul* *My grace is sufficient for thee*, 2 Cor. 12. 9. ('tis meant chiefly of *strengthening* and *supporting grace*); now as *that grace* is sufficient to bear up under the *heaviest afflictions*, so this *sanctifying, sin-subduing, sin-mortifying* grace is sufficient to bring down the *strongest corruptions*. All things considered, we may stand and wonder at the rescuing of a Soul out of Sins thralldome, ô the bringing of Sin under (that but just now was so high) is a strange and wonderful thing! but if we consider the strength of that person who is employed about it, the wonder is at an end; (as 'twas said upon another account *Zech. 8. 6. If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts*). *Jer. 32. 27. Behold I am the Lord, the God of all flesh, is there any thing too hard for me?* (this is applicable to the Spirit in the personal consideration of God). We (alas!) must cry out (as *David* once of the *Sons of Zeruiah*) Sin

is too hard for us we cannot get it down, but 'tis not too hard for God and his Spirit. Though it hath its strong holds he takes them or batters them all down with ease; it captivates the Sinner but the Spirit captivates it: 2 Cor. 10. 4, 5. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ: O the boundless, infinite power of the Spirit! nothing no not Sin it self, even when 'tis at the highest, can stand before him; that which all the Creatures in heaven and in earth cannot do, that he can do *omnipotentissimâ facilitate* (as **Austine* phrases it). Who is sufficient for these things? why, he (and none but he) who hath *ilimited* and infinite power.

*Epist. 107.
ad Vitalem.

Of the efficacious workings of the Spirit in this Effect.

*Vid. Twiss.
Vind. Grat.
l. 1. par. 2.
sect. 16. p. 160,
&c. & Digrell.
6. p. 163, &c.
(With many others who every where write upon this Argument.)

*Deo volenti saluum facere, Sin, so as that it shall neither hesitate nor make any successful *resistance to his Grace. I am (before I was well aware of it) fallen upon a nice and much controverted Point, viz. the efficacy of Divine Grace in its special operations; a thing strongly defended of old by Grat. c. 14. *Austine* against the Pelagians, and of late by the Dominicans and Vide *Fansen*. *Fansenists* against the Jesuits, (and I could wish the Controverlie August. t. 3. l. 2 c. 24. *Habertus de Grat.* l. 2. c. 16. Vid. etiam *celebratum Doct. Ward de Grat. disc. p. 2 4, &c.*

3. Thirdly, There's the efficacy of the Spirit's power or the effectual working of the Spirit, in the freeing of a person from the Law of Sin. When this great Agent comes to bring about this freedom how doth he act? Answ. efficaciously and irresistibly; I mean, he puts forth such a power as that the work is certainly done. He doth not only in a Moral way advise, counsel, *persuade the Sinner to cast off Sins bondage, but he in order thereunto puts forth an insuperable and irresistible strength upon him, and so goes thorough with the work; he conquers all opposition both from without and from within (so as that it shall not be victorious), and in spite of all makes the Soul free; he works herein *omnipotentèr indeclinabiliter, insuperabiliter*, (as that great Champion of Effectual Grace expresses it). Further, when he comes about this or any other saving act, he doth not leave the Sinners Will in suspense, pendulous, in equilibrio, hanging like a pair of Scales even and not going down on either side; but (in a way congruous to its liberty) he overcomes and determines it for God against *salvum facere*, Sin, so as that it shall neither hesitate nor make any successful *resistance to his Grace. I am (before I was well aware of it) fallen upon a nice and much controverted Point, viz. the efficacy of Divine Grace in its special operations; a thing strongly defended of old by Grat. c. 14. *Austine* against the Pelagians, and of late by the Dominicans and Vide *Fansen*. *Fansenists* against the Jesuits, (and I could wish the Controverlie August. t. 3. l. 2 c. 24. *Habertus de Grat.* l. 2. c. 16. Vid. etiam *celebratum Doct. Ward de Grat. disc. p. 2 4, &c.* ever and whenever the Spirit undertakes to deliver any man out of Sins.

Sins power he doth it *effectually*; he then puts forth such a mighty power as that he *infallibly* doth effect what he designed, (which is all that **Divines* mean by that so much disliked word *irresistibly*). As the power of Nature, take it at its best, cannot much further this freedom, so the power of Nature, take it at its worst (as to the final issue) shall not be able to hinder it. The Scriptures which hold forth the efficacy of saving grace in general, are applicable to that particular branch of it which I am upon: Cant. 1. 4. Draw thou me, we will run after thee. Joh. 6. 45. Every man that hath heard and learn'd of the Father, comes to me. Jer. 31. 18. Turn thou me, and I shall be turned. Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them: (there's much in each of these Texts to prove what is before me might I but stay upon them). 'Tis in the acts of Grace as 'tis in the acts of Providence, in which sometimes the stream runs with such a mighty force that there's no resisting of it; Isa. 43. 13. I will work, and who shall let it? and so (I say) 'tis in the acts of Grace, it works with such a power that none can let it. Our Apostle himself here before Conversion was as much under the Law of Sin as ordinarily any are, and yet as soon as the renewing acts of this Spirit took hold of him, he yielded presently and made no (prevailing) opposition; indeed at first he was at his Who art thou Lord? but 'twas not long before he threw himself down at the feet of Christ saying, Lord, what wilt thou have me to do? So much for the threefold consideration of the power of the Spirit with respect to the effect here mentioned, making free from the Law of Sin.

The Second thing propounded was to show, In what Ways or Methods the Holy Spirit doth exert his power in the making a person free from the Law of Sin.

For the explaining of which we must distinguish of his Workings; they are either those which are at the first Conversion by which Sins habitual dominion is destroyed, or those which follow after Conversion and continue the whole life by which Sins actual dominion is prevented and kept down; by the first he makes free, by the second he keeps free from the Law of Sin. With respect to each of these workings the Spirit hath his different Ways and Methods, which therefore must be distinctly spoken unto.

*Non aliam irresistibilitatem propugnant nostri, quam realem & efficacem operationem, cujus vi effectum certo vel infallibiliter existit. Ames. Coron. Art. 4. c. 3. Dicimus Gratiam efficacem, quæ operatur velle & perficere, adeo potenter in opere conversionis & quovis opere salutari voluntatem movere, ut certo casualiter tollat non resistibilitatem aut connatam aut adnatam, aut etiam omnem actualem resistentiam, sed actualem resistentiam vincentem; adeo ut gratia seu per eliciat consensum & acceptationem: ac proinde eo momento impossibile sit quod voluntas non annuat, aut de facto resistat. D. Ward. Conc. de Grat. discrim. p. 31, 32.

*Acts 9. 5, 6.

The Ways and Methods of the Spirit in making free from the Law of Sin.

1. As to the first in the general he puts forth his power in and by the doing of the main work, viz. the *Converting of the Soul*: He (a) Acts 26. comes and (a) turns it from Sin to God, brings about the (b) new 18. Creature in it, (c) forms Christ therein, (d) translates it out of (b) 2 Cor. 5. one state into another; and herein you have the Law or mighty power of the Spirit exerted. I say the mighty power of the Spirit, for this (c) Gal. 4. 19. is a work which calls for such power, without which it would never (d) Col. 1. 13. be done: *o'tis no easie thing to convert a Sinner!* indeed there's nothing more difficult than that is. Though all things are alike easie to an Almighty Agent (as God and his Spirit are), yet as things are considered in themselves and as we conceive of them, so some are more easie or hard than others are: as here, 'tis easier to create a World than to convert a Soul, the new Creation is more difficult than the old; for in the latter there was nothing to oppose or make resistance, but in the former there's Sin, Satan, a wicked heart within, a cursed World without, all uniting and combining in all their strength to oppose to their utmost the work of Conversion: there the matter was indispos'd and unfit to be cast into such a form and that was all, but here 'tis not onely *unfitness* but *renitency*, *reluctancy*, the highest opposition that is imaginable; it being so, it follows that that must be a mighty power by which the work is done notwithstanding all this resistance. The Spirit therefore puts forth such a power, whereby he makes *mountains to become plains, cuts his way through the very rock, conquers all that vast host which is mustered up against him, in spite of all opposition converts the Sinner; here's the Law of the Spirit. Now upon and by this he frees from the Law of Sin, for upon Conversion Sin is as much depos'd and pull'd off from the throne as *Athaliah once was, then its Reign expires, from that time forward it must not any more lord it as before it did; (but this hath been already spoken to). Observe it, 'tis the Law of the Spirit of Life which frees from the Law of Sin, 'tis not absolute or meer power that doth it but 'tis power as regenerating, as changing the heart, as implanting the divine Nature by which Sin is brought under.

How he exerts his power upon the Understanding. But more particularly in freeing from the Law of Sin this is the way of the Spirit; 1. He effectually works upon the Understanding; that being the leading faculty, and there being in it several things by which in special Sins dominion is kept up, and he working upon reasonable Creatures in that way which best agrees with them as such, therefore there the Spirit of God begins and first exerts his power upon that faculty, And whereas he finds it under darkness, blindness, woful

woful ignorance he is pleased to act as a Spirit of *Illumination*, irradiating the mind with beams of *divine light*, dispelling the opposite darkness, filling the Soul with heavenly and saving knowledge. This is the Spirit's proper act, and that which carries a marvellous power in it; 'tis no ealie thing to open a blind eye, this is just such a thing as that; when the World lay in the abyfs of darkness it required Omnipotency to say **Let there be light*, no less a power is requisite to the saving enlightning of the Sinner (who is not in darkness but darkness it self, Eph. 5. 8.) But this being done Sin is exceedingly broken in its power by it; for ignorance is one of the great supporters of its throne, one of its royal Forts wherein its main strength lies; where that is in the head, Sin domineers in the heart and life. You read Eph. 4. 19. of some who being past feeling, have given themselves over unto lasciviousness to work all uncleanness with greediness; (here was the Law of Sin to purpose, Sin at the very height and top of its dominion, how did things come to this pass?) why ver. 18. their Understanding was darkened, and they were alienated from the life of God through the ignorance that was in them, because of the blindness of their heart: what a friend to Sin is ignorance, how by this is the Sinner at its beck even to do whatever it would have him! No wonder then that the Spirit when he comes to take Sin down, first removes this ignorance: Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, &c. here's the order or method in which the Spirit acts, he first opens mens eyes and turns them from darkness to light, and so he frees them from the power of Sin and Satan. Again, whereas the Understanding lies under sad mistakes, misapprehensions, misjudgings, having false notions of things, and accordingly passing false judgment upon them (by which Sins power is highly strengthened and kept up); therefore the Spirit doth rectifie it, delivers it from these mistakes, &c. makes it to judge aright of things and things, brings it to pass true dictates (that Sin is evil, Christ good, holiness excellent, &c.) gives that sound mind which the Apostle speaks of 2 Tim. 1. 7. This too being done, Sin as commanding exceedingly falls and sinks, upon this there's a great abatement and diminution of its power, for that never continues absolute and entire in a rectified judgment; the convincing Spirit (working as such) always destroys commanding Sin. Its kingdom stands by lyes and falsehoods, let but the Soul be enabled to see into them and thorough them so as no longer to be deluded by them, and down goes that kingdom; to be made free from a *deceived and a deceiving judgment is the way to the being *made

*Gen. 1. 3.

*Isa. 44. 20.

made free from the Law of Sin ; therefore the Spirit will be sure to have that done. Once more, the *Understanding* is full of *high and proud thoughts* , of *strange imaginations and reasonings* which lift up themselves against God and subjection to his Will : ô (saith the Spirit) these I must take a course with , these must be thrown out of the heart or else Christs kingdom will never go up in it ; till something be done to bring these down, Sins regency will continue as high as ever ; wherefore I'll do it effectually. 2 Cor. 10. 5. *Casting down imaginations , and every high thing that exalteth itself against the knowledge of God , and bringing into captivity every thought to the obedience of Christ* : I assure you this is an act of great power , but the Spirit goes thorough with it when he comes as a *Sin-dethroning Spirit* : thus he exerts his power in the *Understanding*.

Upon the
Will.

2. He then proceeds to the *Will* : where you have heard Sin chiefly exercises its dominion and which of all the faculties is most enslaved to it and by it. The *liberty* of the *Will* is very much cry'd up by many (and in such a sense none can deny it), but (out of that sense) there's nothing in man more *under bondage* than his *Will* ; 'tis not now *liberum* but *servum arbitrium* (as *Luther us'd to phrase it, and *Austine long before him) : In *natural* and (purely) *moral acts* there's no question but it yet retains its *freedom* , but in things of a *spiritual* and *supernatural* nature that upon *Adams fall* it hath wholly lost ; since which 'tis only *libera quatenus liberata* , free no further than as 'tis made free. Well ! the Spirit undertakes this faculty , lays forth his power upon it that he may rescue it out of the hands of Sin and bring it over to God ; and surely 'tis most necessary he should so do , for till the *Will* be effectually wrought upon and subdued how can it be imagin'd that ever the Law of Sin should be abolish'd ? Of all the *faculties* Sin contends most for the *Will* , which when it hath once gained it will not easily part with , whatever it loses that it will not lose , it puts forth its utmost strength to defend and make good its Conquests over that : And so too of all the faculties the blessed Spirit contends most for the *Will* (that being the *determining faculty* with respect to *Sins Reign*), he puts forth the *greatest efficacy* of his Grace for the setting of that right and straight for God , that it may *chuse, close with, cleave to* his good and *holy Commands* in opposition to what it was wont to do to the *Laws and Commands of Sin*.

But 'twill be ask'd *How far or wherein doth he exert his power upon the Sinners Will in order to the freeing of him from Sin as a Law* ? I have already answer'd this in what I said but now , when I affirm'd that

*See him de
Servo Arbitr.
*Vide Fausen.
August. 1. 1.
p. 3. c. 3. & 5.

that the Spirit doth not work upon it only in a *persuasive* way, barely presenting some *alluring Considerations* or *Motives* for the inclining of it to this or that, but thus leaving it under a *perfect indifferency* (so as that the Sinner may after all yet chuse whether he will believe or not, repent or not, cast of Sins yoke or not); but he doth *efficaciously incline, bow, overpower, determine* it, so as that it shall *most certainly* (yet *most freely*) consent to what is good and close with it. And if God by his Spirit did not thus determine the Will, either the Sinner would never be converted, or if he should be converted, the compleating of his Conversion would be brought about by the determination of his Will as his *own act* (God doing no more than only leaving it to its *own indifferency*), and so he would (a) have

whereof to glory, he himself having done that which was the highest and the hardest thing in Conversion. And herein lies the *mysterious operation* of the Spirit, in that though he acts thus *efficaciously* and *victoriously* upon the Will, yet he doth not at all *violate, infringe, or intrench* upon its (b) *Natural liberty*; which is yet secured because the Spirit exerts all *this power* in such a way as doth very well agree with *that liberty*, for he carries on the work *suaviter* as well as *fortiter*, with *efficacy* but without any *coaction* or *violence*; all being done by him in an *accommodation* and *congruous attemperature* of things to the Wills *native* and *ingenit liberty*, and he working *per certam scientiam & victricem delectationem* (as (c) *Austine* speaks). Therefore 'tis said *Psal. 110. 3. Thy people shall be willing in the day of thy power*; (mark what a sweet harmony and consistency there is betwixt the *efficacy of Grace* and the *Wills liberty*)! *Cant. 1. 4. Draw me, we will run after thee: draw me* there's efficacious grace, *we'll run* there's free and voluntary obedience, and see how well they agree *draw me and we will run*; what more *forceable* than the *former*, what more *free* than the *latter*! Let us but fix upon the right notion of *Liberty* (*viz spontaneity* not *indifferency*), and that which I have said will be clear enough. But to come to what is easie!

amplius feci quam ille, cum jam justificatus evadam, & ille in peccato permaneat; itaque non amplius tibi tuncque gratiæ debeo, quam iste Judas, qui non est conversus. Hoc autem Christianæ aures audire exhorrescunt. Bannez in D. Ward de Grat. discrim. p. 40.

(b) Ne arbitreris istam asperam molestantque violentiam, dulcis est, suavis est, ipsa suavitas te trahit. *Aug. Gratia Dei humanum arbitrium non auferitur, sed sanatur, &c. Fulgent. l. 2. de verit. Præd. Divina hæc actio non lædit voluntatis libertatem, sed roborat; neque tamen extirpat radicem vitiosam resistendi possibilitatem, sed efficaciter & suaviter dat homini firmam obediendi voluntatem. Theol. Mag. Brit. in Acta Syn. part. 1. p. 679. Deus ita utitur voluntate, ut ipsa voluntas sese electivè, vitalitèr, & ex practico rationis judicio agat. Rhatorf. de Grat. Exerc. 3. cap. 3. Vide Norton's Orthod. Evangel. p. 114.*

(c) De Peccat. Mer. & Rem. lib. 2. cap. 19. tom. 7.

the converting Spirit so puts forth his power upon the *Will* that he makes it *willing* to clofe with what is good; he removes that *averse-ness, obstinateness, reluctancy*, that is in it against what is holy and spiritual, whereupon it most readily complies therewith: And in reference to the *casting off the yoke of Sin* and the *taking up of the yoke of Christ*, he never gives the *Will* off till he hath brought the Sinner to say, "Sin! from this day forward I break of all my allegiance to thee, I'll be ruled by thee no longer, I resolve now to change my Master; Lord Jesus! I am thine, I have been a traytor and rebel against thee too long, but now I fully surrender up my self to thy Government, thy Laws only I'll be subject unto, do thou rule, command, order, dispose me as thou pleatest, put thy yoke upon me I willingly stoop to it: thus his *Will* is subdued and now he's made free from the *Law of Sin*. So much of the power of the Spirit and of its way of working upon the *Will* in order to this effect.

3. I might go on to shew the way of the Spirit's agency upon the affections, as he doth disengage and disentangle them from Sin, nay set them directly against it; and so freeing the Sinner from the *Law of Sin*. But this being necessarily consequential upon the two former I will not at all stay upon it: So much for the Spirit's workings at the first Conversion.

of the Spirit's
subsequent
workings after
Conversion for
the keeping
down of the
power of Sin.

2. Secondly I am to consider the exertings of his power in his subsequent workings after Conversion, during the whole life, by which he keeps free from the *Law of Sin* and secures from its actual dominion: (this being not so proper to the Text I'll dispatch it very briefly). The good Spirit doth not put forth his power only in his first regenerating, Sin-subduing acts, but he continues so to do to the end of the Believers life; having brought Sin under, he'll keep it so; it will be endeavouring to regain what it hath lost but this gracious Spirit will not suffer it. Having made the conquest he will (*parta tueri*) make good the conquest, having gained the throne in the heart for God and Christ he'll order it so that that shall be secured for them, that Sin shall never ascend it any more. And truly there is much power in this as well as in that which went before: ô this corrupt nature will be stirring, making head upon all occasions to get up again! it must be a mighty strength which must suppress and break it in all its attempts; therefore here too 'tis the *Law of the Spirit*.

But how is this done by him? Answ. by his constant and continued agency in and regency over the renewed Soul. The *Law of the Spirit* may have reference to these also; that look as Sin is a standing Law in

in the Unregenerate (it having in their whole course the *command* of them, and it being the *constant, active principle* in them efficaciously urging and exciting them to what is evil), so the Spirit is a *standing Law* in the Regenerate, it too in their whole course having the *command* of them, and it being the *constant, abiding, lively principle* in them efficaciously urging and exciting them to what is good: by which continued *actings* he keeps Sin under forever. For if it shall offer at any time by its *solicitations, promises, threatnings*, to recover its former dominion, the Spirit is ready at hand to set in with other *commands, promises, threatnings*, thereby to obviate and countermine Sin in its interposures: he watches Sin in all its motions and assaults, and accordingly applies himself in his *guiding, governing, strengthening grace*; so that Sin can make but little on't in all its endeavours. You read here in this Chapter Ver. 14. of the leading of this Spirit, *As many as are led by the Spirit of God, they are the Sons of God*: and 'twas Davids prayer Psal. 51. 12 that God would uphold him with his free Spirit, (so we read it, but *Chrysostome renders it by πνεῦμα ἡγουμενικόν the leading, governing, commanding Spirit; which (he saith) is so called because it doth ἡγουμενεύειν τῷ παθῶν, &c. *bridle and command the affections and put forth its power over sensual pleasures*): This is certain, the Spirit of God doth authoritatively lead and govern the Children of God in their course; and by virtue of that constant regency which it keeps up in and over them, Sins power is kept down: here also is the Law of the Spirit freeing from the Law of Sin.

*De Sp. Sanct.
l. 6. p. 213.

I have done with the Doctrinal part, let me make some short Application. Where first we see what a great and glorious person the Spirit of God is: he's the Spirit of Life, by a mighty power he delivers from the Law of Sin, the corrupt nature with all its strength and advantages cannot stand before him, that which to the Creature is invincible he overcomes with ease; ô he that doth such great things must needs be a great Spirit! the excellency of the effect proves the excellency of the agent. Some from this very passage fetch an Argument to prove the Godhead of the Holy Ghost; (a) Cyril from his being the Spirit of Life, (b) Chrysostome from his making free from the Law of Sin: Hast thou not (saith he) heard Paul saying the Law πνεῦμα, δεικνύει βοῶν, ὁ νόμος τῷ πνεύματι ὁ ζωῆς, &c. Cyril. Alexandr. in Thesaur. Albert. 34. p. 235. t. 5.

USE 1.
It informs us
of the greatness
and glory of
the Spirit.

(b) Οὐκ ἠκούσας Παύλου λέγοντος, ὁ γὰρ νόμος, &c. ἐλευθεροῖ τὸ πνεῦμα παρὰ δούλου, τὸ μὴ ἔχειν ἐν τῇ εὐσυνείδητι δαυδεῖαν; εἰ γὰρ ἐκπύεται καὶ δεδούλωται, ἐκ ἐλευθεροῦ. Chrys. de Spir. Sanct. p. 206.

of the Spirit, &c. doth the Spirit make slaves free it not having liberty in its own nature? if it be created and in subjection it self, it cannot make others free. The Argument may be thus drawn up, He that in the way of *primary efficiency* is the Spirit of Life to quicken the dead Soul, and the Spirit of Liberty to free the enslaved Soul, he is God; but the Holy Spirit of God in *this way* is and doth all this, ergo: (I put in these words in the way of *primary efficiency*, because other things as means or instruments by a *derived* and *subordinate* power may have some influence upon these things, and yet not be God, but whoever doth produce them by an *immediate*, *primary*, *underived* power (as the Spirit doth); certainly he is more than a bare Creature, he is truly God). To make free from the Law of Sin is work for a God, and for a God only: for to this, *infinite knowledge* is requisite (in order to the finding out of all the *secret recesses* and *close workings* of Sin); and also *infinite power*, for none below that is fit to grapple with so great a power as that of Sin: so long as 'tis *finite* against *finite* the match is but equal, and so there would be no victory; if therefore the Spirit carries through such a work as this, it speaks him to be *infinite* in his *knowledge* and in his *power*, and consequently to be God. (But this I do but touch upon here, hereafter (if the Lord give leave) I shall have occasion to speak more fully to it).

USE 2.
The true Cause
of the Sinners
being made
free from the
Law of Sin.

2. Secondly we have here the *assignation of the true and only Cause of freedom from Sins bondage*. Mistakes about this are very dangerous; and yet nothing more common than for men to run themselves upon such mistakes. The Apostle here speaking of his *being made free from the Law of Sin*, what doth he fix upon as the *proper Cause* thereof? doth he resolve it into the *power of Nature*? alas! that's a thing so feeble and weak that corrupt Nature despises it, not fearing that that will ever do any great thing against it. Doth he resolve it into his own **Free-will*? no, that he understood little of. I challenge the whole world to give me one instance of a Sinner that was ever (by the *power*, *election*, and *determination* of his own Will) made free from the reign of Sin. The Will (as now constituted) is so corrupted that 'tis rather for the continuance than for the shaking off of Sins dominion; ô 'tis loath to be delivered even by a *foreign power* (it likes its bondage so well)! One of the greatest things that the *converting Spirit* (when it so works) hath to do, is to bow and incline the Sinners Will so as to make it willing to accept of deliverance from Sins yoke; and he's never brought to this till the day of Gods power dawn upon him; *Psal.*

*Neque liberum arbitrium quicquam nisi ad peccandum valet, si careat veritatis via. August. de Sp. & Lit. c. 3. Liberum arbitrium captivatum non nisi ad peccatum valet. Aug. adversus duas Pelag. Ep. 1.3. c. 3.

Psal. 110. 3. Thy people shall be willing in the day of thy power. The Evangelist setting down the proper Causes of Regeneration, first removes the false ones (among which mans Will is one), and then assigns the true one; *Joh. 1. 13. Which we born not of blood, nor of the will of the flesh, nor of the will of man, but of God:* the same holds true of that which is a Consequent upon regeneration, viz. being made free from the Law of Sin. How can he that is a captive himself deliver others out of their captivity? how can that bring down Sins power which is it self most under that power? This was not the thing in Pauls eye when he was giving an account of his happy state; 'twas **Free-grace* and not *Free-will* that he magnified. Again, doth he resolve it into any thing out of himself, as the Word, Ordinances, the means of Grace, &c. no! 'tis very true that these, God having set his divine stamp upon them, he also being pleas'd to accompany them with his own presence and blessing, may be productive of high and great things; yet as consider'd in themselves they are but means or instruments, and therefore do not operate from any natural or inherent virtue, but onely as they are us'd by the first Cause and as the Spirit of Life puts energy and power into them. **Our weapons* (saith the Apostle) *are not carnal but spiritual, and mighty [through God] to the pulling down of strong holds, &c.* the same may be said of all Gospel-institutions. O how many live under the most effectual means, the Ordinances of God in the most lively and powerful administration thereof, and yet Sin stands its ground and keeps up its full power in and over them! 'Tis not Goliath's Sword that makes execution upon the Enemy unless it be wielded with Goliath's arm; the Word is the **sword of the Spirit*, which when he manages himself with his **own arm* then Sin falls and dyes before it, but in any other hand it doth but little execution. I would fain convince you of the insufficiency, inability of all Causes or things, within or without, and consequently of the absolute necessity of the Spirits efficiency, in order to the divesting Sin of its dominion; and thence it is that I stay so long upon this Argument: but I'll close it with this one Consideration, viz. Take the Saints themselves, such as have true Grace wrought in them, who consequently are made free from the Law of Sin; and put even these upon particular and gradual Mortification (the mortifying of some one Lust be it what it will, or the mortifying of it in an higher degree than before); I say take these very persons and let things too be brought thus low, yet they of themselves without the mighty assistance of Gods Spirit can do nothing about them: special grace from above is requisite to every

**De corpore mortis hujus non liberum hominis arbitrium, neque Legis Sanctum iustumque mandatum, sed sola nos liberat gratia Dei per Jesum Christum. Lex enim Spiritus vivæ, &c. Fulg. de Incarn. & Grat. c. 16.*
**2 Cor. 10. 4.*

**Eph. 6. 17.*
**Iſa. 53. 1.*

act and degree of mortification by the Saints themselves, *Rom. 8. 13.* If ye [through the Spirit] do mortifie the deeds of the body, ye shall live: 'twas spoken to renewed persons therefore it must be understood of gradual and progressive mortification; now saith Paul if ye through the Spirit, &c. implying that even such persons, in such mortification (which of all is most easie), must be enabled thereunto by strength from the holy Spirit convey'd to them. Whence I infer an utter inability in the unregenerate to free themselves from the Law of Sin; they having no principle in them to further such a thing (as the Saints have for their mortification), Sin having its full, unbroken strength in them (which it hath not in the other), their work not being gradual mortification but habitual and the first mortification of the whole body of Sin (which therefore is much harder than the former); I say, upon this stating of things how unable must these be to throw off Sins power! If the Saint be so weak, how weak is the Sinner? if the Saint must have the Spirits help or else Sin will be too hard for him in its relicks, how much more must the Sinner have it in whom Sin is in its full strength? he being under the Law of Sin what can he do (further than attend upon the means) to free himself from it? Blessed be God that this Spirit is engag'd in this work, otherwise there would be no such thing in the world as freedom from the Law of Sin!

Two things infer'd by way of advice. 1. That sinners would betake themselves to the Spirit for freedom from the Law of Sin.

It being so, two things I would infer by way of advice:

1. Let such who desire this mercy betake themselves to the Spirit for it. Such who desire it did I say? methinks (upon what hath been said) all should passionately desire it; will any be willing still to continue under Sins Command? I will suppose all that hear me to be heartily desirous to cast off its yoke, no longer to live in subjection to it, &c. the onely thing that troubles them is the difficulty of the thing, and all their enquiry is how they may be rid of this Tyrant (who hath so long domineer'd over them)? If so, then I would give them this direction, Fly to the Spirit of Life; let them cast themselves down at the feet of this Spirit, expecting onely deliverance by and from him. 'Tis a great while before Sinners will be brought to desire such a thing, when they are brought to that then they mistake themselves about the way of obtaining it: fain they would be made free but they do not betake themselves to that Spirit which alone can make them so. Sirs! your case is desperate if this Spirit of Life do not undertake it, no power in heaven or in earth can relieve you but his: As that evil Spirit once said to him that would undertake to cast it out, *Jesus I know, and

Paul I know, but who are ye? so here, Sin despises and defies all that will meddle with it, it onely knows and cannot stand before this omnipotent Spirit. Christs infinite merit alone frees from its damnation, the Spirits infinite power alone frees from its dominion; therefore to that you must fly for this freedom. You may possibly think this and that may do the work, but you'll be deceiv'd: suppose you are brought under some convictions, Sin will do well enough for all them; suppose you resolve thus and thus for the future, Sins throne may stand fast enough for all that; suppose you sit under such a Ministry, Sin can let you hear the Word powerfully preached and yet rule you as much as ever: O do not deceive your selves! I tell you, nothing will or can effectually pull the Scepter out of this Usurpers hand, and disengage the Heart from obedience and bondage under Sin, but this one thing the Law of the Spirit of Life. With the most humble, hearty, fervent prayer theretore go to him and say, "O blessed Spirit pity and help me! deliver a poor Captive that is held in Sins chains and fetters, break its yoke for me, rid me out of the thralldom I have so long liv'd in, put forth thy power in me to free me from Sins power over me, I'm undone forever if thou dost not help me; I know not what to do against Sins mighty Host only **mine eyes are unto thee*: I have heard that *2 Chr. 20. 12, 'tis thy office to rescue and set free poor enslaved Souls, such a one am I, ô do this for me thou blessed Spirit! I must not let thee alone 'till this be done, take thine own course and method, convince, humble, terrifie, &c. do any thing with me, onely let not lust, pride, ignorance, passion, covetousness, sensuality, any sin whatsoever any longer reign over me. Could I but bring you thus to pray, the thing was done; if it be the Spirit of supplication it will be the Law of the Spirit, &c. never did any sincerely desire to be freed from Sins dominion but 'twas done for them, (at the Spirits time, in the Spirits method, and according to that measure which the Spirit sees best).

In your betaking of your selves to him in prayer,

1. See that you pray in Faith, believing the sufficiency of his power. Let Sin be never so high he's able to bring it down, do you believe this? all other things are weak and can contribute but little to your help, but the mighty Spirit can do it easily and effectually: Sin cannot stand before him no more than you can before it; when he undertakes it, he'll subdue it to purpose (notwithstanding all its strength). You cannot be too diffident as to your selves, nor too confident as to the Spirit.

* Quosdam nimia voluntatis suæ fiducia extulit in superbiam, & quosdam nimia voluntatis suæ diffidentia deiecit in negligentiam: Illi dicunt quid rogamus Deum ne vincamur tentatione, quod in nostrâ est potestate? isti quid conamur bene vivere, quod in Dei est potestate? ô Domine, ô Pater, qui es in Cœlis, ne nos inferas in quamlibetistarum tentationum, sed libera nos à malo. *August.*
Agendæ gratiæ sunt, quia data est potestas, & orandum ne succumbat infirmitas. *Bradw.*
l. 2. c. 4. p. 473.

2. Such as are freed, &c. are to ascribe all to the Spirit.

2. Let all other Means be join'd with Prayer. They are *but* means and therefore not to be relied upon, yet they are means and therefore not to be neglected. In things of this nature men are very prone to run themselves upon one of these two rocks, either they rest upon the means not looking up to the Spirit, or they cast off the means casting all upon the Spirit; *either they are proud and can do all without God, or dejected and slothful so as that God must and shall do all without them: both of which are most dangerous mistakes! You have heard that 'tis the Spirit's sole Act to free from Sin's power, that you your selves and all Causes and Means whatsoever are utterly unable to produce this effect; what now will you draw from hence? what, that you have nothing to do? that 'tis a vain thing for you to use any endeavour on your part, or to attend upon any means? for 'tis God and his Spirit that must do all? ô pray do not so argue! you'll erre most perniciously if you do. The Spirit's sole efficiency (as to the formal production of the act) is very well consistent with the Creatures endeavours; he indeed doth the thing, yet he'll have the Creature do what he can in order to it; he doth all in us and for us yet he'll do nothing without us; therefore the confidence must be on him, but yet diligence is requir'd of us: 'Tis the warmth and influences of the Sun which make the fruits of the earth to grow, yet the Husbandman must plow the ground and sow his seed; 'twas the Angel stirring the waters that wrought the cure, yet the poor Cripples were to lie by the pool side, (which allusion was before made use of upon this account); and thus 'tis here. So then as to that which I am upon, unquestionably 'tis the power of the Spirit which alone frees from the power of Sin, but yet you in your sphere are to be active and to do what in you lies in order to this very thing: as namely, you are to attend upon the Word, the several Ordinances (in and by which the Spirit works), to read the Scriptures, to be much in consideration (of the evil of Sin and the sad effects of its dominion), not to do any thing that may tend to the strengthening of its power, by abstinence, fasting, &c. to keep it under (where it vents it self in some bodily lusts), &c. And in the doing of these things, with all faithfulness and diligence, you may with the greater confidence expect that the Spirit will exert his power for the real and thorough delivering of you from the Law of Sin.

2. The Second word of advice is this, Let such who are made free from this Law of Sin, own the Spirit of Life as the author of their freedom and ascribe the glory of it to him. Is this done for any of you? you are infinitely engaged to God and to his Spirit. How high

high should you be in the admiring of him, how humble in the ascribing of all to him! how should you evermore be crying out *Not unto us* (ô Lord and Spirit), *not unto us*, (nor unto any thing in all the World besides) *but unto thy name be all the glory*. Assuredly if this Spirit had not effected this liberty for you, you had been to this day as much under Sins bondage as you your selves ever were or as any others yet are; you may take the comfort but God must have the sole glory of it. The Apostle praid for the Romans that God would fill them with all joy and peace in believing, that they might abound in hope [through the power of the holy Ghost], Rom. 15. 13. 'tis this power of the holy Ghost that hath done your work, keep your eye there. Acts 3. 12. *Why look ye so earnestly on us* (saith Peter), *as though by our own power we had made this man to walk?* possibly God was pleas'd to make use of such instruments in order to your spiritual rescue, but why is your eye so much upon them as though they had done it by any power of their own? no, 'twas not so, all was done in the power of God. We poor Ministers must say *We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*, 2 Cor. 4. 7. and all other things whatsoever must say the same. But is nothing to be ascrib'd to a mans self? to the actings and determination of his own will? to the improvement of his natural abilities? is it not enough to ascribe part (yea, the better part) to the Spirit, but some part to the Creature? ô this we like dearly, to divide 'twixt God and our selves, to share with him in part of the glory due upon his special grace! (a) Some seem highly to cry up the grace of God, and very much to assert the impotency of Nature; and yet in after-positions and distinctions the Creature must come in for a part; may be God shall have the (b) nine hundred ninety ninth proportion, but the thousandth part man himself must have: which if it be granted to him, in a little time he'l put in for more, till at last it come to this *man did all and God did nothing*. 'Tis safest and best to ascribe all to God; 'twas a good speech of (c) Prosper, *'Tis not devotion to give almost all to God, but 'tis dishonesty to keep the very least part from him*, the all is not too much to be attributed to him, the least is too much to be attributed to the Creature.

1. I cannot confine my advice to Gods people to this only Head, three things further I would say to them and I have done.

1. You are greatly to love and honour the Spirit. This you do (or ought to do) to the Father, to the Son, pray do the same to the Spirit: He's the great agent in your Regeneration, deliverance from

Sins

(a) Aquin. 1.
2 Quæst. 109.
A. 6 & 7 Syn.
Trid. Sess. 6.
c. 2. Can. 3.
Bellar. de Lib.
Arb. l. 6. c. 19.
Remonst. in
Acta Syn. p. 1.
p. 64. Armin.
Declar. Sent.
p. 98. & in Ep.
ad Hip. Addo
illum docto-
rem mihi max-
imè placere,
qui Gratiz
quam plurim-
um tribuit,
&c.

(b) J. G. Red.
red. in Præf.

(c) Non est
devotionis
dedisse propè-
totum, sed
fraudis retinu-
isse vel mini-
mum, Contra
Collat. cult.
Sains further
exhorted

1. To love and
honour the
Spirit.

Sins Sovereignty, illumination, conviction, turning to God, believing, mortification, &c. from him your *light, life, strength, liberty, joy, peace*, do all proceed; why do you not more love and honour the Spirit? O love the *Son* for what hath been done *without*, but love the Spirit also for what he hath done *within*; the whole management of Soul-work *within* in order to salvation now lies upon the hands of the Spirit; let him be adored and honoured by all Saints.

2. To live under the Law of the Spirit.

2. As you have found the Law of the Spirit in your first Conversion, so you should live under the Law of the Spirit in your whole Conversation. There is the power of the Spirit at the first saving work (that is here spoken of), and there is (in what sense you have heard) the continuation of it in the whole life; now this you are to labour after: I mean two things, (1.) you are to live under the constant influences, (2.) under the constant government and rule of the Spirit. Blessed is the man that hath it always working in him and ruling of him! what a life doth he live who ever lives under the Spirits authoritative guidance! Col. 3. 15. *Let the peace of God rule in your hearts, &c.* I and let the Spirit of peace rule in your hearts. 'Tis a great motive to men to come under the rule of Christ, to consider that where he rules there he saves; and 'tis also a great motive to sanctified persons to live under the rule of the Spirit, to consider where he rules there he comforts; his governing and his comforting go together: he that is acted by the Spirits command and yields up himself to the Spirits guidance, shall neither want peace here nor come short of Heaven hereafter.

3. To set Law against Law.

3. Set Law against Law: the Law of the Spirit against the Law of Sin. You yet find too much of this latter Law, and it goes to the heart of you that Sin should yet have so great a power over you: well! what have you to do in this case? why, set Law against Law, power against power, the power of the Spirit against the power of Sin: this should humble you, that should support you. That power which could baffle Sin when in its full strength, can it not subdue it in the remainders thereof? that power which could bring you in to God (in spite of all opposition), is it not sufficient to keep you now you are brought in to God? 1 Pet. 1. 5. *We are kept by the power of God through Faith unto salvation: that very power is put forth for your establishment now, which was put forth for your Conversion at the first: o fear not the Law of Sin against you so long as the Law of the Spirit is for you!* When you are beset and enemies press hard upon you, see that you improve (both for duty and comfort) this power of Gods own Spirit. Thus I have finish'd the three Observations which take in the summe of this Verse.

R O M.

ROM. 8. 2.

—From the Law of Sin and [Death].

CHAP. VIII.

Of the Law of Death. The connexion 'twixt Sin and Death. Where 'tis the Law of Sin there 'tis the Law of Death. Regenerate persons are made free from this Law: that opened with respect to Death temporal and Death eternal. Use 1. Men persuaded to believe that Sin and Death go together; deborted from thence not to sin. Use 2. Of the happiness of Gods people.

Reader, the Contents of this Chapter were insited upon only in the close of a Sermon; I having under the former Head (the Law of Sin) exceeded the bounds allowed by the Press, cannot upon this Head (the Law of Death) make any considerable enlargement.

THe Apostle here sets a twofold Law before us, the Law of Sin and the Law of Death; the former I have been large upon, the latter I must dispatch in a few words.

—[And Death]: The word Law is not repeated, but (according to that interpretation which some put upon the Words) 'tis to be *repeated; 'tis the Law of Sin, and 'tis the Law of Death too: as if the Apostle had said *The Law, &c. hath made me free both from the Law of Sin, and also from the Law of Death.*

*Ut Lex ad utrumque ex quo referatur. Erasmi.

In the *opening of them I told you there is a twofold Sense given of them: (1.) Some tell us there is in them the Figure in *duo*, wherein one thing is set forth by two words: therefore they render this [and Death] as being onely an Adjective or Epethite of Sin; thus, the Law &c. from the Law of Sin and Death, that is, from deadly Sin, or from the Law of Sin which is of a deadly nature. (2.) Others take the word substantive, making the Law of Death to be a Law by it self as well as the Law of Sin; as if this Death was not to be melted into Sin, and the deliverance from it into the deliverance from Sin, but that they are distinct things and point to distinct deliverances.

Of the twofold Sense of the Words.

*See pag. 152.

Now both of these Senses are very true and good, and indeed I know not which to prefer. From the First, one single point offers it self to us, viz. That Sin is a deadly thing: From the Second, these

The Matter contained in them.

three (which *mutatis mutandis* perfectly answer to the three former under the Law of Sin);

1. That men by Nature, and before Regeneration, are under the Law of Death.

2. That upon Regeneration (or such as are Regenerate) are made free from the Law of Death.

3. That 'tis the Law of the Spirit of Life which frees from the Law of Death.

The due handling of these Heads would take up a great deal of time; but I having already staid too long upon this Verse, and upon some other Considerations, I am necessitated to contract; and therefore (for the better shortning of the work) I must pitch upon another method, wherein I may draw all into a narrow compass.

Three things onely shall be observ'd:

1. That Sin and Death go hand in hand together. There's an inseperable connexion or conjunction betwixt them; they come here in the Text very near each to the other, there's but an [and] betwixt them, and that too is copulative, the Law of Sin and Death. And well might the Apostle put them together, when God himself in the methods of his Justice, and in the threatening of his Law hath so put them together, (and surely what he hath so joyn'd no man can put asunder). When Sin came into the world Death came along with it, the one trod upon the heels of the other; if man will sin, he shall dye. Rom. 5. 12. Wherefore as by one man Sin entred into the world, and [Death by Sin], even so Death passed upon all men, for that all have sinned: — Ver. 17. For if by one mans offence, Death reigned by one, &c. (here's Death and the Law of Death too; by Sin it hath got a power over men so as to reign over them). Had there been no Sin there had been no Death: if man had continued in his sinless and innocent state, he might have been mortal (i. e.) under a posse mori, (he being but a Creature and made up of contrary principles); but he had not actually dyed, much less had he been under a necessity of dying if he had not sinn'd. Death did not come into the world upon Gods meer dominion and Sovereignty, or meerly upon the frailty of the humane Nature (as Pelagians of old and (a) Socinians of late assert); but as the (b) fruit and punishment of Sin. Immortality was a part of (c) Gods Image at first imprinted upon man; that

Three things
observ'd in the
Words. That
Sin and Death
go together.

*Vide Gros.
de Sar. c. 1.
p. 18.

(a) Mors non
erat poena vel
effectus trans-
gressionis Ada-
mi, sed condi-
tionis natura-
lis consequens.

Socin. de Statu primi hominis. Vide Prælect. Cap. 1. & contra Pæcium Cap. 5.

(b) Calov. Soc. Profl. p. 250. Hoorn Soc. conf. vol. 1. l. 3. c. 4. p. 583, &c. Franz. Scho. Sacr. Disp. 1. p. 7.

(c) Molin. Enod. Grav. Qu. de statu Innoc. Tract. 3. p. 62. Gerhard. Loc. Com. de Imag. &c. t. 1. c. 4. p. 199. Zuzem. de Imag. &c. c. 3. Art. 2. Morison's threefold state of man, p. 1. c. 2. p. 35.

image

image being defac'd, mortality took place. You know in Gods dealing with our first Parents, how he back'd his Command (or Prohibition) with the threatening of death; Gen. 2. 17. Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely dye: they disobeyed this most equitable Commandment, and thereby brought death both upon themselves (Gen. 3. 19), and also upon all their posterity. Besides the guilt of this Sin (made over to all mankind by imputation), there is mens personal sin (habitual and actual) which renders them yet more obnoxious unto death; and that too not onely to temporal but also to eternal death: Rom. 6. 21. the end of those things is death; (v. 23.) the wages of sin is death: The Apostle in James 1. 14. 15. treats of the first and last of Sin, shows where it begins and where it ends, sets down its rise, progress, and final issue; But every man is tempted, when he is drawn away of his own lust, and enticed; Then when lust hath conceived it bringeth forth sin, and sin when it is finished [it bringeth forth death]: (Sin is the issue of Lust, and Death is the issue of Sin). So that our Apostle here in the Text might upon very good grounds link and couple Sin and Death.

2. Observe, that 'tis the Law of Sin and the Law of Death where 'tis the Law of Sin there 'tis the Law of Death. which is here coupled together: so that where 'tis the Law of Sin there (and there only) 'tis the Law of Death. When Sin is reigning and commanding then 'tis ruining and condemning; 'tis the power of Sin that exposes to the power of death. Rom. 6. 16. Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether [of sin unto death], or of obedience unto righteousness? 'Tis true every sin in its own nature deserves death, the Scripture knows no such thing as venial sin, it being judge all and every sin is mortal: indeed as to event the Apostle saith there is a Sin not unto death 1 Joh. 5. 17. but as to merit every Sin (be it what it will) deserves death: Yet God is so gracious as that Sin shall not condemn and end in death where it doth not command. 'Pray mark it, how in the words the Law of the Spirit is join'd with Life, and the Law of Sin with Death; as where the power of the Spirit is there is Life, so where the power of Sin is there is Death. I know the Death in the latter Clause doth not carry a direct opposition to the Life in the former; for the Life there referring to Grace and Regeneration and not to Glory hereafter, the Death, which refers to eternal Condemnation and the misery of the future state, cannot be look'd upon as directly opposite to that Life; yet there is a truth in the Parallel: As upon the Law of the Spirit there is Life (spiritual and eternal), so
K k 2 upon

upon the *Law of Sin* there is *Death* (*Spiritual* and *eternal* too). Further I know there is a *great disparity* betwixt the *Spirits working Life*, and *Sins working Death*; the *Law of the Spirit* works *Life* in the way of *proper Efficiency* and *Causality*, the *Law of Sin* works *Death* only in a *final, consequential, meritorious* way; yet here also we may speak by way of *Parallel*: as the power of the *Spirit* works *Life* in its way, so the power of *Sin* works *Death* too in its way. (That which I drive at is very plain if I be so happy as to express my self clearly about it).

Regenerate
persons are
made free from
the Law of
Death.

3. Observe, that such who are brought under the power of the regenerating Spirit, they are made free from the Law of Death. This was Paul's happiness here laid down, and 'tis the same to all that are regenerate; the proof of which I need not insist upon: for this deliverance undeniably follows from the former; they who are made free from the Law of Sin, by that Grace are also made free from the Law of Death, it being the Law of Sin which subjects the Creature to the Law of Death. The power (or right) of Death stands or falls by the power of Sin; so that if the person be freed from the latter (as you have heard every regenerate person is), it certainly follows in the course and methods of Gods Grace, that every such person shall be freed from the former too: for the Law of Death is penal, or the effect of the Law of Sin, now take away the Cause and the Effect ceases.

Quest.
How is this to
be understood?
Ans.

But a little explication will be necessary. How may Regenerate Persons be said to be made free from the Law of Death?

For answer to this, you know Death is either temporal or eternal; (I do not instance in spiritual Death, because though 'tis very true that the Saints upon the Law of the Spirit are made free from this Death, yet I conceive that is not so much intended here): the former lies in the separation of the Soul from the Body for a time, the latter in the everlasting separation of both Soul and Body from the love and favour and presence of God. This separation from God is the death of this Death (or that wherein it mainly consists); hence though it doth not carry in it any annihilation, yea though it be attended with a kind of Life (both Soul and Body retaining their physical being, existence, and union); yet 'tis called Death, because there is in it a separation from the fountain of true Life and of all blessedness: upon which account 'tis not only Death but the worst Death; and this too is the worst part of this worst Death, for though there be more included in it than the loss of Gods presence, (viz. the punishment of sense, eternal torment in Hell-fire), yet it might easily be prov'd that

that herein lies its greatest evil; the *departing from God is worse *Mat. 25. 41. than the going into everlasting fire. But to apply this distinction to the business in hand!

1. The Law of the Spirit of Life frees the Regenerate from death *How Believers are made free from the Law of temporal death.* temporal. Not simply and absolutely, from death considered abstractly and in it-self, for so all must dye; Believers themselves are within the compass of the general Statute Heb. 9. 27. It is appointed unto men once to dye; Psal. 89. 48. What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? but it frees from death as so qualified and so circumstantiated; in the language of the Text it frees from the Law of Death: How's that? why, take a gracious man Death hath not a full right or an absolute power over him, so as to keep him under its dominion forever, (for so I shoud you some open this Law of Death). Such an one may dye but he shall live again, the grave shall not always hold him, he may be thrown into prison for a time but Christ will fetch him out; and then death shall never again exercise its power over him, after he hath di'd once he shall dye no more (as 'tis said of Christ Rom. 6. 9.) Again, Grace frees from the Law of this Death, (that is) from the hurtfulness, sting, and curse of it: Death carries much of a curse in it, 'tis the result and fruit of the primitive *curse: now in this *Gen. 2. 17. notion sanctified persons are freed from it. The nature and property of death is altered to a godly man; to him 'tis now but the paying of that debt or tribute which is due to Nature, but a (a) sleep, but a (a) 1 Thes. 4. (b) change, but a (c) departure or going out of prison, but a (d) going 14. (b) Job 14. 14. to bed, but an (e) uncloathing, but a passage into an endless and ever- (c) Luk. 2. 29. lasting life, an inlet into the immediate fruition of God. O (set but (d) II. 57. 2. sense aside) what an harmless, innocent thing is this death to such a (e) 2 Cor. 5. 4. person! the Lion being slain (by Christ) there's honey now in the belly of it; (I allude to that of Sampson Judg. 14. 8.) 1 Cor. 15. 55. O death, where is thy sting? ô grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Christ by death hath overcome death, unstung it and taken off its hurtful quality; by dying himself he hath expiated sin, vanquished Satan, atoned God, satisfied the Law, secured from Hell, purchased eternal life; and (these things being done) where is now the Law of Death? Heb. 2. 14, 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil: And deliver them, who through fear of death were all their life time subject to bondage.

2. There

How from the
Law of eter-
nal death.

2. There is *that death* which is much worse than this, (*viz.*) *eternal death*; that which indeed is *the death* incomparably surpassing any other: as *no life* like to *eternal life* so *no death* like to *eternal death*. To have the *Body* separated for a while from the *Soul* is a thing to Nature very dreadful, but what is that to the separation both of *Body* and *Soul* from *God* forever? This is sometimes set forth by *Death* without the addition of any *Epethite*, as *Joh. 8. 51. If a man keep my sayings he shall never see death; Rom. 6. 23. — 8. 6. (& passim)*: Sometimes by the *second death*; and 'tis so styled because it succeeds upon and doth not commence till after the *first death*: *Rev. 2. 11. He that overcometh shall not be hurt of the second death*:

*Sicut is qui
liberatur a
Lege Spiritus
vitæ, permanet
in Christo qui
est vita; ita
qui servit Lege
peccati per-
manet in mor-
te, quæ venit
ex damnatione
peccati. Orig.

Rev. 20. 6. — 21. 4. This is that death which the **unconverted* and impenitent are obnoxious unto, but such as turn to *God* by true repentance and live an holy life they are freed from it: And *this deliverance is absolute*; the former was but in such a *qualified sense*, but this (I say) is absolute. Even such may (and shall) dye the *first death*, but they shall never dye this *second death*; *Rom. 20. 6. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power*: You read of the *abolishing* of this death by *Christ* *2 Tim. 1. 10. eternal death is quite abolished to all regenerate persons*. But this very much falls in with the *No-condemnation* in the foregoing Verse; of which having there said enough I'll add nothing more.

USE I.
Men exhorted
to live in the
belief of this,
that 'tis Sin
and Death.

By way of Use, 1. I would exhort you all to live in the steady be-
lief of this, and often to revive it upon your thoughts that 'tis Sin
and Death. Especially when at any time Satan and your own hearts
sollicit and tempt you to sin, be sure then you think of this, so as
to retort it upon the temptation speedily; what? shall I sin and dye?
shall I for the pleasures, delights, satisfaction of sin which are but
for a season expose my self to death? yea, to eternal death? no,
that I dare not, that I must not do. 'Tis good to break the force
of a temptation by such reasonings as these; for though ('tis true)
the great restraints from sin should be taken from the love of God,
the fear of offending God, &c. yet it's good (and God allows it)
to take in the advantage of self-love too, and the fear of self-destroy-
ing. Surely if men did indeed believe or did not strangely smother
and suppress all serious convictions about this, that 'tis sin and death,
they durst not sin as they do. Where's the man, let him be never
so thirsty or let the draught be never so alluring, that would venture
upon it should he be told there's poison in it, and that if he drinks it
he's a dead man? ô the stupendious folly, nay madness of men! we
tell

tell them from Gods own mouth there's *death* at the bottom of *sinful practises*, and yet (because these suit with and please their sensual part) they will venture upon them. The fear of *temporal death* to be inflicted by the *Magistrate*, keeps off many from those *enormous acts* which otherwise they would commit; they dare not thus and thus transgress the Law (by *stealing, killing, &c.*) though they have a good mind to it, why? because they know if they so do, they must dye: Ah Sinner! God backs his *Laws* with the penalty of *eternal death*, to which thou makest thy self liable by the violation of them, and yet wilt thou dare to do it? Shall the fear of this not at all restrain thee from what is evil? Here's the Devils cunning in his temptations, he presents the *bait* but hides the *hook*, he tempts from and by the *pleasure, delight, contentment* that is in sin, but conceals the *death* that will follow upon it; nay, he doth not onely *conceal* the evil threatned but (either in *thesi* or in *hypothesi*) he flatly *denies* it: This lying Spirit will tell the Sinner he may sin without danger, what? *dye for it*? no, there's no such thing, *thou shalt not dye*: Thus he began in his *first assaults* upon our *first Parents*, Gen. 3. 4. *And the serpent said to the woman, ye shall not surely dye*; and thus he doth with Sinners to this very day: He always *sharpens* his temptations by *blunting* the edge of the *Laws threatning*, assuring the poor besotted Creature that he *may sin* and yet *not dye*. Now I beseech you do not hearken to him or believe him, for *he is* what he *always was* a *liar*, and so a *murderer*, Job. 8. 44. Let the temptation be never so inviting and alluring, yet pray consider **death is in the pot*, and therefore there is no meddling with it; let the enticements of Sin be never so specious and plausible, yet know nothing less than *eternal death* will inevitably follow upon it; and doth not the evil of that infinitely weigh down all the good which Sin promises? Sin is the *falsest thing* in all the world, its *promises* are very fair but its *performances* are quite contrary; it pretends to this and that (which takes with the Sinner exceedingly), but the very *upshot and end* of all is *everlasting destruction*: Suppose it be as good as its word (as to some *temporal concerns*), yet (alas) its *good is soon over and gone*, but its *bad abides forever*; the pleasant taste of its *hony* in the mouth is but short, but its *gall* lies fretting in the bowels to all eternity: now what madness is it, for a man for a few *minutes delight* to run himself into *everlasting and endless torments*! 'Tis one of the saddest things that is imaginable, that men do (and cannot but) know that 'tis *Sin and Death*, and yet in a strange defiance of God, and in a bold contemning of all that he threatens, yea even

*2 Kings 4.40.

*Mors prima
pellit animam
nolentem de
corpore, mors
secunda deti-
net animam
nolentem in
corpore. Aug.
de Civit. Dei,
l. 21. c. 3.

Pfal. 4. 4.

even of eternal death it self, they will venture upon Sin: Rom. 1. 32. *Who knowing the judgment of God, (that they which commit such things are worthy of death) not onely do the same, but have pleasure in them that do them.* But surely did they but know and consider what this death is, they would not carry it thus; I cannot now enter upon any particular description of it, onely let me tell them what there is in it, the absence of all good, the presence of all evil; is not this enough? that (in short) 'tis the summary and abridgment of all that misery which the *Humane Nature* is capable of; and should not such a thing make a poor Creature tremble? As to this death the Sinner would fain dye, but cannot; he must live (though he be dead even whilst he lives): at the **first death* the Body and Soul are loth to part, but in the *second death* they would fain part if they might; but the just God will keep them together, that as they sinn'd together so they shall suffer together. What a sad meeting will there be 'twixt these two at the general Resurrection? when they shall be reunited onely in order to their being eternally miserable? Now do not Sinners tremble at this? do they not dread that which will bring all this upon them? if not, what can we further say or do!

As to you (dearly Beloved) I hope you are not given up to a reprobate mind, to this desperate hardness of heart to make nothing of dying eternally; pray therefore **stand in awe and sin not*, do not dare to live in that for which you must dye and perish forever; let Sin dye that you may never dye, for it must be either *its death* or *yours*. If you live sin you love death, and is death a thing to be lov'd? Prov. 8. 36. *He that sinneth against me wrongeth his own Soul; all they that hate me love death.* Methinks that's a very sad description of the carriage of the poor amorous Wanton under the enchantments of the *whorish Woman*; Prov. 7. 21, 22, 23. *With much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike thorow his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.* Sirs! will you carry it thus under Sins enchantments? not considering that it aims at your life and exposes you to eternal death? A fool sees, but a little way, but a wise man looks to the issues and consequences of things; you know what I mean. Simply to dye is not so much, but to dye eternally ô that's a formidable thing! as you would shun that, shun sin for its house is the way to Hell, going down to the chambers of death, Proverbs 7. 27.

2. Let the people of God see their happiness, and take the comfort of it. You that by the power of the regenerating Spirit are made free from the Law of Sin, know that upon this you are also made free from the Law of death; & precious and admirable mercy! what a cordial is this to revive you under all your faintings! As to temporal death you are not wholly exempted from it, that's common to you as well as to others; yet 'tis a quite other thing to you than what it is to others; & whenever it shall come bid it welcome and do not fear it. For to you 'twill come without a sting, and you know the Serpent that hath lost its sting may hiss but cannot hurt; 'tis in it self an enemy and the last enemy, but to you 'tis an harmless because a conquer'd enemy; it may seem to threaten the greatest evil but (in truth) it shall do you the greatest good. But here lies your main happiness you are wholly exempted from eternal death, the second death; you shall dye but once and then live with God forever. 'Tis this second death that makes the first to be so formidable; for a man to dye that he may live that's not at all dreadful; but to dye here in order to a worse death hereafter there's the thing which is only dreadful. When death is but an inlet to eternal life, a departure to be with Christ, when there's no condemnation to follow after it, you may and you should meet it with joy and holy triumph. And know, that to you it shall not be bare freedom from eternal death, but it shall also be the possession of eternal life; there's very much in the privative part of the mercy, but when the positive part too is joined with it how high doth it rise! & admire and adore the Grace of God! The least of your sins deserves death, the best of your duties doth not deserve life; and yet you are freed from that which you so much deserve, and shall be put into the possession of that which you so little deserve, here's the riches of the grace of God towards you. Sin and Death are the two comprehensive evils, all evil is summ'd up in and under them, but you are freed from both; what reason have you to rejoice and to admire the Lords boundless goodness! & the damned in hell (who are under this death and feel it,) what would they give to be freed from it? You through the merit of Christ and the power of the Spirit are made free from it, therefore you should first be very thankful and then very cheerful. What great things hath the gracious God done for you! he hath delivered you from the Rule of sin whilst you live, from the hurt of death when you dye, have not you abundant cause of blessing and rejoicing? 'Twill not be long before this Death will look you in the face and lay its cold hands upon you; 'tis every minute making its nearer approaches to you,

L. 1

by

U S E. 2.
Comfort to all
Regenerate
Persons.

*Non est formidandum quod liberat nos ab omni formidando. Tertull. Eius est mortem timere, qui ad Christum nollet ire. Cyr. *1 Cor. 15. 26.

*Phill. 1. 23.

*Peccatum & mors sunt duæ partes adequatæ humanæ miseriæ; nam in culpâ & peccatâ tota miseria hominis consistit. Sinesio.

by every breath you draw it gets ground upon you: well! be not troubled at this you know *the worst* on't; 'tis *death* but not *damnation*, 'tis the parting of the *Soul* from the *Body* but no parting of the *Soul* from *God*; 'tis but *dying temporally* that you may *live eternally*: how great is your *happiness*! proportionable to which how great should your *thankfulness* and *holy joy* be! (So much for *this Verse*).

ROM.

ROM. 8. 3, 4.

For what the Law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh :

That the Righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

CHAP. IX.

Of the Laws inability to justify & save.

High and glorious Matter contained in these two Verses. Of their Coherence with what went before. The difference amongst Expositors about that. The General sense and meaning of the Words. The various Readings and Explications of them. They are divided into Five Parts. There's a Complication in them of the several Causes of the Sinners Justification and Salvation. The First Branch of the Text insisted upon, What the Law, &c. Four things observed in it. Of its Literal Exposition. What is here meant by Law? What that was which the Law could not do? How 'tis said to be weak? What the Flesh is by which 'tis weakened? The whole matter drawn

into one Observation. Of the Special matter of the Laws impotency, as it refers to Justification and Salvation. Three Grounds or Demonstrations of its impotency: 1. It requires more than what the fal'n Creature can perform. 2. It doth not give what the fal'n Creature needs. 3. It cannot make reparation for what the fal'n Creature hath done. Use 1. To humble us, because we have a Nature in us by which Gods own Law is thus weakened: where some thing is said against the Power of Nature. Use 2. First, To vindicate the Honor of the Law, notwithstanding the Weakness charg'd upon it. Secondly, The Laws Obligation not to be cast off because of this. Thirdly, Nor yet is it to be look'd upon as altogether weak or useless. Use 3. To take men off from expecting Righteousness and Life from and by the Law. Use 4. To stir up Believers to adore the Love and Mercy of God, in sending his Son, when the Law was under an utter inability to justify and save.

High and glorious things contained in these Verses.

Our Apostle here (Eagle-like) soars aloft and rises up in his discourse to the most sublime truths of the Gospel. These two Verses set things before us so high and glorious, as may fill Heaven and Earth, Angels and Men with amazement and astonishment. Here's the whole Gospel sum'd up in a few words, contracted and brought into a narrow compass: here's in one view Man undone and Man recover'd; the depths of the Creatures misery and the heights of Gods Mercy, in a short abridgement. Here's Gods sending his Son: which surely was the greatest thing that ever he did (it being the highest contrivance of his infinite Wisdom, and the highest product of his infinite Love). Here's this Son sent in our flesh; the first and the great Mytery of the Gospel (for it comes in the front of the Gospel-Myteries 1 Tim. 3. 16.). Here's sin condemn'd and the Sinner acquitted; the Law represented as impossible for us to keep, yet fulfilled for us in a most strange and wonderful manner, as Christ hath done and suffered that for us which we were utterly unable to do and suffer our selves. O the

* Eph. 3. 18.

* breadths, lengths, depths, heights of the Wisdom, Mercy, Justice, Holiness

Holiness of God! for all these *several Attributes* in what is here set forth, do *concur* and *shine forth* in their *greatest lustre*. Who can hear or read these *two Verses* (with due consideration), and not be in a *divine transport* and *extasie*? for the truth is, whatever is short of the *most raised workings* in the Soul, is too low for the glorious things here spoken of.

We must first enquire into their *Coherence* or *Connexion* with what goes before. They are a *further proof* or *confirmation* of the *main Proposition* laid down in the *first Verse*, [*there is no condemnation to them that are in Christ Jesus*]. That which might endanger as to *Condemnation*, was *Sin*: and there are two things in *Sin* to endanger about it, its *Power* and *Guilt*: therefore the Apostle shews, how such who are *in Christ* are freed from both of these. As to the taking away its *Power*, that is spoken to in the *second Verse*: *The Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin, &c.* As to the taking away its *Guilt*, that he speaks to in these *two Verses*; [*What the Law could not do, &c.*] As if the Apostle had said, If any thing could condemn God's people, it would be *Sin*; but that cannot, for tis *condemn'd in itself*: Christ (or God by him) hath *condemned Sin*, and so the *Sinner himself* shall not be condemned by it, or for it. The *guilt* of *Sin* being *expiated*, and the *Sinner* made *righteous* upon the *imputation* of Christ's *Obedience* and *Satisfaction*, (which are the *two things* here asserted); surely there is, there can be *no condemnation* to those who have an interest in *this Grace*. And this I judge to be the chief *scope* and *proper reference* of the Words; which I will endeavour to clear up a little further.

The Believers *Non-condemnation* (as you have heard) is brought about, partly by *Sanctification* (in which the *strength* and *dominion* of *Sin* is broken), and partly by *Justification* (in which the *guilt* of *Sin* is done away and not imputed). The *First* of these, is done by the *Spirit* in the heart *within*, in the putting forth of his mighty power in the work of *Regeneration*; [*the Law of the Spirit of Life, &c.*] The *Second*, is done by the *Son* for the person *without*, in that *Propitiatory Sacrifice* which he offered up to God; upon which God is *atoned*, *reconciled*, *satisfied*, and so doth *acquit* the *Sinner*. Now the Apostle having spoken to *that act* which is proper to the *Spirit* (*Vers. 2.*), he here *expressly* speaks to *that* which was proper to, and to be effected by the *Son*; [*God sending his Son in the, &c.*] And he speaks of *condemning sin for sin*, (that is) for *Christ's* being a *Sacrifice* for *Sin*; and therefore this must

properly and strictly refer to *Justification*, rather than to *Sanctification*. Yet I would not be too nice, for as (in a large sense) the *Law of sin* in the foregoing Verse, may point to the *guilt* as well as to the *power* of sin ; so here (in a large sense too), the *condemning of sin* may point to the *abolishing* of the *power*, as well as to the *expiating* of the *guilt* of sin. *Expositors* take in both, and I would not *straighten* the Words more than needs, (though yet I conceive, in their *main* and *primary* intendment they refer to what is done in *Justification*). The Apostles *Argument* then stands thus, To them for whom God *sent his Son* (all other ways being impossible), for *sin* to condemn *sin*, and in their stead to fulfil the *righteousness of the Law*, to them there is no *Condemnation* : But for Believers and such who are in Christ, God *upon these terms* sent his Son ; therefore to them there is no *Condemnation*. I shall follow those * *Interpreters* who make the *main Scope* and drift of the words to lie in this.

* Nunc sequitur expolitio vel illustratio

probationis, quod scilicet Dominus gratuitâ suâ misericordiâ nos in Christo justificavit, id quod Legi erat impossibile. *Calvin*. Duobus argumentis consolationem de indemnitate piis confirmavit ; quorum prius fuit, quod *Lex Spiritus*, &c. Alterum, quod *Deus missô filio suo*, &c. *Pareus*. Jam accedit ad probationem sententiæ prioris, quæ fuit de justificatione ; nempe credentes in Christum esse justificatos seu nullam esse eis condemnationem. *Piscat.* in *Paraphr.* Observandum sententiam hanc non coherere cum proximè præcedente, sed cum priore membro versiculi primi. *Id.* in *Schol.* (Vide *Cajet.* in locum). Quorum causâ Deus Pater misit Filium suum coeternum in carne conspicuum fieri, iis nulla est condemnatio ; at qui nostrâ causâ &c. *Gryn.* (See *Dutch Annot.*)

* Firmamentum est in hoc versu superioris conclusionis, &c. *Beza*. Pertinent ista declarationis vice ad id quod dixit, se per legem Spiritus, &c. et transfert totius hujus negotii causam & meritum in gratiam Dei. *Muscul.* He proves the foresaid making free, because that God being reconciled by Christ's death, he hath taken away from sin that power, which he had granted it over man for a punishment of his first transgression. *Deod.* Hic assertur ratio, quâ ostenditur istum Dei Spiritum liberatorem nobis donatum esse &c. *Per Mart.* Ratio superioris sententiæ, quâ explicat Apostolus quomodo Lex Spiritus, &c. *Justin.* Hic Versus continet ætiologiam itemque exegesis eorum quæ versu secundo dicta fuerunt. *Vorst.* So *Staples.* *Strefo,* *Rollot* &c.

I know there are * *Several* who go *another way* ; they making the Words to be rather the *further explication* or *continuation* of that *Matter* which is laid down in the *Second Verse*. The *Saints* are made free from the *law of sin and death*, how is that brought about ? why thus, God *sent his Son* into the World, by whom he is reconciled to them ; being reconcil'd, upon this he hath taken away from Sin that *commanding power* that it had before, abolished its *strength*, de vested it of its former *dominion* and *regency* ; and this they make to be the *condemning of sin* in the Text.

Well! I will not now *object* any thing against *this Interpretation*; (hereafter I shall speak more to it, when I come to the more particular opening of the *Claufe*, *And for sin condemned sin*); only at present give me leave to prefer *the former*.

Let us now consider the Words *in themselves*. As to their *general Sense* and *Meaning*, 'tis plainly this (though somewhat more darkly express'd), * *What the Law* (it standing in such circumstances) *could not do*, for the guilty, undone Sinner, *that God through Christ hath fully done for him*: this is that *plain Truth* which they resolve themselves into.

The words consider'd in themselves. Their general sense and meaning.

* Quod impossibile erat legi, Deus in

Christo fecit. *Anselm.* Mens Apostoli hoc loco est (etsi verbis obscurioribus expressa), id nobis prestitum per gratiam quod Lex prestare non potuit. *Estius.* ὁ νόμος ἡμέτερος, ἡδυνάει δὲ, τὸ θεοῦ ἐκείνου δὲ ἡμᾶς. *Theophyl.*

I find some considerable *difference* amongst *Expositors* in the *Reading* of them. * Some, would have a *Word inserted*, as ἐποίησε, ἐτέλεσε, *fecit, prestitit*; thus, *What the Law could not do, in that it was weak through the flesh, God [did], be sending his own Son &c.* They conceive, with the *addition* of this *one Word* the fence would be more clear, and the words would run much more smooth: but † *Others* will not admit of *this addition*.

The various Readings of them.

* Mihi locum hunc pro virili meā perpendiculari, videtur aliquid verborum deesse ad

explendam sententiam, veluti si sic legamus; Nam quod Lex Mosaica non potuit juxta partem carnalem, secundum quam imbecillis erat & inefficax, hoc Deus [*prestitit*] misso Filio suo, qui Spiritualem Legis partem absolvit. *Erasm.* Subaudiendum verbum *prestitit*, aut aliquid simile. *Estius.* Omnino videtur ἡμῶν verbum ἐποίησε aut simile. *Piscar.* Ut huic malo succurreretur (tale quid enim necessario intelligendum est) *Stapler.* *Antid* p. 626. Sanè conjunctio (*Et*) postulare videtur, ut aliquid subaudiatur, ut sensus sit, *perfectit* ad Deus quod Lex efficere non poterat. *Justin.* Subaudiendum videtur [*prestitit*], aut aliquid hujusmodi. *Bucer.* To the same purpose *Salmer.* tom. 13. p. 531. *Catharin.* *Vorst.* *Muscul.* *Heming.* &c. † Hoc supplementum non est necessarium. *Toler.* &c. Sed non est opus, et *Socinus* Hæreticus illud ad suam blasphemiam trahit. *Pareus.* Mihi videtur aliter contextus optime fluere. *Calv.*

* Some again would have the *Conjunctive* particle [*and*], *and for sin, &c.* to be expung'd; apprehending that it makes the Words to be more obscure. They would have us read them thus, [*what the Law, &c. God sending his own Son in the likeness of sinful flesh, for sin condemned sin in the flesh*]. But this too is not approved of, for † *Calvin* lays a great stress upon that *particle*; as *beighting* the matter spoken of: [*and for sin*] 'tis as much as *Yea* or *Even* for

* Unā tantum Conjunctione expunctā, nullo præterea opus est supplemento. Soro (with divers others), † Copula & Erasmum de-

cepit, ut infereret verbum *prestitit*, ego verò amplificandi causā positam fuisse sentio. *Calv.*

For what the Law could not do, Ver. III.

sin condemned sin, &c. 'Tis not a Pleonasm or superfluous word, but 'tis *particula intensiva*, to show the greatness and strangeness of the thing spoken of. 'Tis not omitted by any of the Greek Scholiasts; and I see no reason why we should put it out.

Tolet would solve all 1st. by adding some illative word, as *ideo*, *igitur*, &c. 2dly. by turning the Participle [*sending*] into the Verb [*sent*]; (of which hereafter).

Take the Words in the gross (as I am now considering of them), I think our Translators render them very well; and there will be no necessity either to add to them, or to take from them. Only 'tis necessary that you make this Variation or Addition; whereas 'tis said [*and for sin condemned sin*], reade [*and by a Sin-offering or Sacrifice for Sin, condemned Sin*]. And so they will run thus, For what the Law could not do, in that it was weak through the flesh, God sending (or sent) his own Son in the likeness of sinful flesh, and [by a Sacrifice] for Sin condemned Sin in the flesh: That the righteousness, &c.

There are great difficulties in their several branches and parts; but they shall be opened as I go over them in their order.

The Words divided into Five Parts.

If you take them in pieces, you have these Five things in them;

1. 'Tis here imply'd, That something was to be done in order to the Recovery, Justification, Salvation of the lost Sinner
2. Here's an express assertion of the weakness, inability of the Law, to do what was to be done; with the true cause of that inability of the Law: [*What the Law could not do, in that it was weak through the flesh*].
3. The Way and Method which the wise and gracious God took upon this, that He might effectually do that which the Law could not do: [*He sent his own Son in the likeness of sinful flesh*].
4. The double Effect produced by this, or the double End and design of God in this sending of his Son: [*for sin he condemned sin in the flesh; That the righteousness of the Law might be fulfilled*].
5. The description of the persons who have an interest in all this Grace: [*who walk not after the flesh, but after the Spirit*].

Here's a Complication of the Causes of the Sinners Justification and Salvation.

We have in the whole, a Complication of the several Causes of the Sinner's Justification and Redemption. Here's the Deficient Cause [the Law]; Here's the Principal Efficient Cause [God the Father]; here's the Subordinate Agent (I mean with respect to the Father) or the Meritorious Cause, [Christ the Son]; the Formal and also the Material Cause, [for sin condemning sin]

in the flesh]; the Final Cause, the *Finis* &c. [that the Righteousness of the Law might be fulfilled], and the *Finis* &c. [in us, who walk not after the flesh, but &c.] Here I bring in the Words [for sin condemned sin] under another Head of Causes than that laid down but now in the division of the words; but that I may do well enough, because they will bear diverse causal respects.

I begin with the *Causa deficiens*; which comes in also as the *Procatartick* or *impulsive Cause*, as that which moved God to send his Son, (*viz.*) the weakness and impotency of the Law to help the lost Sinner.

For what the Law could not do, in that it was weak through the flesh]. Here observe,

1. The thing spoken of, [the Law].
2. That which is asserted concerning this Law, [it could not do].
3. The ground or reason of this its inability to do, [in that it was weak].

4. The assignation of the true Cause of its weakness, (*viz.*) the flesh; [in that it was weak through the flesh]: it could not do because it was weak, and it was weak because of the Flesh.

I will a little insist upon the *Literal Explication* of this Branch, and then come to the matter contained in it.

[For what the Law could not do]: In the Greek 'tis τὸ ἄρξαι ἀδύνατον τῆς νόμου; which, if you render word for word, runs thus, For the impossible of the Law, or the invalid of the Law, (so * *Tertullian* renders it). The Sense and meaning of the expression is plain enough; our Translation gives us that very well, What the Law could not do: but the form and manner of it in the Original (especially when 'tis turn'd into our language), is somewhat harsh and unusual.

Interpreters, for the opening of the Phrase and the clearing up of the connexion of the matter, do several wayes Comment upon the Words. Some bring in this first Paragraph under a Parenthesis; but that signifies but little one way or another. * Some, would read it absolutely, and change the Nominative Case into the Genitive, (the Greeks using that Case as the Latines do the Ablative in that

The first Branch of the Words pitch'd upon. Four things observed in it.

The literal explication of the Words.

* Quod invalidum erat Legis. De Refut. carnis Cap. 46.

* τὸ ἀδύνατον τῆς νόμου impotentia Legis existente. Beza.

Mihi placet, ut ἀδύνατον Nominativus positus sit absolute loco Genitivi, ut sensus sit, cum enim esset impossibile, &c. *Erasm* Fateri necesse est Pauli orationem mutilam esse & imperfectam, nisi dicamus, τὸ ἀδύνατον postum esse absolute loco secundi Casus, quo Græci eo fuisse modo utuntur quo Latini Casu auferendi &c. *Justin.*

form of expression); thus, for τὸ ἀδύνατον τῆ νόμος, they turn it τῆ νόμος ἀδύνατος or ἀδυναμένως, the Law being unable, in that it was weak through the flesh, God sent, &c. Some, take it in the Accusative Case, and put in the word ἐποίησε; the impossible part of the Law God performed or made good by the sending of Christ. Some, change the τὸ into ὃ, putting in ἢν (ὃ ἢν ἀδύνατον); what was the impossible of the Law (or to the Law) that God supplied by the sending of his Son: (this comes nearest to our Translation).

* Impossibile legis: i. e. impossibilitas implendæ legis ex eo procedebat, quoniam Lex infirma erat per Carnem. *Tolet.*

|| So *Camerarius*. τὸ ἀδύνατον τῆ νόμος Articulatâ constructione usitatâ accipi commodè potest, pro ἢν ἀδυναμία τῆ νόμος. *Beza*. Propter impotentiam Legis, eò quod per carnem erat infirmata *Pare.*

* Quùm impotens esset Lex propter infirmitatem carnis &c. *V. Syr.* Ob defectum virium legis, quo laborabat in carne &c. *V. Arab.* Et cum impotentes eramus ad præstandum mandata legis &c. *V. Ethiop.*

* Some, make the *impossibile Legis* to be taken *Substantivè*, for *impossibilitas implendæ Legis*; which *impossibility* of fulfilling the Law proceeded from hence, because the Law was weak through the flesh. || Some tell us, the Words are an *Atticism*, and they make a double *Atticism* in them; 'tis first τὸ ἀδύνατον for διὰ τὸ ἀδύνατον, and then 'tis διὰ τὸ ἀδύνατον for διὰ τὴν ἀδυναμίαν. Then the sense of them runs thus; For the impotency and inability (or because of the impotency and inability of the Law), therefore God sent his Son. The * *Ancient Versions* bring it in with a *Since* or *Because*; Since there was an utter impossibility or inability in the Law to justify or recover lost

man, therefore God pitch'd upon another way, (*viz.*) the Incarnation, Obedience, Satisfaction of his own Son. I thought it not amiss, to put down these several *Explications* and *Readings* of the Words, for the satisfaction of more inquisitive persons concerning the Expression it self, and the Coherence of the Matter: but as to the plain Sense, that our Translators (as I said before) give us very well; For what the Law could not do, (or because of the Law's inability to do), in that it was weak through the flesh, therefore God sent his Son, &c.

The Sum of the Words in Two Propositions.

1. Prop.

2. Prop.

I pass from the Letter of the Words to the Matter contain'd in them; and that may be sum'd up in these Two Propositions:

1. There was something to be done by and for the Sinner, which the Law could not do: it was under an impossibility of doing it.

2. Therefore the Law could not thus do, because it was weak through the flesh.

For the better understanding of which Propositions, it will be necessary to resolve these Four Questions: 4 Questions answered.

1. Of what Law doth the Apostle here speak?
2. What was the [τὸ ἀδύνατον τῆς νόμου], that which the Law could not do?
3. How is the Law said to be weak?
4. What is meant by the [Flesh] from which the Law's weakness proceeds?

First, Of what Law doth the Apostle here speak, when he saith *What the Law could not do?* 1. Quest. What Law is here meant?

I answer, Of Gods own Law, and that too in its strict and proper acceptation. For the Word [Law] is taken sometimes in an improper, allusive, Metaphorical notion; as in the Verse foregoing, where you read of the Law of the Spirit and of the Law of Sin, (which is nothing but the power and commanding efficacy of the Spirit and of Sin). But here in this Verse 'tis to be taken in the strict and proper notion of a Law; (viz.) as it notes that declaration or revelation which God (the great Law-giver) hath made of his Will, therein binding and obliging the reasonable creature to duty. I know Some understand the Law here of that * Law of the Mind spoken of Chap. 7. 23; which lies in strong propensions, efficacious and commanding impulses to what is holy and good, springing from the Sanctified nature in regenerate persons: But I conceive this interpretation is not so genuine, nor so well suiting with the Apostles Scope in the words; where he is treating not of the Law which is in some persons, but of the Law which is imposed upon all; of that Law the righteousness of which was to be fulfilled (as it follows Vers. 4.): and therefore it must be understood of Gods own Law, that being it which Christ was to fulfil and satisfy, and not any other Law.

* Lex mentis quæ impleri non poterat propter carnem peccati. Tot. Crediderim ego, non hic legem Moïsi, sed legem illam mentis accipiendam esse. Justin. Potest & de lege mentis intelligi, quam supra dixit velle facere bonum, sed per infirmitatem & fragilitatem carnis implere non posse. Orig.

Since then the Words point to the Law of God, we must bring the Question into a narrower compass; and enquire *What Law of God is here spoken of?* For answer to which (that I may as much as I can avoid unnecessary excursions), I shall only say this; That 'tis either that Primitive Law which God impos'd upon Adam (and in him upon all mankind), upon the keeping of which he promised Life, upon the breaking of which he threatned death, (it being the Summary of the Covenant of Works): Or else, 'tis that Law which God gave the people of Israel from Mount Sinai,

namely the *Decalogue* or *Moral Law*. Which Law was but a *new draught* of the Law first made with *Adam*; for that being by his Fall much *defac'd*, nay almost quite *obliterated* (as it was written in his *heart*), it pleas'd the Lord to *copy it out again* and to write it *afresh* (in *Tables of Stone*) in fair and legible *Characters*. And this too was a *Scheme* or *Transcript* and *Summary* of the *Covenant of Works*, first made with *Adam*, (though it was not given to the people of *Israel* purely and absolutely as the *Covenant of Works*, for in reference to its end and design there was much in it of the *Covenant of Grace*). For *Matter* and *Substance* they were both but one and the *same Law*; the *Terms* and *Conditions* of both were the same, * *Do and Live*: but there were certain *appendixes* of Grace to the *Moral Law*, which were not in that made with *Adam* in the state of *innocency* (as is fully made out by several * *Writers* upon the *Covenant*); so that it was a *mixt* thing, there being something in it of the *Covenant of Works*, and something also of the *Covenant of Grace*. Now the *Law* considered as first given to *Adam*, and then as renewed to the people of *Israel*, so far as in both it was the *Covenant of Works*, is the *Law* here spoken of; as being concluded under an *impossibility* of doing what was requisite to be done.

* Rom. 10. 5.

* *Camero* de tripl. Fodere. *Cocceius* de Fodere. *Bullkely* on the *Covenant*. p. 57.

* *Legem dicit, non præcepta Sacrificiorum, et cætera quæ erant umbra usq; ad tempus Christi data, sed illam quam &c. Hieron.* Quare nihil est quod quisquam cavilletur, illud quod Paulus ait, Impossibile fuisse Legi, non ad Moralem sed ad Ceremonias referri. P. *Martyr*.

'Twas not the *Ceremonial Law* which the Apostle here had in his eye, but the * *Moral Law* it self: which (if it was necessary) might be evinc'd by several Considerations; but this one is enough, he speaks of *that Law* the *righteousness* of which was to be fulfilled in Believers, (For *Law* in the 3 verse must be expounded by *Law* in the 4 verse); now 'tis the *righteousness* of the *Moral Law* which is fulfilled in us; Ergo. 'Tis very true, *Paul* insisting upon the *Laws weakness* doth sometimes direct his discourse to the *Ceremonial*, and sometimes to the *Moral Law*; and it would be of great use to us to understand his *Epistles*, if we could exactly hit-upon the true notion of *that Law* of which he occasionally speaks: but undoubtedly here 'twas the *Moral Law* (as the *Covenant of Works*), of which he affirmeth that it could not do &c. Let this suffice for answer to the *First Question*.

The *Second* is, *What doth this impossible of the Law refer to? or what is the thing in Special which the Law could not do?*

To this 'tis answered several wayes: You read (vers. 1.) of exemption from condemnation, now this the Law could not do: the Law (in separation from Christ and especially in opposition to Christ)

can

2d. Quest.
What is the thing which the Law could not do?

Ans.

can condemn millions, but it cannot save *one* person from condemnation; (thus † Some do open it). You read (*vers. 2.*) of being made free from the Law of sin and death; herein too was the Law impotent, it might lay some restraints upon sin but it could never

* &c. nempe condemnationem ab homine auferre. *Piscat.*

bring down the power of Sin: († Some apply it to this). There is the blessed empire or regency of the Spirit over the Flesh, as also the full and perfect obeying of the Laws commands: neither of these could the Law effect; (so ‖ *Cajetaine* opens it). There is the amendment and reformation of the life and manners: this the Law could not do; (this explication † Some fix upon). The Text speaks of the condemning of sin: this the Law could not do, it can condemn the Sinner but it cannot (in a way of expiation) condemn sin it self; (So * *De Dieu* paraphraseth upon it). ‖ *Musculus* puts many things together; What is it (saith he) that was impossible to the Law? he answers, to abolish sin, to make righteous, to free from the Law of Sin and Death, to give that the righteousness which it taught and exacted should be fulfilled in us.

† *Aptissimus* mihi sensus videtur, ut illa verba non modo sequentia, sed multo magis præcedentia respiciant &c. ut in carnis contumaciam demandam vires non haberet. *Contz.*

‖ Duo quantum ad propositum spectat subordinata sunt, quæ Lex nequit efficere; Alterum est Dominium Spiritus super carnem, alterum hinc consequens est, perfecta præceptorum Legis executio. *Cajet.*

† *D. Hammond.*

* Quæ erat impossibilitas Legis? nempe id facere, quod Deus deinde fecit in Carne Filii sui, condemnare peccatum. *Lud. De Dieu.*

‖ Quid est illud, quod legi erat præstitum impossibile? Abolere peccatum, & reddere iustos, liberare à jure peccati & mortis, dare ut justitia, quam docebat & exigebat, in nobis impleteretur. *Muscul.*

All these several explications are very true; but further, there's the reconciling of God and the Sinner, the atoning and propitiating of an incensed God, the satisfying of infinite justice, the paying of vast debts contracted, the justifying of the guilty, the giving of a right and title to Heaven, (with many other such-like great things). Now the Law was under an impossibility of doing or effecting any of these; inasmuch that God must send his Son, or no * justification, no reconciliation, no atonement, no satisfaction, no payment, no pardon, no righteousness, no salvation: (which will be by and by particularly made out, in the two most eminent branches of the Laws impotency.)

* ἡ ἀδυναμία ὁ νόμος εἰς τὸ δικαιωθῆναι τὸν ἀνθρώπον. *Athan.* Significat Legem fuisse imbecilem & invalidam ad justificandum hominem. *Perer.* Disp. 3. in c. 8. ad Rom.

I must mind you, that I am in all this speaking of the Moral Law: The inability of the Ceremonial Law (abstracted from Christ, who was the piib and marrow, and who put energy and efficacy into all the types, rites, shadows of that Law), I lay, its

inability to do any thing (further than to point or direct and lead to Christ), is easily granted. 'Tis the very thing which the Apostle largely insists upon the proof of, in his excellent Epistle to the Hebrews: Chap. 7. 18, 19. For there is verily a disannulling of the Commandment going before, for [the weakness] and unprofitableness thereof; for the Law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. Heb. 9. 9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that [could not] make him that did the service perfect, as pertaining to the conscience. So Heb. 10. 1. For the Law having a shadow of good things to come, and not the very image of the things, [can never] with those sacrifices which they offered year by year continually, make the comers thereunto perfect: (ὁδε πτε δυνάται, here's a total negation of the power of the Ceremonial Law). And that Law had its ἀδυνατεν also, for the Apostle adds (vers. 4.), it is not possible [ἀδυνατεν γὰρ] that the blood of Bulls and Goats should take away sins: thus it was with that Law (of which 'tis very clear Paul speaks in these places). And it was but little better with the Moral Law it self (though that was a far higher and better Law); even this was and is as weak as the former. This very Law which is so much for doing, which requires and commands the creature to be so much in doing, it self can do little or nothing. The lost Sinner hath great things to be done by him and for him; but in all these, the Moral Law (though God's own Law and an excellent Law) cannot (without Christ) give the least help or assistance to him.

3d Quest. How
the Law is said
to be weak?
Answ.

The Third Enquiry is, What is the weakness of the Law here spoken of?

The word is ἰσχυρ, which is used to set forth any debility or weakness whether it be natural or praternatural, (as being occasioned by some bodily disease or distemper, (in which Sense 'tis often used in the New Testament). 'Tis applied here to the Law; and 'tis brought in as the ground of its τὸ ἀδυνατεν before mentioned. Else where the Apostle uses it, he speaks of the [τὸ ἀσθενὲς τῆς ἐντολῆς] the weakness of the Commandment, Heb. 7. 18. And speaking of the ordinances, rites, injunctions of the Ceremonial Law, he calls them [τὰ ἀσθενῆ καὶ πτωχεύοντα] weak and beggarly elements, Gal. 4. 9. Here in the Text an higher Law was in his eye, and yet he attributes weakness to it also: it could not do because it was weak, and it was weak because it could not do, (for these two do reciprocally open and prove each the other).

And

And let me add, that this *weakness* of the Law is not * *gradual* or *partial* but *total*: 'tis not the having of a *lesser strength* but 'tis the negation of *all strength*; 'tis so weak, that it hath *no power* at all to accomplish what is here intended. The Apostle carries it up to an *impossibility*: he doth not say, it was somewhat *hard* or *difficult* for the Law to do thus and thus, or that it could do *something* though but *imperfectly*; but he says this was *impossible* to it as being utterly above its power and ability. A man that is *weak* may do *something*, though he cannot do it *vigorously*, *exactly*, and *thoroughly*: but now (as to *Justification* and *Salvation*) the Law (considered in its self) is *so weak*, that it can do *nothing*; it cannot have the least influence into these effects (further than as God is pleased to make use of it in a *preparatory* or *directive* manner). Its *weakness* as to the great things of the Gospel, is like the *weakness* of the body when 'tis *dead*; 1 Cor. 15. 43. It is *sown in weakness* [ἐν ἀσθενείᾳ, 'tis the same word with that in the Text concerning the Law], it is *raised in power*: a dead body is *so weak* that it cannot put forth *one vital act*; it may be weak in *part* whilst it lives, but when 'tis dead it lies under a *total weakness*: Such is the *weakness* or *impotency* of the Law, in reference to the *taking away* of *guilt* and the making of a person *righteous* before God.

Fourthly, It will be query'd *What the Flesh is here by which the Law is made thus weak?*

The word [Flesh] occurs thrice in this Verse, &c. in that it was weak through the Flesh, God sent his Son in the likeness of sinful Flesh, and for sin condemned sin in the Flesh: As 'tis us'd in the first place, it carries in it a very different sense from what it doth in the two following places; (and 'tis not unusual in holy Writ, for one and the same Word in one and the same Verse to be taken in different senses; as you may see Matth. 26. 29. Matth. 8. 22.) When 'tis said the Law was weak through the Flesh, here *Flesh* is taken *Morally* for the *corrupt nature* in man: but when 'tis said, God sent his Son in the likeness of sinful Flesh (and so on), there *Flesh* is taken *Physically* for the *humane nature* of Christ. But to come to the business in hand! The Law was weak [through the Flesh]: By this *Flesh*,

* Ἀδυναμία ex qua τὸ ἀδύνατον τῷ νόμῳ nascitur, virium non imbecillitatem, sed omnem destitutionem declarat. Beza. Non dicit, quod Legi erat grave & difficile, sed quod &c. quibus sanè verbis adimit Legi in universum justificandi vim &c. Muscul. Infirmiorem Legis accipe, quem modo solet usurpare Apostolus vocabulum ἀδυναμίας, non tantum pro modica imbecillitate verum pro impotentia; ut significet Legem nihil prorsus momenti habere ad conferendam justitiam. Calv. Quamquam per verbum infirmari ἀδυναμίας ab Interprete verum sit, vis tamen illius verbi Græcè potius significat vires nullas quam imbecillas. Salmer. tom. 13. p. 532.

4th Quest.
What are we to understand by Flesh?
Answ.

* Pro quod *Legem M^{is}* in duas partes Apostolus dividat, & aliud in ea *car-nem*, aliud *Spiritu* nominat; et illam quidem ob-servantiam quæ secundum *literam* geritur, sensum *car-nis* appellat, illam vero quæ accipitur *spirituali-ter*, *Spiritu* nominat — Impossibile Legis eo quod &c. Intellectus qui secundum *literam* est accipi po-terest, ipse enim impossibilis erat &c. *Orig.* Vel per carnem infirmabatur Lex, i. e. per carnalem intel-lectum, et per carnalem observantiam erat imbecil-la, non per seipsam. *Anselm.* Per Carnem, h. e. Per carnalem Legis intelligentiam, sive carnis infir-mitatem, cui deerat Evangelica Gratia. *Eras.* *Origenes* Per Carnem intelligit crassam, literalem, et carnalem Legis intelligentiam; atq; etiam Le-gis infirmitatem in eo collocat, quod impossibile fuerit Legis Ceremonias omnes secundum Carnem (i. e.) secundum *Literam* observare. *A. Lapide.*

Flesh the *Manichees* of old understood the very being and sub-stance of *Flesh*, that which constitutes the body in man: but this interpretation is rejected by all. *Origen* (with some others) ex-pounds it of the * *Ceremonial Law*, with respect to the gross and li-teral sense and meaning of that Law: Now 'tis true (as hath been already observed), that that Law may be filed *Flesh* because it lay very much in *fleshy things*; 'tis called the Law of a carnal com-mandment, Heb. 7. 16; it stood only in meats, and drinks, and divers wa-shings, and carnal ordinances, im-posed till the time of reformation, Heb. 9. 10. And 'tis also most

true, that they who looked no further than the *fleshy part* the letter of that Law, who did *herere in cortice* and only *rodere literarum ossa* (as the *Jews* did); to them it must needs be weak, and un-able to bring about any Evangelical and saving good. But this is not the Law (as you have heard) which the Apostle here doth mainly intend: * *Beza* is very sharp against *Origen* for this his exposition of the *flesh*. *Cajetaine* interprets it of the Carnal state of the *Jews* under the Law; they being in that state by means thereof to them the Law was weak: But (as to this explication) our learn-ed || Annotator well observes, that *Flesh* here

* Distinguit hoc loco impurissimus ille scriptor Legem in Carnem et Spiritum &c. *Beza* in loc.

|| Dr. Hammond in Annot. (a)

+ Caro (i. e.) is not so properly the State of men under the Law, as that which carnales Ju-dæorum affe-ctus vires ejus retulerant. is the means by which occasionally the Law became weak and unable to restrain men, (viz.) the carnal or fleshy appetite which is so con-trary to the proposals of the Law; therefore he expounds it by that: Aët. 13. 38. Heb. 9. 15. *Grat.* (and + *Grotius* before him went the same way). The fullest and best interpretation of this *Flesh* and that which is most * generally followed, is this; 'tis the corrupt, sinful depraved nature that is in

* Per Carnem: i. e. vitiatam humani naturam *Piscar.* &c. i. e. Per carnis desideria, et per fomitem vitiorum qui est in carne. *Anselm.* Ideo lex infirma est, quia in vitiatam naturam incurrit. *P. Mart.* Quum vel Legem infirmam fuisse &c. nemo sibi finget damari hic substantiam carnis aut naturam corporis, nam hæc a Deo creata sunt bona; sed per Carnem intelligit pravitatem & corruptionem, quæ per lapsum Adami transiit in nostrum genus. *Idem.*

ful'n man: O this is that which puts such a *weakness* and inability upon the Law, to help and recover the undone Sinner! 'tis by this that the Law is so *infeebled* and *debilitated* as to its production of any spiritual or saving effects. The Apostle layes it upon this, the Law could not do [*in that*] *it was weak through the flesh*, (that is): *because* it was weak through the Flesh: For the [*ἐν ᾧ*] is * *Can-* * *ἐν ᾧ* valet hic
sal; therefore 'tis usually rendred here by *quia, quoniam, quando-* *Quia* more He-
quidem, eo quod &c. And so it is in other places, as Heb. 2. 18. *braico. Grot.*
 For [*in that*] *he himself hath suffered* [*ἐν ᾧ ὁ ἰδὼς τὸν πόθεν, because*
he hath suffered], *being tempted he is able to succor them that are*
tempted: 'tis as much as the *ἐφ' ᾧ* Rom. 5. 12. Sometimes indeed
 'tis only expressive of such a *time* or *state* or *condition*; as Mar. 2. 19.
Can the children of the Bride-chamber fast while the Bridegroom is with
them? (*ἐν ᾧ ὁ οὐ νύμφη*): Sometimes again 'tis rendred by
 [*whereas*], as 1 Pet. 2. 12. 1 Pet. 3. 16; but here in the *Text* 'tis
 taken *causally*.

Let it then be observed, that the * *weakness* of the *Law* is not properly *inherent* or from the *Law* it self, only 'tis *adventitious, accidental*, and from the *state* and *condition* of the *Subject* with whom it hath to do. 'Tis the *wickedness* of mans *Nature* which is the sole cause of the *Law's weakness*. If *Man* was the *same* now that at first he was, the *Law* would be the *same* too now that at first it was; and have the same power and ability that then it had; but he being fallen now the *Law* is *weakned*. 'Tis not (I say) from any *intrinsic defect* or *weakness* in the *Law*, but only because it meets with a *Subject* in which there is *Flesh*, a *depraved nature*; and so it cannot do that which before it did when the *Nature* was holy and good. When *Man* was in the *state* of *innocency*, the *Law* (*Sampson* like) was in its *full strength* and could do whatever was proper to it; yea, (as to *it self*) it is able yet to do the same; but the case *with us* is altered: we cannot now fulfil this *Law* nor come up to what it requires of us, and therefore 'tis weak. True, the Apostle layes it upon the *weakness of the Law*, he saith *it was weak*; but then he tells you what was the *ground* of that weakness, namely *our Flesh*. The *Law* is only weak *to us* because we are weak *to it*: the *strongest Sword* in a *weak hand* can do but little execution; the *brightest Sun* cannot give light to a *blind eye*, (not from any *impotency* in it self, but meerly from the

* Impotentia legis &c. non fuit ex ipsa Lege, quasi iustificare homines eam præstantes nequiret, sed ex carne (h. e.) ex corruptione naturæ humanæ, quæ hominem reddit impotentem ad præstandam legem. *Pareu*. Non infirmitatem illi impingit quasi intrinsicus in hærentem, sed quasi extrinsecus ratione carnis ei adjacentem. *Soto*.

For what the Law could not do, Ver. III.

incapacity of the Subject): and that's the case in the Law's *ἀδυναμία* with respect to the Sinner. Pray observe, the Law strengthens Sin and Sin weakens the Law: 1 Cor. 15. 56. The strength of Sin is the Law; (viz.) as the Law gives it a killing and condemning power, and as (through man's corruption) it makes Sin to be more active, impetuous and boystrous; thus Sin is strengthened by the Law: But then the weakness of the Law is Sin, for because of that it cannot now do what formerly it could.

Thus I have answered the Four Questions propounded; under which I have cleared up the Words, and also (in part) the Matter contained in them. Which being done, I might from the whole

* The whole matter in the Words drawn into one Observation.

* raise this Observation, That the Law, yea the Moral Law it self, though it was an excellent Law, the Law of Gods own making, and design'd by him for high and excellent ends; yet it having now to do with fallen man, with Sinners that have Flesh (a corrupt nature) in them, it is become weak and altogether unable to justify and save.

I must not enter upon any large prosecution of this Point; yet let me speak something to it, both to fill up what I have hitherto but just touch'd upon, and also to supply what as yet I have said nothing to. There are but Two Things which I would further open:

1. The Special Matter of the Laws weakness.

2. The Grounds or Demonstrations of the Laws weakness.

The Laws inability to justify and save.

For the First the Special Matter of the Laws weakness, that will be cleared up

1. With respect to Justification.

2. With respect to Salvation and Eternal Life. What the Law could not do in that it was weak: what was the thing particularly which the Law could not do? what did its weakness especially refer to? *Ans.* The Scripture mainly fixes it upon these Two things, it could not justify, it could not eternally save. There are indeed many other things (some of which have been already hinted) which the Law could not do; but these two are most usually instanc'd in in the Word when it speaks of or would set forth the Laws weakness.

1. The Law (upon its terms of doing and working) ever since mans Fall alwayes was, and yet is, unable to justify: it may possibly attempt such a thing (or rather the Sinner may look for such a thing from it), but it cannot carry it on to any good issue. This (I conceive) Pauls thoughts were in special upon, when he says
what

what the Law could not do: For 'tis the Sinners justification which he in this place is discoursing of; and he first begins with the Law as being impotent and insufficient to accomplish this justification. God by Christ condemned sin (i. e. he abolish'd and cut off Sins Guilt), and by him he brought about a righteousness for the Sinner; but the doing of this by the Law was a thing altogether impossible: that could not make the Creature to cease to be guilty or to become righteous. The proving of this truth was elsewhere his main business: as namely in the 3d, 4th, 5th Chapters of this Epistle, where he doth professedly and largely insist upon it. That one place is a sufficient proof of it, Chapt. 3. 20. *Therefore by the deeds of the Law, there shall no flesh be justified in his sight; for by the Law is the knowledge of Sin.* He pursues the same Argument in his Epistle to the Galatians, where he goes over it again and again. Gal. 2. 16, 21. *Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified. I do not frustrate the Grace of God: for if righteousness come by the Law, then Christ is dead in vain.* Gal. 3. 11, 21, 22. *But that no man is justified by the Law in the sight of God, it is evident: for, The just shall live by faith. — Is the Law then against the promises of God? God forbid! for if there had been a Law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under Sin, that the promise by faith of Jesus Christ, might be given to them that believe.* So also in his Sermon at Antioch, Acts 13. 39. *By him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.* How full and positive are the Scriptures in the denial of any power to the Law to justify! It can discover Sin, accuse and judge for Sin, but it cannot expiate Sin or make a man righteous before God. There is indeed the righteousness of the Law, and (upon that) righteousness by the Law; but that now is altogether unattainable further than as 'tis brought about and accomplished in the hands of Christ; the Law in Christ's hands can do great things, but in ours it can do nothing.

2. So also the Law is weak in reference to Eternal life. It could not do (i. e.) it could not save; it never yet (as separated from Christ) carried one Sinner to Heaven: 'tis above the ability of the Law to save one Soul. Consider it as the Covenant of works so its language is *Do and Live*, Rom. 10. 5. For Moses describeth

For what the Law could not do, Ver. III.

describeth the righteousness of the Law, that the man which doth these things shall live by them : Now man in his lapsed state cannot do according to the Law's demands, therefore by it there's no Life for him. Had he continued in the state of innocency he had been able to have done all which the Law required, and so would have attained Life by it in the way of *doing* ; but now the case is altered. If Salvation depended upon the Creatures *perfect* and *personal* obedience not a man would be saved. There must indeed be Obedience to the Law or no Salvation ; but should it be that very Obedience which the Law calls for, and as the Law calls for it (viz.) as the condition of the first Covenant, this would make salvation absolutely impossible. You know, Moses brought Israel to the borders of the Holy-Land but Joshua must lead them into it : so the Law (as God uses it in subserviency to the Gospel), may do something toward the saving of a poor creature ; but 'tis the alone Merit and Obedience of the Lord Jesus (applied by Faith), which must put the Sinner into the possession of the Heavenly Rest. That which now saves, is Christ not Moses, the Gospel not the Law, believing not doing, (I mean only in the old Covenant sense). So much for the Matter of the Law's impotency.

The Grounds
or Demonstrations
of the
Laws inability
to justify and
save.

Secondly : Let me give you the Grounds, or (if you will) the Demonstrations of the Law's impotency and weakness to justify and save : He instance in Three.

I. It requires that which the Creature cannot perform. Before the Law do any great thing for a person it must first be *exactly* fulfill'd ; for that's its way, the terms and condition which it stands upon : and 'tis as high in these terms now as ever it was ; for though man hath lost his power the Law hath not lost its rigor ; it doth not sink or fall in its demands because of mans inability to answer them. Though the Sinner be as the poor broken debtor, utterly undone, yet the Law will not compound with him or abate him any thing, but 'twill have full payment of the whole debt. Now this *in statu lapsi* (as I shall shew when I come to the 4th verse) is * impossible :

* Unde sequitur plus in lege præcipi, quam præstando simus, quia si pares essemus implendæ Legi, frustra aliunde esset quæsitum remedium. Calvin. Hic locus efficacissimè convincit justificationem non esse ex operibus, &c. P. Mart. jr. Non implet Legem infirmitas mea, sed laudat Legem voluntas mea. August.

None (but such an one as Christ) could thus answer the Law's demands. For nothing will serve it below perfection : inherent righteousness, actual obedience, all must be perfect or else the Law despises them. The Gospel accepts of Sincerity but the Law will 'bate nothing of perfection ;

if

if there be but the *least failure*, all is spoiled. Gal. 3. 10. For as many as are of the works of the Law, are under the curse: for it is written, Cursed is every one that continueth not [in all things] which are written in the book of the Law to do them. Jam. 2. 10. For whosoever shall keep the whole Law, and yet offend [in one point] he is guilty of all. — And is it thus? are these the terms and demands of the Law? what then can it do? (or rather what can we do)? it must needs be *weak to us* because (in these rigors) we are so *weak to it*; it cannot do much for us because we can do but little to it; it cannot do what we desire because we cannot do what it demands. O how exceeding short do the best come of the high measures of the Law! (a) Who can say, I have made my heart clean, I am pure from my sin? (b) In many things we offend all. (c) There is not a just man upon earth that doth good, and sinneth not: (d) Our very righteousness is as a polluted ragge: (e) How should man be just with God? If he will contend with him, he cannot answer him one of a thousand: If I justify my self, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse. (See Job 15. 14, 15, 16. Job 25. 4, 5, 6.) * If thou Lord shouldst mark iniquities, O Lord, who shall stand? † Enter not into judgment with thy servant; for in thy sight shall no man living be justified.

(a) Prov. 20. 9.

(b) Jam. 3. 2.

(c) Eccles. 7. 20

(d) Isa. 64. 6.

(e) Job. 9. 2, 3.

* Psal. 130. 3.

† Psal. 143. 2.

Quis melior

Propheta de-

quo dixit Deus, Inveni virum secundum cor meum, et tamen ipse necesse habuit dicere Deo, Ne intres in iudicium cum servo tuo. Bernard. in Annunt. Mariæ. Sine peccato qui se vivere existimet, non id agit ut peccatum non habeat, sed ut veniam non accipiat. August. Enchirid. In pessimis aliquid boni, et in optimis non nihil pessimi, solus homo sine peccato Christus. Tertul.

2. The Law doth not give what the Creature * needs: it asks above his strength and gives below his want. He must have Grace, Sanctification, Holiness, &c. but will the Law help him to these? no! 'tis high in the commanding of them but that's all, it doth not work them in the soul; it asks very high but gives very low. 'Tis holy it self but it cannot make others holy; it can discover sin but it cannot mortifie sin (as the glass discovers the spots and blemishes in the face, but doth not remove them). The Law is a † killing thing, but 'tis of the Sinner not of the Sin: it hath by accident, by reason of the Flesh here spoken of a quite other effect; for it doth rather * enliven, increase, and irritate sin, (as Water meeting with

* Lex Moyſi quamvis spiritalis eſſet, quia tamen non adjuvabat intus per gratiam, lex erat infirma et imbecillis ob ſtatum carnalem hominum, ia quo relinquebat illos. Cajer. Non quod ipſa infirma ſit, ſed

quod infirmos faciat, minando poenam, nec adjuvando per gratiam. Anſelm. Lex præterquam quod peccati rationem aperiebat, nihil præterea auxilii præſtabat ſpiritus adverſus carnem, et ideo neq; ſufficiebat ad juſtificandum, neq; ad perficienda Legis opera. Soto. † 2 Cor. 3. 6. * Non de legis præſtatione hic agitur, ſed de ipſius vi in neſcis immutandis animis, & ad illud Legis præſcriptum efformandis, utpote quæ corruptionem illam in qua naſcimur non modo non ſanet, ſed augeat potius. Beza.

* Per Legem
non adiutori-
um sed nostri
mali indicium
& monitorium
habemus. Lu-
ther.

* Necessarius fuit adventus Christi, qui Legi suppetias terret &c. Nam illa quidem recte docuerat &c. Verum adhuc duo erant necessaria quæ Lex conferre non potuit, 1. ut condonentur ea quæ contra ejus præcepta admittenda fuerint: 2. ut vires hominis corroborerentur, quibus possit Regis jussa perficere. P. Martyr.

opposition grows the more fierce and violent; and the Disease the more 'tis check'd by the medicine the more it rages). Paul found in himself this sad effect of the Law, Rom. 7. 8. But sin taking occasion by the commandment, wrought in me all manner of concupiscence: for without the Law, sin was dead. Moreover, the Law calls for duty but it gives no * strength for the performance of it, (Pharaoh-like who exacted brick but allowed no straw). The Gospel helps where it commands, the Law commands but helps not: *Lex jubet, Evangelium juvat*; (remember I still speak of the Law as it stands in opposition to the Gospel, and as 'tis the matter and transcript of the first Covenant). It neither pardons what it forbids, nor doth it enable to do what it enjoyns; and much of the ἀδυναμία impotency of the Law lies in these * two things. Take

a particular instance, great is the Sinners need of Faith; for without this, no justification, no peace with God, no heaven; 'tis the Gospel-condition on which all depends. Now the Law knows nothing of this Faith; nay, 'tis diametrically opposite to it, 'tis so far from working it that it hinders it to its utmost. 'Tis all for working, for doing; Gal. 3. 12. And the Law is not of Faith: but the man that doth them shall live in them. Believing belongs only to the Gospel; therefore that is stiled the Law of Works, and this the Law of Faith, Rom. 3. 27. If Faith come under the Law, 'tis only that Faith which is a General Faith, or as 'tis a part of Obedience, not as the Condition of Gospel-grace. The Law therefore not helping as to these things (so indispensably necessary for Grace here and hereafter), what can it do for the lost Sinner?

3dly. The Law could not do, because it could not heal that breach which Sin had made betwixt God and the Sinner. It still looks forwards, and is alwayes calling for perfect Obedience; but what if Sin hath been committed for the time past? O there the Law is weak! It can make no reparation for what is past; as to that, all it sayes to the guilty person is (as they to Judas) what is that to me? see * thou to that. Suppose the Sinner could for the future come up to a full conformity to the Law and in every thing answer its highest commands; Suppose him now to arrive at such a pitch of perfection that he should do nothing which this Law forbids, and do every thing which this Law commands: yet (supposing the Fall from God and the Guilt thereby contracted, or

any

* Matth. 27. 4.

any *one sin* committed), the *Law* would be *weak* and the creature could not *thereby* be *justified*; the reason is, because here is now *reparation* and *satisfaction* to be made for *what is past*, which to make is impossible to the *Law*. This *perfect Obedience* (present and future) might do the work was it not for what is *past*; but guilt hath been contracted, God hath been offended, his first Covenant violated; therefore there must be reparation made to him for this. Now this the *Law cannot do* nor the Creature upon the terms of the *Law*; for all that he can arrive at is but *perfect obedience* and that is his *duty*; he's under an *obligation* to it and therefore by it he can make no *satisfaction* for what is *past*: this is but the paying of the *present debt* which can quit nothing of the *former score*. This is very well if we look *forward* but what becomes of us when we look *backward*? So that the Apostle did very deservedly thus speak of the *Law*, *what the Law could not do*, &c. So much for the *opening* of the *matter* held forth in these Words; let me close this *Head* with some *Application*.

First, *Here's matter of deep humiliation to us*. How should we lament that *sinful Nature*, that *Flesh* which is in all of us! we all come into the world under a sad and woful depravation of nature: Well! suppose we do, what of this? O this should bitterly be bewailed by us because by reason of this the *Law is weak*; that it *cannot do* that for us which otherwise it could and would have done. As we were created at the *first* before our Nature was corrupted, we were *strong* to the *Law* and the *Law strong* to us; we could fulfil its *highest demands* and it could fulfil our *highest desires*; we were able to *keep it* and it was able to *save us*; its *perfect righteousness* was not *above us* and we had been *righteous* in that *righteousness*. But now 'tis far otherwise; Sin hath got into us, our Natures are now depraved and vitiated, inasmuch that even from this *Law it self* we can look for nothing: 'tis upon our degeneracy weak'ned to us to all intents and purposes; and is not this sad? O that there should be such Natures in us as even to *debilitate* and *weaken* Gods own blessed *Law*! And would to God the sad effects of the *Flesh* in us staid here! but it goes further: it doth not only bring a *weakness* upon the *Law* but upon the *Gospel* too. The *Gospel* it self (the *new* and *remedial Law*) though it be the **power of God*, yet it would be altogether ineffectual to our justification and salvation, if God did not accompany it with a mighty power. It tenders and holds forth that in *Christ* which is every way sufficient for these great things; yet

Use 1.
To humble us
in the sense of
our *Flesh* by
which the *Law*
is weakened.

* Rom. 1. 16.

we

we should be never the better for it, *this we could not do*, if God (in spite of all opposition from our cursed Natures) did not over-powre us to believe, to close with Christ, to accept of *restoring Grace* in the way of the Gospel. Truly if God should leave us to our selves, and should not rescue us from the power of *Natural corruption*, neither *Law* nor *Gospel* could do our work; notwithstanding *both* we should perish for ever. Should not this be greatly bewailed and lamented by us? that *Sin* should be so rooted in our *Nature* and have such a *strength* in us, as that it should be too hard both for *Law* and *Gospel*, and bring both under an *inability* to do us good?

And is it so? I might then from hence infer, that certainly in the *fallen Creature* the power of *Nature* is very low; nay, that (with respect to the *keeping and fulfilling of the Law*) 'tis quite lost. *Pelagius* of old (with whom Some in latter ages do almost concur, only they put a better varnish upon their Opinions) held, that though *Nature* by the Fall is somewhat weakened and impair'd in its strength, yet still it can do great things; yea, (especially with some ordinary assistance) it may enable a man to fulfil the *Law of God*. Now against this the * *Argument* in the Text is considerable: is the *Law* weak and yet is the *Sinner* strong? is that under an impossibility and yet is (this and that) possible to the creature? The *Flesh* is but extraneous to the *Law* and yet by reason of that it cannot do; but 'tis inherent in the *Sinner* and yet he can do, what more absurd! Especially it being considered, that the *Laws* weakness is not attributed to it in respect of *it self*, but only in respect of *us*; so that if we now could perfectly obey, perform, keep the *Law*, its τὸ ἀδύνατον would then cease; and if so, why was *Christ* sent? (but no more of this).

* Quid hic dicent Naturalium virium prædicatores ac doctores? Reddant rationem quare per carnem infirma fuerit Lex Dei; ita ut necessitas humanæ salutis opus habuerit missione Christi &c. Si vir-

tus & iudicium rationis tam potens est, ut quæ bona præcipiuntur, agnoscat, approbet, & præstare valeat, quomodo in illis non potuit qui sub pædagogio Legis fuerunt? &c. *Muscul.* Paulus ait Legem sine Christo infirmam esse, isti aiunt, nos priusquam simus participes Christi posse bene operari, & obtemperare Legi Dei. *P. Martyr.*

Use 2.

To vindicate the honour of the Law, and to obviate bad Inferences, &c.

Secondly, 'Tis necessary that I should vindicate the honour of the Law, and obviate these mistakes and bad inferences which some possibly may run upon from what hath been spoken. Three things therefore let me say to you:

I: Notwithstanding this weakness of the Law, yet keep up high thoughts of it and give it that honour and reverence which is due to it.

'Tis weak indeed, but yet remember whose Law it is; as also what

what an excellent *Law* it is in *it self*: 'tis a perfect draught or model and delineation of *Original righteousness*; 'tis the *measure, standard, test* of that purity and perfection which man would have had in the state of innocency; yea, 'tis the *copy, transcript, exemplar* of Gods own holiness, (for God framed and modelled this *Law* according to his own purity and sanctity). And let us be what we will, still the *Law* (in it self) is *all this* and the *same* that ever it was (though we be not so). And therefore we should *adore and reverence and magnifie* it, though now to us *accidentally* it be thus *weak*.

But doth not *this weakness* reflect *disparagement and dishonour upon the Law*? *Answer*. No, not in the least. *Two things* will sufficiently vindicate it as to any such reflections: 1. The Apostle only says of it *that 'twas weak*: he chargeth nothing upon it but only *weakness*. He doth not say that 'twas any way *impure or unholy or unrighteous*, (he affirms the contrary * *The Law is holy, and just and good*); only he saith 'twas *weak*. This the * *Greek Expositors* take notice of and from it *apologize* for the *Law*.

* Δοκεῖ μὲν δια-
βαλεῖν τὸν νό-
μον, ἐπὶ δὲ τίς

ἀνελεῖς ποσότητες, καὶ σπὸς αὐτὸν ἐπαίνει, σύμφωνον τῷ χρίστῳ δεικνύς &c. ἐπὶ γὰρ εἶπε τὸ πονηρὸν τῷ νόμῳ, ἀλλὰ τὸ ἀδύνατον. καὶ πάλιν ἐν ᾧ ἡδόνει, ὅτι ἐν ᾧ ἐκκαθάρσεται; καὶ ἐπὶ τὴν ἀδυναμίαν αὐτῶν λογίζεται, ἀλλὰ τὸ σαφές. *Chrysost.* ὁρᾷς ὅτι ὁ τῷ νόμῳ καταψεύζεται &c. *Oecum.* *Theophyl.* to the same purpose ὁ τοῦτον πονηρὸς ὁ νόμος ἀπὸ ἀγαθῶν, ἀδύνατος δὲ. *Theodor.*

2. 'Tis *weak*, but how comes it to be so? why, * *through our Flesh*: 'tis not so in and from *it self* but only through our *depraved nature*; 'tis meerly by *accident et aliunde* that it lies under *this impotency*. The *Law* is not to be blamed but *we*: had not we sinn'd, the *Law* would have been still as able and mighty in its operations as ever it was; did it but meet with the *same subject*, it would soon appear that it hath the *same power* which it had before *Adam fell*: So that (I say) the *Law* is not at all in the fault, but only *we* because of the *Flesh*. Observe here the wisdom and care

* Ne legem inculcare videatur culpam rejicit in carnem. i. e. concupiscentiam, quæ fomes est peccati. *Estius.* Vide quantâ arte Legem simul extollit, deprimat, & excusat: deprimat, cum dicit quod non potuit peccatum damnare; excusat, cum dicit hoc non accidisse ejus vitio sed carnis potius; extollit quàm maxime, cum concludit Christum advenisse ut Legi contra carnem subsidium ferret. *Musculus.* Transfert legis impotentiam aliò, ut Legem absolvat à culpâ, quam dat carni (viz.) nostræ, i. e. corruptæ nostræ naturæ. *Muscul.* Ne quis parum honorificè Legem impotentiam argui putaret, vel hoc restingeret ad Ceremonias, expressit nominatim Paulus defectum illum non à Legis esse vitio, sed Carnis nostræ corruptelâ. *Calvin.*

of our Apostle, where-ever he seems to *tax the Law* there he will be sure to *vindicate* it: As where he speaks of *its irritating of corruption*,

ruption, he there layes the blame upon his own *wicked* nature, not at all upon the *holy* Law: Rom. 7. 8, 9, 10, 11. Sin taking occasion by the commandment, wrought in me all manner of concupiscence: for without the Law sin was dead. For I was alive without the Law once, but when the commandment came Sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For Sin taking occasion by the commandment deceived me, and by it slew me. Yet vers. 12, 13, 14. The Law is holy, and the commandment holy, and just, and good: Was then that which is good made death unto me? God forbid! But Sin that it might appear Sin, working death in me by that which is good, that Sin by the commandment might become exceeding sinful. For we know that the Law is spiritual, but I am carnal sold under sin. And thus we should carry it with respect to the Law's weakness: O in it self 'tis mighty and powerful, but there is sin in us by which only the Law is made weak, there therefore the blame must lye. Could we but get rid of this Sin we should soon find what a mighty thing the Law is; so mighty that nothing would be too high or too hard for it.

2: Secondly, Take heed that you do not cast off the Law upon this pretence. 'Tis indeed weak (as to such ends), but yet 'tis a Law and that which is obligatory to all (even to Believers themselves under the Gospel State and Covenant). Shall we because of this weakness (especially it being occasioned by our selves) cast off the Law? and pretend that we are not under the obligation of it? we must not so argue. Observe it in the Apostle, even when he was proving the weakness of the Law as to Justification and shewing that God had found out another way for that (*viz.*) the way of Faith, yet foreseeing that some might run themselves upon this rock, and infer from hence that they had nothing to do with the Law; he therefore adds, * Do we then make void the Law through Faith? God forbid! yea we establish the Law (in its proper place and Sphere). The Creature as a creature is under a natural (and therefore indispensable) obligation to this Law; so as that nothing can exempt him from that obligation. It commands to love, fear, serve, honour, obey God; wherein it obliges so strongly, that God himself (with reverence be it spoken) cannot free the creature from its obligation to these duties. True indeed, Believers are not under the curse, rigor, or bondage of this Law, or under it as it is the condition of life: but they are (and it cannot be otherwise) under the obligation of its commands as to an holy life. There may be (and blessed be God there is) a great change as to circumstances, a

great

great relaxation as to the Laws rigors, severitys and penaltys; but for the main duties of Obedience and Holiness, it is eternally obligatory and never to be abrogated. O therefore do not look upon your selves as made free from this Law, though it be weak and unable to justifie and save you! it can damne (upon the breaking of it) though it cannot save (by the keeping of it).

3: Thirdly, Neither must you upon this look upon the Law as altogether weak, or useles. I say, not as altogether weak; for though as to some things it be under a total impotency, yet as to other things it still retains its pristine power. It cannot take away sin, or make righteous, or give life (which it promis'd at first and for which it was appointed, for the commandment was ordained to life Rom. 7. 10); here's the weak side of the Law, as to these 'tis τὸ ἀδύνατον τῷ νόμῳ: But as to the commanding of duty, the directing and regulating of the life, the threatening of punishment upon the violation of it; here it can do whatever it did before. The Laws preceptive and punitive part (where 'tis not taken off by Christ) are yet in their full strength; only as to the promissory part of it (viz. its promising life upon the condition of perfect Obedience), there 'tis at a loss. In a word, its authority to oblige to duty or punishment is the same that ever it was, but its ability to give righteousness or life (in which respects only the Apostle here speaks of it) is not the same. If God open this Law to you and set it home upon your Consciences, you will find it hath yet a very great strength and efficacy in it: let it not therefore be altogether weak in your eye.

Nor altogether useles. For Some will be ready to say, if the Law be thus weak then what use is there of it? to what end doth it serve? what is to be looked for from that which can do so little for us? But do not you thus reason! For though the Law be not of use to you as to Justification, I mean in a way of immediate influence upon the Aſſ or State, (a remoter influence it may have); yet in other respects 'tis of great and admirable use: (viz.) as a Monitor to excite to duty, as a Rule to direct and guide you in your course, as a Glass to discover sin, as a Bridle to restrain sin, as an Hatchet to break the hard heart, as a * Schoole-master to whip you to Christ. * Gal. 3. 24. The Lord Jesus indeed hath taken Sin-pardoning, God-atoning, Justice-satisfying, Soul-saving work into his own hands, (he would not trust this in the hands of the Law any longer, because he knew the weakness of it); but for other work, the awakening and convincing of a Sinner, the terrifying of the secure, the humbling of the
D d d
proud,

proud, the preparing of the Soul to close with Christ, (though *this* last act be only *eventual* and *accidental* as to the Law), all *this* work (I say) yet lies upon the Law. Be you who you will, Believers or unbelievers, regenerate or unregenerate, the Law is of *marvellous* use to you. 'Tis a *rule* to all whether they be good or bad, and (as so) none are *exempted* from it, (as is by several *Divines* sufficiently proved against the *Antinomists*); and it hath too, very good and *useful* effects upon all, whether called or uncalled, Saints or Sinners. Our Apostle who here doth so much *depress* the Law in respect of *Justification*, doth elsewhere in other respects speak much of its *usefulness*: Rom. 3. 19. *Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.* Rom. 7. 7. *What shall we say then? is the Law sin? God forbid! Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet.* Gal. 3. 19, 24. *Wherefore then serveth the Law? it was added because of transgressions, till the Seed should come to whom the Promise was made, and it was ordained by Angels in the hand of a Mediator: Wherefore the Law was our School-master to bring us unto Christ, that we might be justified by faith.* I must not launch out into this vast Ocean; you have variety of * *Treatises* upon this *Argument*, (namely) to prove that the Law is still a *Rule*, and still very *useful* in those great effects which have been mentioned: (I refer you to them for further satisfaction). This I only touch upon as it lies in my way, both that I may prevent dangerous mistakes, and also shew you how you are to carry it towards the Law. O let it be highly esteemed, revered, honoured by you! yea, bless God for it, for though indeed 'tis *weak* and unprofitable (as the *Covenant of Works*), yet as 'tis a *Rule*, and as it produces *such* effects upon the Conscience, so 'tis of *great* use and highly beneficial. (So much for the 2d Use).

Thirdly, Was the Law thus unable to do for the Sinner what was necessary to be done? *then never look for Righteousness and Life from and by the Law.* For as to these, it cannot do *your* work unless you could do *its* work, it cannot *justify* or *save* you unless you could perfectly obey and fulfil it. O pray expect little from it (nay, nothing at all in this way)! you cannot answer *its* expectations and it cannot answer *yours*. It highly concerns every man in the world to make sure of *righteousness and life*; but where are these to be had? only in *Christ* in the way of *believing*, not in the Law in the way of *doing*. We would fain make the Law stronger than

* Taylor's Reg.
Vitæ. Burg.
Vind. Legis.
Boltons Bounds
&c. Baxter (in
several Treat.)
with divers O-
thers. Facessat
longè ex ani-
mis nostris
profana ista
Opinio, Legem
non esse regu-
lam; Est e-
nim inflexibilis
vivendi regula.
Calvin.

Use 3.

than indeed it is; and 'tis natural to us to look for a righteousness from it because *there was our righteousness at first, and that suits best with the pride of our hearts.* Man is not so averse to the Law in point of obedience, but he is as apt to rest upon the Law for Heaven and Happiness; if he can but do something which the Law requires, O this he looks upon as a sufficient Righteousness and as a good Plea for Heaven. Especially when Conscience is a little awakened then the poor Creature betakes himself to his doing, to his obedience to the Law; and this he thinks will do his work (till God lets him see his great mistake). As 'tis * said *When Ephraim* * Hof. 5. 13. *saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb, yet could he not heal you, nor cure you of your wound:* just so 'tis with the convinced Sinner in reference to the Law, both as to his practise and also as to his success.

I would not be mistaken (in what I have said or shall further say), as if I did design to take off any from Obedience to the Law, God forbid! all that I aim at, is only to take men off from trusting in that obedience, and from leaning upon that as their Righteousness. We should be doers of the Law (for, * *not the hearers of* * Rom. 2. 13. *the Law are just before God, but the doers of the Law shall be justified*); yea, we should go as far as ever we can in our endeavours after a Law-righteousness; for though that be not sufficient to justify us before God, yet that must make us righteous in his eye * as * Vide Burg. of Justif. 2d. p. Sermon. 22. p. 215. *to qualitative and inherent righteousness; and so we are to understand that Text* (with many others of the same import), * *It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.* But yet when we have gone the furthest, the Righteousness which we are to rely upon is only the Gospel Righteousness or the imputed Righteousness of the Lord Jesus; if we take up with any thing short of that, we are * miserable and lost for ever. As to the Law, is it thus weak (or rather are you thus weak) and yet will you bottom your expectation and confidence there? can you fulfil or satisfy it in its demands of perfect, personal, universal, constant Obedience? If you cannot (then which nothing more certain), it can never then do your business; nay, upon the least failure it will be your enemy, to plead against you for the non-performance of its Conditions: and so, though it cannot as a Friend do you much good, yet as an Enemy it can and will do you much hurt. What a sad case is the legalist in? the Law condemns him because he doth no more obey, and the Gospel condemns him because he doth no more believe; he's lost on

* O nos miseros, si vel tantillum nostra salus basi tam infirmâ nitatur! Beza in 1 Joh. 1. 8.

* Sordet in
distinctione Ju-
dicii quod ful-
get in con-
spectu operan-
tis. Gregor.

every hand, O this is woful ! And yet how many precious Souls split themselves upon *this rock* ! millions of men look no higher than *the Law*, that is the *foundation* upon which they build their confidence for *Life and Salvation*. Could we but get into them and be privy to the *Grounds* of their *Hope*, we should find that 'tis not *Christ and Faith* in him but the *Law* and some *imperfect Obedience* thereunto upon which they bottom : they *deal honestly, wrong no body, live unblameably, make some external Profession, perform such duties, are thus and thus charitable to the poor, &c.* and hereupon they are confident of their *Salvation*. Now I deny not but that these are very *good things* (I wish there was more of them) ; yet when any *rest in them or upon them* for *Righteousness and Life*, they set them much too high ; as good as they are, in reference to these great concerns they are no better than so many *figg-leaves*, which will not cover a *Sinners nakedness* when God shall come to reckon with him ; whosoever bottoms his *trust* and *confidence* upon these, he *builds upon the sand* and sooner or later there will be a *sad downfal* of all his *Hopes* : * these are things which *glitter in our eye* but they are but *course and mean things* (without *Christ*) in *Gods eye*.

* Isa. 28. 16.

Sirs ! I am upon a *Point* of as *great importance* as any that can be spoken to ; and therefore give me leave to stay upon it a little, and to deal plainly and faithfully with you about it. I would feign leave every one of you upon a *good bottom*, built upon the *Rock*, that * *sure Foundation* which will stand *firm and steady* in all winds and weather, having that *anchor-hold* which will abide under all storms. And therefore let me prevail with you, to cast off all *Legal Confidence*, and to *rely, trust, rest* upon nothing *short of Christ and his Righteousness*. Duties, Graces, Holiness, Obedience, Good Works, all (in their proper places) are *excellent things* ; but 'tis the alone *Merit, Righteousness, Satisfaction* of *Christ* that must *justify and save* you. Would you have *that righteousness* which will bear the *test* at the great day ? *that righteousness* in which you may be able to stand before the *disquisition* of the *righteous God* ? O then fly to *Christ*, to his *imputed righteousness*, and there let all your *trust* and *reliance* be placed ! What is that *One thing* which the *New-Testament-revelation* mainly drives at ? 'tis this, to carry *Sinners* from *Moses* to *Christ*, from the *way* of the *Law* to the *way* of the *Gospel*, from *doing* (as the *Old-Covenant Condition* and *Ground of Life*) to *believing*. The not understanding, receiving, embracing of this *grand Truth*, was the *sin* and

trine

ruine of the *Jewes*; all that Christ and the Apostles could say or do, would not prevail with them to shake off their depending upon the Law; but still they * *rested in the Law*, † *followed after the Law of Righteousness, and sought righteousness not by Faith but as it were by the works of the Law*; || they being ignorant of Gods righteousness and going about to establish their own righteousness, would not submit to the Righteousness of God. O therefore how full, how earnest was Paul in his dealings with them (and with others too), to undeceive and convince them about this! He saith, the whole matter of Righteousness was now taken out of the Laws hands and put into the hands of Christ; * *Christ is the end of the Law for righteousness to every one that believeth*: * *Therefore by the deeds of the Law there shall no flesh be justified in his sight, &c.* But now the Righteousness of God without the Law is manifested, being witnessed by the Law and Prophets: Even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe. He sets down the miserable state of those who would be resting upon the Law, such as were ἐν τῷ ἔργῳ τοῦ νόμου (as he describes them); * *For as many as are of the works of the Law are under the Curse*, for it is written, *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* He tells them, by this they made the sending, dying of Christ to be to no purpose; * *I do not frustrate the Grace of God, for if Righteousness come by the Law, then Christ is dead in vain*: (see too Gal. 5.3,4.) He tells them further, that God had such a respect for his own Law that if righteousness and Life had been possible by it, he would have taken no other way; * *If there had been a Law given which could have given Life, verily righteousness should have been by the Law*: (But why do I give you a few gleanings when you your selves may go into the full field?) Now was all this spoken only to the *Jews* and *Gentiles* who lived at that time? doth it not concern us also? have not these several Considerations their strength to us as well as to them?

To come neerer home! the Text tells us the Law could not do: will you not be convinced of the Laws inability to help you? so as to betake your selves to that better and effectual way of Justification and Salvation which God hath so graciously provided for you? The Law is weak (as weak now as ever), but Christ is strong (as strong now as ever); the Law can do nothing but Christ can do all. Till it pleases God to convince you of the Laws impossibility to make you righteous and happy, you'll never seek out after

after help in Christ or close with him: for as Christ had never come to you, had it not been because it was impossible for the Law to save you; so you will never come to him, till you see that 'tis impossible for the Law to save you: this is that which moved God to send Christ, and this is that which moves the Sinner to embrace Christ, and his way of Salvation. If this work of Conviction was but once pass'd upon you, O you would soon quit the Law and all your Confidence would be bottom'd upon Christ. Well! shall I bring it to an head? here are two ways set before you for Righteousness and Life, the way of the Law and the way of the Gospel, the way of Doing and the way of Believing; now which of these two will you chuse? if the former, so as to venture your Souls upon what you can do, your case is desperate; by this you plainly put your selves under the Covenant of Works, and there's nothing but perishing (as things now stand with us) under that Covenant: if the latter, there is hope, nay certainty (supposing you close with the Gospel-way in a right Gospel-manner) that it shall be well with you.

* Psal. 71. 16.

* Phil. 3. 8, 9.

Who would not now say with David * *I will make mention of thy righteousness even of thine only?* who would not with * *Paul count all but dross and dung, that he may winne Christ, and be found in him, not having his own Righteousness which is of the Law, but that which through the Faith of Christ, the Righteousness which is of God by Faith.*

Use. 4.

4. Fourthly, See here the admirable love of God, and be greatly affected with it. The Law was weak, utterly unable to relieve us in our forlorn condition; as to that *conclamatum est* the case is desperate: and now the merciful God finds out another way, pitches upon another course, hee'll see what that will do (the former failing); what's that? he sent his own Son in the likeness, &c. O the infinite Love, Mercy, Compassion of God! The weaker was Gods Law, the stronger and higher was Gods love. O that he should not let us all perish under the Laws impotency! that he should employ One for our recovery who was every way able to do what the Law could not! how should we adore his mercy in this? But this leads me to the following words in the Text, *God sent &c.* where I shall have occasion more fully to press this duty upon you. So much therefore for this First Branch of the Words, *What the Law could not do, in that it was weak through the Flesh.*

ROM. 8. 3.

*God sending his own Son, in the likeness
of sinful flesh, &c.*

CHAP. X.

Of Christ's Mission and of God's sending him.

Man being utterly lost upon the terms of the Law, it pleased God to find out and to pitch upon another Way, which he knew would be effectual. That was the sending of his own Son, &c. Four things observed in the Words. All reduced to three Observations. Of Christ's Mission: How he was sent, and sent by God. It notes his Præ-existence (before his Mission and Incarnation); his Personality; his being distinct from the Father. 'Tis opened First Negatively: 1. 'Twas not Christ's ineffable and eternal Generation. 2. 'Twas not any local Se-cession from his Father. Secondly Affirmatively: 'Twas 1. Gods preordaining of him to the Office and Work of a Mediator. 2. His qualifying and fitting of him for that Office and Work. 3. His authorizing and commissionating of him to engage therein. 4. His authoritative willing of him to assume mans Nature, and therein so to do and so to suffer. 5. His trusting of him with his great designs. How was this Sending of Christ consistent with his equality with the Father? this answered Two wayes. Why was

was Christ sent? answered first more Generally, then more Particularly in Four things. Use 1. To stir up persons 1. To admire God. 2. To admire (in special) the Love of the Father. 3. To love Christ. 4. To imitate Christ (with respect to his Sending). 5. Not to rest in the external Sending of Christ. 6. To believe on him whom God hath sent. Use 2. This is improved for the Comfort of Believers.

The Law being
weak God
pitch'd upon a
another Course:
He Sent his
Son.

THE Law's impotency and weakness, nay, utter inability to recover, justify, and save the lost Sinner, hath been spoken to: I go on to that which thereupon the Wise and Gracious God was pleas'd to do. And what was that? why (to the praise of his glorious grace) *he sent his own Son in the likeness of sinful flesh.* The Great God is never at a loss; if one Means fails he hath another, if all Means fail which fall within the view of the Creature, yet God hath his secret reserves and that under the deck which shall no the work. Upon Adams Sin all Mankind was lost, plung'd into a woful abyſſe of misery, obnoxious to eternal wrath; and accordingly God might have dealt with them in the utmost severity of his Justice. What is there now to prevent this? to give any relief to man in this deplorable State? Alas! the Sinner cannot help himself, the Law stands with a withered arm and can do nothing, there's no Creature in heaven or earth to interpose; as to all of these the case was desperate. Therefore God * himself engages to let the world see what He could do; * He looked and there was none to help, therefore his own arm brought Salvation. Here indeed was Θεὸς ἁπὸ μνηστῆρος, a God helping at a dead list, in the greatest streights and in the most admirable manner. If ever (with reverence be it spoken) infinite Wisdom was put to it, now was the time; yet (even in this intricate and perplexed State of things) That found out a Way which would do the business: a Way, which none could have thought of but God alone, [he sent his own Son &c]: None could cry εὐγενῆα to this but God himself, this was his alone invention and contrivance.

The restoring of full n man was impossible to the Law, yet it shall be done; God will take * another (strange and wonderful) Course,

* Noluit probare quod Lex imbecillis erat per pravitatem humanæ naturæ, opus salutis humanæ abjicere; quasi non posset per aliam, quod ista Legis via non succedebat, efficere. Musc.

which

which shall do it *effectually*: what his *own Law* cannot do his *own Son* can, therefore him *hee'll send*. A very *high* and *costly Way*! yet rather than all mankind shall perish, God will make use of it: here's the very *mirror* of the *Wisdom, Love, Grace, Pity* of the blessed God.

[*God sending his own Son*] &c. To make the *Sense* run more *Of the Reading* smoothly, Some turn the *Participle* [*πέμψας*] into the *Verb* *of the words*. [*πέμψε*], reading the Words thus [*God sent his &c*]: if the following *Conjunctive particle* [*And*] be kept in, *this Reading* is not much amiss. Some render it in the * *Passive form*, *Deus missus Filio* * *Dictio inter-* *suo* &c. * Some would put in the word [*Ideo, therefore*]; Since *pretata Mit-* *the Law was weak through the flesh*, [*therefore*] *God sent his own* *tens Participi-* *Son, and for sin, &c.* (but as to these things there's no great *um est &c. et* *difficulty*. *propterea ad* *servandum &* *Participium &*

Tempus, aliqui Interpretes verterunt (& rectè) *Activum in Passivum*, legendo sic, *Deus filio suo missus in Carne*. *Cajet.* * *Duplex est Hebraismus*, unus est, oportet supplere Latine *Ideo*; Alter, quia *Participium Mittens* ponitur loco Verbi *Misit*. *Tolet.*

In the *whole Paragraph* you have, 1. The *Act* or the *Thing* *Their Division* *done*: namely the [*Sending*] of Christ. 2. The *Person whose* *into Four* *Acts*. *Act* *this was*, or the *Person sending*: (viz.) *God the Father*; [*God*] *sent* &c. 'Tis a known Rule, when the *Name* or *Title* of *God* is set *in contradistinction* to the *Son*, 'tis then taken not *Essentially* but *Personally*, for the *First Person* *God the Father*, (instances of which are very common). 'Tis here said *God sent his own Son*, therefore it must be understood of *God the Father*, Christ being *his Son* and upon that consideration he being stiled *the Father*. And * *this* * *Mr. Perkins* *Person* is called *God*, not because he partakes more of the *Godhead* *on Galat. 4. 4.* than the *Other Persons* (*Son* and *holy Ghost*) do, but because he *P. 271.* is the *first* in the *Order* of the *Three Divine Persons*; and because he is the *beginning* of the *Son* and of the *Holy Ghost*, but hath *no beginning* of his *own Person*; for he doth not receive the *Godhead* (in the *Personal* consideration of it) by *communication from any other*: in which respect he is in *Scripture* more frequently stiled *God* than either the *Son* or the *Holy Ghost*.

3. You have the *Person sent*, our *Lord Jesus Christ*: And he is set forth 1. by his *neer Relation* to *God*; *God sending* [*his Son*]. In order to the *Sinners Redemption* God did not imploy an *ordinary Person*, a *meer Servant*, a *Creature* that stood at a great distance from him; but (so great was his *Love*) he imp'oy'd a *Son*. 2. by the *speciality and peculiarity of this Relation*; *God sending* [*his own Son*].

Son]. In the Greek 'tis [τὸν ἑαυτοῦ υἱόν] *the Son of himself*; In *Verf. 32.* 'tis [τὸν ἰδίον υἱόν] *his proper Son, or his own Son.* There is that in *this expression* which very much *beightens* Christ's *Sonship*; he was not barely a *Son* but God's *own Son*, a *Son* in a *special, extraordinary, incommunicable manner.*

4. Here's the further *explication* of *this Sending* with respect to *the way and manner of it*; how did God send his *Son*? why [*in the likeness of sinful flesh*]. If you go further into the *Words* than that *Branch* of them which I have now read, there are *two Generals* more to be observed in them; but they will be taken notice of in their proper place.

Three Observations raised.

There are *three great Doctrinal Truths* here to be handled :

1. *Obs.*

1. *That Christ was sent, and sent by God the Father.*

2. *Obs.*

2. *That Christ (thus sent) was God's own Son.*

3. *Obs.*

3. *That Christ (God's own Son) was sent in the likeness of sinful flesh.*

The First handled.

I begin with the first, *That Christ was sent, and sent by God the Father.* Here are *two things* to be spoken to, *Christ's being sent*, and his *being sent by the Father*; but they may very well be put together.

Before I fall upon the *close handling* of this *Sending* of *Christ*, there are *three things* which it presents to our *Consideration*; his *Præexistence*, his *Personality*, his *Personal Distinction* from the *Father*; let me therefore a little touch upon each of these.

Of Christ's Præexistence before his Incarnation.

* Non de novo creans vel faciens, sed quasi præexistentem misit. A. quin. Misit, non creavit aut condidit, sed qui secum erat æternus, eundem ad nos d. legavit; non ut eliet ubi non fuerat &c. Sed ut appareret ubi in visibili modo erat. Soto.

The whole body of the *Socinian Authors* agree in this, except *Erasmus Johannis* who fell in with the *Arrians*. See *Socinus* his *Disp.* with him. *De Filii Dei existentia.*

that

that he had any *Being* or *Existence* before he *was conceived* and *brought forth* by the *Virgin Mary*: So that their *Opinion* about the *Person* of *Christ* is somewhat worse than that of the *Old Arrians*, (for which they are admonished and dealt with a little sharply by a late * *Arrian Writer* himself). The *Orthodox* fully prove the *Eternity* of *Christ* against the *One*, and consequently the *Præexistence* of *Christ* before his *Incarnation* against the *Other*.

* *Sandius* in
Nucleus Hi-
stor. Ecclef.
who p. 229. L. I
concerning the

Præexistence of *Christ* thus expresses himself: Licet dogma de *Præexistentiâ Christi* antefæculari, in Symbolo dicto non contineatur &c. nihilo minus præstat tutiorem viam sequi, *Christi præexistentiam* non denegando. Nam si *Christus præexistit*, quanti res plena periculi *Christo* id nolle concedere quod ei jure competit, & quam mitem judicem habituri sunt qui ita sentiant? Et si *Christus* non fuit ante *Mariam*, periculo tamen vacat confessio *præexistentiæ*; Nam *Christus* non succensebit illis qui ei nimium honoris attribuerint. Nec est quod timeant se eo ipso detrudere *Majestati Patris*: Nam, ut taceam non esse contra rationem vel impossibile, *Filium* fuisse primogenitum ante omnes creaturas; certe *Majestati Patris* magis convenit, quod talem *Filium* ante sæcula genuerit. Deinde nec habent, quod vereantur se per *præexistentiam* tollere veri *Christi* humanitatem, potest enim virtute *Divinâ* quilibet *Angelus incarnari* & uniri cum carne in unitatem *Personæ*, sic ut ille unitus simul dici possit & *Homo* & *Angelus*: & *Plato* non negavit animas *præexistentes* post incarnationem fieri homines.

And One would think the *Scriptures* are so clear in this, that there should not be the least *Controversie* about it: For they tell us, that *Christ* was in *Jacobs time*, *Gen. 48. 16. The Angel which re-deemed me from all evil &c.* (it might easily be proved that this * *Angel* was *Christ*): That he was in *Job's time*, for he said *Job 19. 25. I know that my Redeemer liveth* (meaning *Christ*): That he was in the *Prophets time* under the *Old Testament*, for the *Spirit of Christ* was in them *1 Pet. 1. 11.* That he was in *Abrahams time*, yea, long before it; *Joh. 8. 56. &c. Your Father Abraham rejoiced to see my day, and was glad: Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.* That he was in the *Israelites time*, for *1 Cor. 10. 9.* 'tis said, *Neither let us tempt Christ as some of them also tempted;* (him is added in some *Translations*, however the *Sense* will so carry it): That he was in the *Prophet Isaias's time*, for *Joh. 12. 41.* you read, *These things said Isaias when he saw his glory and spake of him,* (that is, of *Christ*). Now were not these *Periods of time* before (long before) *Christ's* being born of the *Virgin*? therefore he had an *existence* before that. How fully and plainly is this asserted in the *Gospel*! *Joh. 1. 1, 2, 3, 10. In the beginning was the Word, and the Word was with God, and the Word was God: The same was in the beginning with God: All things were made by him, and without him was not anything made*

* Vide *Franzii*
Disput. Theo-
log. Disp. 14.
Thc. 40. p. 436.

that was made: He was in the world, and the world was made by him, and the world knew him not. Eph. 3. 9. &c. Who created all things by Jesus Christ; (by him, not as an instrument but as a social or coordinate cause). Col. 1. 16, 17, By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him: And he is before all things, and by him all things consist. Heb. 1. 2. By whom also he made the worlds. Now could Christ have thus cooperated with the Father in the Creation, and yet not have a being before his incarnation which was so long after the Creation? Joh. 1. 15. John bare witness of him and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me: how was Christ before John Baptist if he did then only exist when he was born? for in reference to that John Baptist was before Christ, he being born before him. Joh. 17. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was: mark the latter words [with the glory which I had with thee before the world was]. Phil. 2. 6. Who being [ὤντες ἑαυτοὺς, subsisting, existing] in the form of God &c. Joh. 16. 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. Joh. 6. 62. What and if ye shall see the Son of man ascend up where he was before, (in respect of his Divine Nature or as he was the Son of God)? Do not these Scriptures sufficiently evince that Christ had a Being before he was Incarnate? the drawing forth of their full strength, and the answering of the several Cavils and Evasions of the Adversaries about them, would fill up a Volume; the Learned know where and by * Whom both of these are fully

* See Arnold.

Catech. Racob. Major de

Personâ Christi p. 197. &c. Hoorneb. Socin. Conf. Tom. 2. de Christo cap. 1. Calovius Socin. Proflig. de Filio Dei contro. 1. But especially Placei Disput. de Argum. quibus efficitur Christum prius fuisse, quam in utero Beatæ Virginis secundum carnem conciperetur. This is fully and learnedly discoursed of by Dr. Pearson on the Creed. Art. 2. p. 213. to p. 237.

* Necessè est ut qui mittitur existat priusquam mittatur, fatente Enjedino. Ca-

lev. Socin. Proflig. p. 183. † Misit à se per virtutem Spiritus Sancti genitum, & ex matre suâ natum, & ad virilem ætatem perductum, non adhuc generandum & oriturum, quod dictum ipso absonum est & Scripturæ planè dissolum. Slichting.

This Sending of Christ therefore speaks his existence before he assumed flesh; he must have an antecedent Being, otherwise he would not have been capable of being * sent. And he was first sent and then incarnate, his Mission being antecedent to his incarnation (though this be deny'd by the † Enemies with whom we have

* Ex his verbis
apparet Divi-
narum Perso-
narum in San-
ctâ Triade
Numerus &
Distinctio.

* Pater audi-
tur in Vocc. Fi-
lius manifesta-
tur in homine,
Spiritus dig-
noscitur in Co-
lumbâ. August.

* Lib. 2. de
Trin. c. 5. Vide
Lombard lib. 1.
Dist. 15.

Trinity, is usually taken notice of by Divines from this Scripture. The Apostle (saith Theophylact) had spoken of the Spirit in the former Verse, in this he speaks of the Father and of the Son, τὸν Πατέρα διδάσκων teaching the Trinity: And saith * Pet. Martyr, from these words the number and distinction of the Persons in the holy Trinity doth appear. Which great Truth is also frequently held forth in Other places: Isa. 48. 16. Come ye near unto me (Christ is the Person here speaking) bear ye this, I have not spoken in secret from the beginning, from the time that it was there am I, and now the Lord God, and his Spirit hath sent me: (a full Old-Testament proof of the distinction of the Persons). But 'tis most plainly held forth in the New-Testament: At the Baptism of Christ there was a * manifestation of God in the Father, Son, and Spirit: the Spirit descended in the form of a Dove, the Father gave the Testimony This is my beloved Son &c. Christ was the object of it. Christ directed his Apostles to baptize in the Name of the Father, Son, and Holy Ghost, (which surely he would not have done had there not been a personal distinction betwixt them). Joh. 14. 16. I will pray the Father, and he shall give you another Comforter &c. (here's all the Persons as distinct). Joh. 14. 1. To believe in God, believe also in me. Joh. 12. 44. He that believeth on me, believeth not on me (i. e. on me only), but on him that sent me. Joh. 5. 32. There is [another] that beareth witness of me, and I know that the witness which he witnesseth of me is true: (many such places might be cited but these may suffice). Here's enough in the Text; the same Person (considered in the same respects) cannot both send and be sent too, therefore the Father and the Son are distinct Persons. True (as * Austine observes) in some sense Christ might be said to send himself; that is, consider him Essentially, so he did what the Father did, so he sent himself; but if you consider him Personally, so he did not send but was sent: upon which He and his Father are distinct. So much for these three things which are but imply'd in Christ's Mission.

I come more closely to the Thing it self, and to the Point which lies before us; namely That Christ was sent, and sent by God the Father. The Redemption of lost Man was a blessed work, a most glorious undertaking, never was there any like to it or to be parallel'd with it; yet our Lord Jesus would not of his own head engage in it or thrust himself upon it, no, he must first be sent, then (and not till then) did he undertake it. And who sent him? surely He who onely had Authority to imploy and commissionate him about such a work, (viz.) God the Father; God sent his own Son &c. where

where (as hath been already hinted) *God is to be taken in the*

* *Personal Notion*, and as relating to the *first Person*.

* *Personalitèr*
sumpto voca-

bulo, quia opponitur Persona mittens Personæ missæ. *Grynau.* Ubi ait quòd Deus misit Fili-
um, nominatione Dei Patrem intelligit, ad quem Filius refertur. *Soto.*

This sending of Christ, and that by the Father, are two Points of such unquestionable verity to all who pass under the denomination of Christians, that as to them (and with Jews and Heathens I will not meddle) 'tis not necessary to spend the least time in the proving of them: Yet (even as to them) 'tis needful that these Truths should be a little opened and explained.

In order to which, I will endeavour

1. To clear up the nature of the *Act*.
2. To remove a difficulty or answer an Objection about it.
3. To give the Grounds and Reasons of it.

As to the first, the Question is *What was the Fathers sending of Christ?* in what respects is he said to be sent, and sent by the Father (for I shall open both together) ?

To which I answer 1. *Negatively*, in Two things :

The Sending of Christ opened.

1. This Sending of Christ was not his ineffable and eternal Generation, or Sonship grounded upon that. He was sent who was the Son of God, but he was not the Son of God as he was sent, nor said to be * sent as he was the Son of God : his Sonship was the result of his Generation, not of his Mission. These two are very different things, for Christ was begotten of the Father from everlasting, but he was sent by the Father (the sending being taken in its strict and most proper notion) in time ; * *When the fulness of time was come God sent forth his Son &c.* He was a Son long before he was sent ; and he was not a Son because he was sent, but he was sent because he was a Son.

* Non eo ipso quòd de Patre natus est, missus dicitur Filius, sed eo quòd apparuit huic mundo, verbum Caro factum est. *Aug. de Trin. l. 4. c. 10.* Duobus

modis dicitur mitti Filius, præter illam æternam genituram quæ ineffabilis est ; secundum quam etiam missus posset dici (ut videtur quibusdam), sed melius ac verius secundum eam dicitur genitus. *Lomb. Lib. 1. Dist. 15. * Gal. 4. 4.*

2. Christ's Sending was not any local Secession from his Father, or any local motion from the place where he was, to some other place where mundo erat. Quapropter Pater invisibilis unà cum Filio secum invisibili, eundem Filium visibilem faciendo, misisse eum dictus est &c. *August. de Trinit. lib. 2. cap. 5.*

he was not. You must not so conceive of it, nor fetch your measures concerning it from your *own sending* of Persons; for there when you send one upon your errand or business, he leaves the place where *he was* and goes to the place where *he was not*; but so it was not *with Christ*. The Father sent him to this lower world yet *here he was before*; the Father sent him from heaven yet (as to his *Godhead*) he *remained in heaven still*. He saith indeed * *I came forth from the Father* (yet not so but that he was still with the Father), and *am come into the world* (yet not so but that he was there before, for *he was in the world and the world was made by him* Joh. 1. 10.); again *I leave the world and go to the Father* (he speaks in respect of his *bodily presence*). Look as when Christ *ascended*, he went from earth and yet he was on earth still (as to his *Spiritual presence*, for he saith * *Lo I am with you unto the end of the world*; † as *Man* he went from us, but as *God* he is as much *with us* as ever); so when Christ *descended*, he came from heaven and yet he was in heaven still, for he tells us || *No man hath ascended up into heaven but he that came down from heaven, even the Son of Man which is in heaven*. So that in Christ's *Sending* there was no * *mutation of place*, only upon that he *assumed the humane nature* and so became *visible*, whereas before (as *God*) he was *invisible*: He was but *where he was*, only he was *more* than what he was for he was now *God-man*; and he was here in a *different manner* for now he was *visible*. You see what *the sending of Christ was not*.

* Mat. 28. ult.

† A quibus Homo abscedebat, Deus non recedebat.

Aug. Tract. 78.

in Joh. Et abiit & hic est,

& rediit & nos non deseruit.

Idem Tract.

50. in Joh.

|| Joh. 3. 13.

* Missio Divinæ Personæ

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|| Joh. 3. 13.

* Missio Divinæ Personæ

2. Secondly to open it *Affirmatively*, this *Sending* of Christ lies in *Five things*:

1. *In God's chusing, appointing, ordaining of Christ from everlasting to the Office and Work of the Mediatour*: (this I confess is somewhat remote from that *strict notion* of his *sending*, in which the Scripture usually speaks of it; however I take it in, it being the *foundation* of his being *sent in time*). God the Father from all Eternity did *choose, decree, ordain* that his Son should take flesh, and in that flesh redeem man; therefore he calls him his *Elect*

Ila. 42. 1.

Isa. 42. 1. *Mine Elect in whom my Soul delighteth*: And Rom. 3. 25. 'tis said, *Whom God hath [set forth] to be a propitiation through faith in his blood &c.* $\pi\rho\epsilon\sigma\beta\epsilon\rho\tau\omicron$, it relates to God's $\pi\rho\epsilon\sigma\beta\epsilon\rho\tau\omicron$ or purpose; and it notes not only God's setting forth and revealing of Christ in the Gospel which was done in time, but also (and chiefly) his decreeing, fore-ordaining of Christ in his secret purpose from all eternity to the work and office of a Redeemer; (so the Word is used Eph. 1. 9): and therefore the marginal rendring of it [*whom God fore-ordained*] is better than that in the text it self [*whom God hath set forth*]. The Apostle Peter speaks expressly of it, * *Who verily was fore-ordained before the foundation of the world,* * 1 Pet. 1. 20. *but was manifest in these last times for you.* You read of a decree concerning Christ Psal. 2. 7. *I will declare the decree &c.* (but that which I am upon, was not the matter of the decree there spoken of).

2dly. Christ's Sending (I take it passively) lies in God's qualifying and fitting of him for his great Work: (this also is more remote from the close intendment of the sending, yet it also may be taken in). The wise God first fits and then sends; he never puts a person upon any special service but first he qualifies and fits him for that service; (you have it exemplified in Moses, and in several Others): Now the restauration of Man to God's image and favour, the redeeming and reconciling of the Sinner to God, was the greatest work that ever was undertaken; and therefore if God will employ Christ about such a work, his Wisdom engag'd him first to fit him for it. Which accordingly he did, for in order thereto whereas Christ must have a Body (to fit him for dying and suffering), that God provided for him; * *Wherefore when he cometh into the world, he saith, Sacrifice and Offering thou wouldst not, but a body hast thou prepared (or fitted) me.* And whereas he must also have the Spirit, in a large proportion and plentiful effusion thereof, that too the Father doth furnish him with: Isa. 42. 1. *I have put my Spirit upon him*: Joh. 3. 34. *God giveth not the Spirit by measure unto him.* Our blessed Saviour could need nothing (more than a Body and the Spirit) to qualify and fit him for his work, and both you see were given to him. Joh. 10. 36. *Say ye of him, whom the Father hath [Sanctified] and sent into the world, Thou blasphemest, because I said I am the Son of God?* what was the Father's Sanctifying of Christ? I answer, 'twas partly his setting of Christ apart to, and partly his gifting and qualifying of Christ for, his Office and undertaking; the latter of which the Father did for

him as well as the former ; and so he sanctified him : And observe, 'twas first Sanctifying and then Sending, whom the Father hath sanctified and sent, &c.

3. Thirdly, It lies in God's authorizing and commissionating of Christ to what he was to be, and to do. The Father sent him (that is) gave him authority to engage as the Redeemer of the world : Christ had a Commission from God under hand and seal (as it were), before he meddled in his great negotiation ; Joh. 6. 27. *Him hath God the Father sealed* (or authorized by special commission) ; for though that be not all which is intended in the sealing, yet that is a great part of it. As Princes when they send abroad their Embassadors or appoint their Officers at home, they give them their Commissions sealed to be their warrant for what they shall do ; so God the Father did with Christ. He did not intrude or thrust himself upon what he undertook ; no, but though he had in himself a strong inclination thereunto, yet first his Father must call him to it : he did not run before he was sent (as those Prophets did Jer. 23. 21.). So the Apostle tells us Heb. 5. 4, 5. *No man taketh this honour to himself, but he that was called of God as was Aaron : So also Christ glorified not himself to be made an High Priest, but he that said unto him, thou art my Son this day have I begotten thee. Joh. 8. 42. I proceeded forth and came from God, neither came I of my self, but he sent me.* You see how his Sending is opened by this ; the due consideration of which doth administer matter of great support and encouragement to Faith, (as you will hear in the applying of the Truth in hand).

4. Fourthly, This Sending of Christ consists in the Fathers authoritative willing of him to take mans nature upon him, and in that Nature so to do, and so to suffer. This is higher than the former ; God did not only authorize Christ to engage, so as that he might if he so pleas'd undertake to redeem Sinners, without any intrusion or usurpation ; but he made this known to him as his Will, and (to speak according to our conceptions) he laid his command upon him to act accordingly. So as that Christ was under an obligation (which yet did not in the least destroy or lessen his Liberty, or his Merit, or his Love) to come and to do as he did. Sending is an authoritative act amongst men ; 'twas so in God towards Christ : the Father did not proceed with him in a way of meer offer or bare proposal or intreaty, but in a way of authority ; he laid his injunction upon him to assume flesh, and in that flesh to make satisfaction. Therefore when Christ entred upon this work, speaking to his Father

ther he saith * *Lo I come* (in the volume of the book it is written of * Heb. 10. 7. me) to do thy will O God; And when he was discoursing of laying down his Life, he adds * *This commandment have I received of my Father*; the Apostle also tells us that * he became [obedient] unto death even the death of the cross, (which obedience necessarily supposes a command). And Christ was under a command in reference to his incarnation as well as to his death and passion, for indeed without that there could have been none of this; therefore the Text saith *God sent him in the likeness, &c.* that is, God ordered him to take our flesh. This Sending then of Christ was the Father's authoritative calling of him to the Office and Work of a Redeemer, which Call was also back'd with positive and peremptory commands as to the management of both; in respect of which God is said to send him, for *mittere Deus dicitur ubi mandata dat* (as Grotius glosses upon it). And the truth is, Christ in the management of the whole work of our Redemption was under, acted by, and according to his Fathers command: whereupon God calls him his *Servant* Isa. 42. 1. Isa. 53. 11. and Christ himself speaking to his Father sayes, Joh. 17. 4. *I have glorified thee on the earth, I have finished the work which thou gavest me to do*; mark that [which thou gavest me to do] intimating that all his Work was cut out for him by the will of his Father. So Joh. 4. 34. *Jesus saith unto them, my meat is to do the will of him that sent me and to finish his work*: Joh. 6. 38. *I came down from heaven not to do mine own will but the will of him that sent me*: upon this account therefore Christ may well be said to be sent by the Father. In Scripture 'tis sometimes God gave him, and sometimes God sent him; Christ was given, in respect of the freeness of the Grace of God towards us, and he was sent, in respect of the Father's authority over himself.

5. Fifthly, take one thing more, God's Sending of Christ imports his trusting of him with his great designs: (this comes in too, if not directly, yet at leastwise collaterally or concomitantly). In all sending there is trust; when we send a person about our affairs we repose a trust in him, that he will be faithful in the management of our concerns; God sent Christ (that is) he put a great trust into his hands. 'Tis as if the Father had said, "My Son! here's a great work to be done, a work upon which my glory doth infinitely depend, all now lies at the stake, as this is mannag'd it will be well or ill with Souls: Well, I'll send thee, I'll put all into thy hands, venture all with thee; I know thou wilt be

"faithful to secure my Glory and. to promote the good of Souls ;
 "Ile trust thee (and none but thee) with such great things as
 "these are : this (I say) is imply'd in God's *sending* of Christ.

And now by all put together you see *how* or in *what respects*.
 Christ was *sent*, and sent *by God the Father* : you may (both to
 strengthen what hath been said, and also further to clear it up)
 take his *own parallel* : Joh. 20. 21. *As my Father hath sent me, even
 so I send you* : So that look what Christ's *sending* of the Apostles
 was in reference to *their Office*, the same was God's *sending* of
 Christ in reference to *his Office*. How then did he *send* them ? why
 1. he *designed, chose, selected* them to and for the *work* of the Mi-
 nistry : 2. He *qualified and fitted* them for that work : 3. He
authorized them by his *special Commission* to undertake it : 4. He
 sent them out *authoritatively* to preach the Gospel, and laid his
commands upon them so to do : 5. He reposed a *special Trust* in
 them that they would be faithful. Just thus (allowing for the *pre-
 eminence* of the *Person* and of his *Office*) did God *send Christ*,
 (which fully agrees with the *particulars* that have been insisted up-
 on). And as to the Apostles, Christ had said the same before to
 his Father, Joh. 17. 18. *As thou hast sent me into the world, even
 so have I also sent them into the world* : (not that there was a * *parity*
 or perfect equality betwixt the one and the other, only an harmony
 and great agreement). So much for the *first thing*, the opening
 the nature of the *Ad.*

* Vocula *non omni-
 modam pari-
 tatem, sed ali-
 quam conveni-
 entiam indi-
 cat. Nam &
 ab alio, & alio
 modo, & alio
 fine Christi
 missus est
 quam Aposto-
 li. Bisterf.
 contra Crelli-
 um Lib. 1. Sec.
 2. cap. 31.*

*How is Christ
 being sent con-
 sistent with his
 equality to his
 Father.*

I proceed to the *Second* ; to answer an *Objection*, or to remove
 a difficulty which here lies before us. That which hath been
 spoken seems to derogate from the *greatness and glory* of Christ's
 Person : For did God *thus send* him ? surely then (as some argue)
 he is a *Person inferior* to the Father, this *sending* seems to be *incon-
 sistent* with his equality to his Father ; if he was sent and *thus sent*
 doth not that speak his *inferiority* to that God who sent him ? and
 by consequence that *he is not God* : (thus the Socinians argue from
 it ; and this is One of those *Heads* from which they fetch their
Arguments against Christ's Deity).

For the explaining of the *Thing*, and the answering of the *Ad-
 versary*, Divines commonly lay down two things about it :

1. That *Sending* doth not *alwayes* imply *inferiority* or *inequality* :

* See Mr. Per-
 kins on Gal. 4.
 4. p. 271.

* For Persons who are equal upon *mutual consent* may send each
 the other, and if the *Person sent* doth freely concur and consent
 with the *Person sending*, there's no impeachment or intrenchment
 then upon the equality betwixt them. And thus it was between
 God

God the Father and Christ: had he been sent *meerly* from the Will of the Father (whether he *Himself* would or no), then indeed the Case had differ'd and the *Objection* would have carry'd strength in it; but it was quite otherwise. For Christ readily consented to and perfectly concurred with the Father, and he was as willing to be sent as the Father was to send him; Lo, I come to do thy Will, O God. When the Master sends the Servant he goes because he must, but when the Father sends the Son he goes readily, because his Will falls in with his Father's Will; he obeys not upon necessity but upon choice and consent: So it was with Christ in reference to his Father's sending of him; the Will of the Son was as much for the Work as the Will of the Father himself. You must not look upon Christ as *meerly* passive in the Sending, for (in some respects) he sent himself; and his coming upon that great errand of *mans* Redemption was his own act as well as the Fathers. As the Father is said to * Sanctify him, and yet he also is said to † sanctify himself, and as the Father is said * to give him, and yet he also is said † to give himself; So here the Father is said to send him, yet he also (as he was One in Nature and in Will with the Father) may be said to send himself; (thus * *Austine* opens it). The expression in the Text [God sent his Son] doth not exclude the Son or the Spirit from the sending, or wholly appropriate it to the Father; it only notes the Order of the Persons in their working. The Father being the first in working therefore the sending of Christ is ascribed to him; but there being nothing more in it than so, that will not prove any inequality in the Persons, or any superiority that One hath over the Other. The Schoolmen give some nice and curious distinctions about Christ's being sent by himself, and by the Holy Ghost, as well as by the first Person; but 'tis not convenient to perplex the Reader with them: this is one Answer for the clearing up of the difficulty and the weakening of the Objection which we have to do with.

* Joh. 10. 36.

† Joh. 17. 19.

* Rom. 8. 32.

† Gal. 2. 20.

* Fortè aliquis rogat, ut dicamus etiam à seipso missum esse Filium, quia & Mariæ conceptus & partus operatio Trinitatis est. Sed inquit aliquis, quomodo Pater eum misit, si ipse se misit? Cui respondeo querens ut dicat,

quomodo eum Pater Sanctificavit, si ipse se Sanctificavit? utrumq; enim Dominus dicit &c. Item quomodo Pater eum tradidit, si ipse se tradidit? utrumq; enim legitur. Credo respondebit, si probè sapit, quia una voluntas est Patris & Filii, & inseparabilis operatio. Aug. de Trin. lib. 2. cap. 5.

2. The Learned further distinguish of a twofold inferiority, One in respect of Nature, and One in respect of Office, Condition, or Dispensation. As to the First, Christ neither was nor is in the least inferior to the Father (both having the same Nature and Essence, in respect of which he * thought it not robbery to be [equal] with God).

* Phil. 2. 6.

As

As to the *Second*, Christ being considered as *Mediator*, as having assumed flesh, put himself into the *Sinners* stead, and undertaken to make *Satisfaction* to God; so (without any derogation) it may be said of him that he was *inferiour to the Father*: In reference to

* *Vers.* 7, 8.

which it follows in the *forementioned place, *He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

* *Joh.* 14. 28.

See this Text fully opened in *Estwicke* against *Biddle*. p. 121. &c. vid. etiam *Epiph.* adver. Hæref. Lib. 2. Tom. 2. p. 775 &c. Loquatur Filius Hominis, Pater major me est; loquatur Filius Dei, E-

And upon this he saith * *My Father is greater than I*; He was in *Nature* every way as great as the Father, but he having submitted to be made *Man*, to be a *Surety*, having condescended to the *Office* and *Work* of a *Redeemer* in our *Flesh*, so in respect of *economy* and *dispensation* the Father was greater than he. And by vertue of his *superiority* over Christ (as considered in this his *voluntary exinanition*) so he sent him, and laid his *commands* upon him and dealt with him as you have heard: but * yet his *natural* and *essential* greatness or equality with the Father was not at all by this *impaired* or *lessened*, (which was the *great Truth* to be secured against the *Adversary*).

go & Pater unum sumus. *Aug.* de Temp. Serm. 6. * Non ideo arbitrandum est, minorem esse Filium quia missus est à Patre, nec ideo minorem Spiritum Sanctum quia & Pater eum misit, & Filius. Sive enim propter visibilem Creaturam, sive potius propter principii autoritatem vel commendationem, non propter inequalitatem vel imparilitatem & dissimilitudinem substantiæ, in Scripturis hæc posita intelliguntur. Non ergo ideo dicitur Pater misisse Filium, vel Spiritum Sanctum, quia ille esset major, & illi minores; sed maxime propter autoritatem principii commendandam, & quia in visibili creaturâ non sicut ille apparuit. *Aug.* de Trin. Lib. 4. Cap. 21. Missio importet minorationem in eo qui mittitur, secundum quod importat processionem à principio mittente, aut secundum imperium aut secundum consilium, quia imperans est major, & consilians est sapientior: Sed in divinis non importat nisi processionem originis, quæ est secundum equalitatem. *Aquin.* 1. p. Quæst. 43. Art. 1. resp. ad Primum. Ἀλλ' οὐκ ὅτι τὸ μείζον ἐστὶ τῆς ἀδελφῆς, τὸ ὁ ἱσὺς τῆς φύσεως. *Naz.* Orat. 2. de Filio p. 582.

Reasons why
God sent
Christ.

The *Third* thing which I am to speak to is, to enquire (so far as the Word will warrant) into the *Grounds* and *Reasons* of Christ's mission; wherefore did God send him? He who is so *Wise* that he doth nothing (be it never so little or mean) but he hath his *Reasons* for it, surely in so great a thing as the sending of his own Son he had very *high* and *weighty* reasons upon which he acted. And though 'tis most certain, that he neither had (nor could have) any *Motives ab extra* (in a way of *Merit*) to move him to this, yet 'tis as certain that he had great and urgent *Grounds* for it, even such as might become a *God* in doing such a thing. He that in *Other* things

things is a * *God of judgment*, undoubtedly in *this* (which was his * *Isa. 30. 18.* *Master-piece*) he would shew himself to be a *God of judgment*. It will therefore be worthy of a *modest enquiry*, to find out the *Reasons* which the wise and gracious God went upon in the *sending of his Son*.

In the General, *Some must be sent*. When I say [*must*] I do not mean any *simple* or *absolute necessity*, as though it was *simply* and *absolutely necessary* that God should take some course, or imploy some person from heaven for the redeeming and saving the world; (God forbid that I should assert a thing so utterly false, and so highly derogatory from the freeness of the grace of God in what he did!) I only mean therefore that which we call *hypothetical* or *conditional necessity*: and so the business stood thus. God designed to glorify and advance his mercy to Sinners, he had gracious purposes in himself towards Man; and whereas all mankind lay before him in an undone and ruin'd condition, he would not leave them to perish eternally in that condition: Then supposing this (which cannot be deny'd) *God must send*, something must be done; or else these gracious purposes of God will be lost, and all men must inevitably perish for ever. For as to *all Other Ways* the Sinners Case was *desperate*, with respect to *them* there was *no hope* or *help*; some *new* and *strange course* must be taken, or else (as things stand on the *Creatures* part) there's nothing to be look'd for but *hell* and *damnation*. Now things being brought to this pass, therefore *God will send*, yea, he will send *his own Son*; for hee'l be sure to pitch upon a *Way* which shall infallibly and effectually do the work. Observe it in the *Text*, when (or because) *it was impossible for the Law to do*, then (or therefore) *God sent his Son*: since neither the *Law* (nor *any thing else*) could operate to any purpose towards the advancing of *God's Honour*, and the promoting of the *Sinners good*, it was necessary (in order to these *great Ends*) that God himself should interpose in some *extraordinary way*; which thereupon he accordingly did in the *sending of Christ*.

But more particularly; let us take it for granted that there was a *necessity* of *Sending*, yet why did God *pitch upon his Son* and *send him*? might not some *Other Person* have been *sent* as well as he? or might not some *Other Way* have been found out as good as *this*?

I answer, No: Christ the Son must be the *very Person* whom God will send. And him he pitch'd upon (so far as we poor shal-

low

low mortals are able to judge of his deep and unsearchable actings, or to assign the reasons of them), for these Reasons:

1. First, *because he was the Person with whom the Father had covenanted about this very thing.* There was a Covenant (commonly called the Covenant of Redemption) which had passed betwixt these two Persons; in which the Father engaged so and so to Christ, and Christ reciprocally engaged so and so to the Father, (a considerable part of the terms and matter of which Covenant is set down Isa. 53. 10. *When thou shalt make his Soul an offering for sin, he shall see his seed, &c.*). The Father covenants to do thus and thus for Fallen Man; but first (in order thereunto) the Son must Covenant to take man's Nature, therein to satisfy offended Justice, to repair and vindicate his Father's Honour &c.: well, he submits, assents to these demands, indents and covenants to make all good; and this was the Covenant of Redemption. Now upon this Covenant God sends his Son, (that being done in pursuance of, and agreeable to that admirable compact or stipulation that had passed betwixt them both). So that this Sending was not founded meerly upon the Father's absolute Will or Sovereignty over Christ, but upon the federal agreement made betwixt them as to this very matter. (Of which I'll say no more here, having formerly had an opportunity to publish some thoughts about it).

2. Secondly, God sent Christ *because he saw that was the very best way which could be taken;* and therefore in wisdom he pitch'd upon it. O there was no Way like to that! The Father had great designs now to carry on, (as for example) to let the world see what an evil thing Sin was, what a dreadful breach it had made betwixt himself and the Creature, how terrible and impartial his Justice was, what an Ocean of Love he had in his heart, to promote the Sinners happiness (yet so as in the first place to secure and advance his own glory in the magnifying of all his Attributes), to indear himself, his Son, and all his mercies to his people, to lay a sure foundation for the Righteousness and Salvation of believers; were not these great and glorious designs? Now there was no Way (for the accomplishing and effecting of these) comparable to this of God's sending his Son. What God might have done some other way by his absolute Power and Will (abstracting from his decree), I dare not enquire into, much less determine any thing about it; or whether this was the Only Way I leave to others to discuss: but certainly this was the best, the fittest Way, and therefore the

Wife

Wise God pitch'd upon it. (* *Austine* went no higher than * *Eos itaq; qui dicunt, itane defuit Deo*

modus alius quo liberaret homines à miseriâ mortalitatis hujus, ut unigenitum Filium &c. parum est sic refellere, ut istum modum, quo nos per Mediatorem Dei & Hominum hominem Jesum Christum Deus liberare dignatur, asseramus bonum & divinæ congruum dignitati: verum etiam ut ostendamus non *aliud modum possibilem Deo defuisse*, cujus potestati æqualiter cuncta subjacent, sed sanandæ nostræ miseriæ *convenientiorem* alium non fuisse. *Aug. de Trin. lib. 13. cap. 10.*

3. Christ was sent, because as this was *the best and the fittest Way*, so he was *the best and the fittest Person to be imploy'd in such an Embassy*. God always sends the *fittest messengers* upon his errands; 'twas a *great errand* for Christ to come from heaven to earth about *man's Redemption*, but God saw that He was the *fittest messenger* to be imploy'd therein, and therefore he sent him. For as he employs *none in his work* (especially when 'tis *high and of great importance*) whom he doth not either *find* or *make fit* for it, so the *more fit* any are for his work the *rather* he doth *employ* them; and therefore this was that which induced him to *send Christ*, none being *so fit* for the managing and transacting the Work of *Redemption* as he was: (which I shall endeavour to make out in a *few Particulars*).

Christ's *superlative fitness* for it appears from, and was grounded upon,

1. *His two Natures, the Hypostatical union of Both in his Person.* Christ's Fitness for the Work of Redemption set forth. He was *God*; Joh. 1. 1. Phil. 2. 6. 1 Joh. 5. 20. Rom. 9. 5. 11. 9. 6. Tit. 2. 13. He was also *Man*; 1 Tim. 2. 5. then too he was *God-man in one Person*; Col. 2. 19. Now who could be *so fit to bring God and Man together*, as he who was himself both *God and Man*? who *so fit to negotiate with both*, as he who was a *middle Person betwixt both*? who *so fit to treat with an offended God*, as he who was *God*? who *so fit to suffer* as he who was *Man*, and to *merit* by suffering as he who was *God-man*? Had he been *only God* he could not have *suffered*, had he been *only Man* he could not have *merited*: but *being both* he was *eminently fit for both*, (viz.) for *suffering and meriting*, for *obeying and satisfying*. Thus his *not to be parallell'd Fitness* was grounded upon his *Personal consideration*.

2. 'Twas grounded upon his *glorious Attributes*; his *Power, Wisdom, Mercy, Goodness, Faithfulness, Holiness &c.* He that will undertake to redeem Sinners must have *all these*, for they all were *indispensably requisite* to such an undertaking: the Lord Jesus had *them all*, and that too in an *eminent and extraordinary measure*

(as I might easily shew at large); never did any *meer Creature* arrive at *that pitch of Wisdom, Power, Holiness &c.* which he did: therefore none *so fit to be sent* as he.

3. 'Twas grounded upon his *Sonship* and *neer relation to God*. Who so fit to make others the *adopted sons of God*, as he who was himself the *Natural Son of God*?

4. Upon the *glory and dignity of his Person*. He was the *image of the invisible God* Col. 1. 15. the *express image of his Fathers Person* Heb. 1. 3. Now who so fit to restore Man to *God's image*, as that Man who was the *essential image of God*?

5. Christ's admirable and *transcendent fitness* was grounded upon his *threefold Office*, as he was *King, Priest, and Prophet*. For hereupon he was (and is) fit to deal both with *God and Man*; he's a *Priest* to deal with *God*, a *King* and *Prophet* to deal with *Man*. Doth God stand upon *Satisfaction*? Christ is a *Priest* to die, and to offer up himself an *expiatory Sacrifice*: or will God keep his distance from the Creature and be known in his *greatness*? Christ is a *Priest* to *mediate* and *intercede*. Then is the *Sinner* under *ignorance* and *darkness*? Christ is a *Prophet* to *inlighten* and *teach*: or is he under the *tyranny of sin* and a *rebel* against God? Christ is *King* to *rescue*, *subdue* and *conquer* him to himself, to bring up and keep him under his *own dominion* and *government*. To sum up all! there are but *two things* to be done for the *Sinner* in order to his happiness (viz.) *impetration* and *application*; now both of these are done by Christ's *threefold Office*. By the first part of his *Priestly Office* (his *Oblation*), there was the *impetration*, for by that he *procured, purchased, merited* all good; by the second part of his *Priestly Office* (his *intercession*), there's the *application*. And because both *God* and the *Creature* are to be dealt withal in order to *this application*, therefore Christ doth accordingly deal with both of them: with *God* he deals in the way of *prayer* or *intercession* (for *God* because of his *Majesty* and *Sovereignty* will be treated in *this manner*); with the *Creature*, he deals in the way of *power*; partly by dispelling the *darkness* of the *mind* (which he doth as *Prophet*), and partly by taking off the *rebellion* of the *Will* and bringing the *stubborn Sinner* under a *ready subjection* to *God* (which he doth as *King*). Which things being done, all that Christ hath *purchased* is now made over and *actually applyed* to the *Creature*. Upon the *Whole* then it follows, that Christ being invested with these *Offices* (which are every way so full, of so great virtue, so suited to the *Nature* and demands of *God*, and the *condition* of the *Sinner*), he must needs be

by

by many degrees the fittest Person to be sent by God.

Before I go off from *this Head* I desire *One thing* may be taken notice of; It must be granted, that the *sending* of Christ was *previous* and *antecedent* to several of the *Things* which have been mentioned, (as the *demonstrations* of his *superlative finess* to be sent, and the *grounds* of his being sent): Yet nevertheless they may be alledged and made use of in *that notion*, because though in *our apprehension* (if not also in the *Nature* of the *Thing*) they were *after* the *sending*, yet in the *eye* and *estimation* of God they were *before* it. For instance, Christ just at his *sending* had not then assumed the *Humane Nature*, (we suppose that to *antecede* his *incarnation*); yet God judged him a person fit to be sent because of *that Nature*. And so he might very well; for though the *incarnation* as considered in it self was *future*, yet as to the *knowledge*, *consideration*, *estimation* of God, it was *present* and done already. (I thought it necessary to put in this, for the preventing of an *Objection* which might arise in the thoughts of Some upon the reading of what hath been laid down).

4. Fourthly, God therefore sent Christ, not only because he was the fittest Person to be sent, but because indeed *he was the only Person that could be sent*; for none but he could effect or accomplish *Man's Redemption*. If God will be so gracious as to send, 'twas not only convenient but necessary that he should send this very person his own Son; for there was none Other in heaven or earth that could go through an undertaking of this nature. There were *Evils* to be indured, which were above the strength of any meer Creature to indure; there were *Evils* to be removed (the *Wrath* of God, the *Guilt* of Sin, the *Curse* of the Law), which no meer Creature was able to remove; there were also *Blessings* to be procured (as *Reconciliation* with God, *Justification*, *Adoption*, *eternal Salvation*), which no such Creature possibly could procure: O no! therefore Christ himself must come or nothing can be done. Why did not God send an Angel rather than his Son? why? because he knew *Redemption-work* was no work for an Angel; no, not for the whole body of Angels. If the whole Order of them had come from heaven and combined all their strength together, they could not have redeemed so much as One Soul. I dispute not how far God by his mighty power might have enabled an Angel to have bore up under the greatest sufferings: Suppose he might have had such a strength as to have been able to undergo all that Christ did, yet under the highest communications of the grace of God to him,

he (being still a *meer Creature*) could never *satisfie* for what was *past*, nor *merit* for what was *to come*; he could neither *expiate sin* nor *procure eternal Life*. No, these are things which could only be accomplished by Him who was *more* than a *meer finite or created being*, even by the Lord Jesus who was *Man* but *God* too; wherefore he's the Person whom the *Father* will *send*. And he very well understood himself in what he did; if the *Work* had been *possible* to have been effected by *any Creature*, God would have employ'd that *Creature* and spar'd his *own Son*; nothing but *absolute necessity* made him to fix upon *this course*.

* Acts 15. 18

So much for the *Reasons* why God sent his Son; which we poor *dim-sighted* creatures do but (in a manner) *guess* at, but he himself understands them *fully*. As * *all his works* are known to him; so also the *special reasons* of *all his works* are known to him; and *eminently those* which he went upon in this his *highest and greatest work*. When we come to heaven we shall more fully know *why Christ was sent*; but here our knowledge is very dark and imperfect about it.

I have done with the *three Things* which I propounded to open, and so have dispatch'd the *Doctrinal part*; I am now to make some *practical improvement* of it.

Was *Christ sent*? and did *God* thus *send him*? *what doth this great act of God call for from us*? I'll tell you in a few things:

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1. It calls upon us *greatly to admire God*. O how should all our souls be *drawn forth* and *elevated* in the *adoring* of God, for his *sending of Christ*! What *rich Mines* of *Grace* have we in these *few words*, *God sent his own Son*! Here's the *greatest thing* that ever God did, or ever will do: 'twas much that he should *make a World*, but what's the *making of a World* to the *sending of a Son*? The *Apostle* (in the *Text*) seems to *ascend* step by step, and to *crowd together* variety of great and glorious things, that he might the more *heighten God's Love* and draw up the hearts of *Believers* to the *admiration* of it. For 1. here is *Sending*: 2. *God sending*: 3. *God sending a Son*: 4. *His own Son*: 5. The *sending of this Son in our flesh*: Yea 6. *in the likeness of sinful flesh*: Yea 7. *in that Flesh* to offer up himself as a *Sacrifice for sin*: 8. Doing this for *this End* that *sin might be condemned*, and that *the righteousness of the Law might be fulfilled in us*: 9. Doing this too *when the Sinners Case was desperate as to the Law*; is not here *magnum in parvo*? and doth not the *Apostle thrust* things together, *beaping* one thing upon another, that he might the better

set

set off and *aggrandize* the Love of God? There's enough in *any One* of them to make you stand and wonder; but when you have them *conjunct*, and all set before you in their *proper emphasis* and *import*, how should you be affected and wrought upon to *admire* the Grace of God! The truth is, take all *together* and you have here a *representation* of that *Love, Mercy, Goodness*, which was too great and bigg for any but a God. If you read no further than [the Law could not do, in that it was weak through the Flesh], there man is *utterly lost*; but if you go on to [God's sending of his Son &c.], there the day of *Salvation* begins to dawn, there's an *effectual* remedy for a *desperate* malady, now the case is altered; O let the blessed God be therefore for ever magnify'd and adored!

2. More particularly, this calls upon you to *admire the Love of God the Father*, and *alwayes* to entertain good thoughts of him; (they are *distinct* Heads, however let me put them together). I would not too curiously *divide* or *distinguish* betwixt the *Sacred Persons* in their *several Acts*; much less would I set them in *competition* or *prefer* one before another, (as if we were more beholden to the *One* than to the *Other*): As they *center* in the *same common Essence*, 'tis the *same Love* and the *same gracious actings* in all; but yet they being *personally distinct*, and they having *those acts* which are proper to them as so *distinguished*, so they have their *special* and *peculiar Love*. And 'tis very good for us to understand what is *immediately* done by the *Father*, what by the *Son*, what by the *Spirit*; which we must the rather endeavour after, because the Scripture *usually* (I do not say *alwayes*) apply's this effect to the *First*, that to the *Second*, and another to the *Third Person*. I am at present only to speak to the acts of the *Father*, wherein he hath display'd that Love which is proper to him; which if you please to look into (as the Scripture sets them forth), you will find your selves under a strong obligation to *admire him* (as *personally* so considered). For pray observe, who did from all eternity *predestinate, elect, choose* you? was it not *God the Father*? *Predestinating Love* is the *Father's Love*: Eph. 1. 3, 4, 5. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world &c. Having predestinated us unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his will. After this came Redeeming Love, and had the Father no hand in that Love? nay, had not He the first and*

The Love of God the Father to be admired.

and the *chief hand therein*? For did not he *find out the ransom*? Job 33. 24. *I have found a ransom*: did not he contrive and lay the whole model and platform of Redemption in his eternal purpose and ordination? (therefore 'tis said Isa. 53. 10. *The pleasure of the Lord shall prosper in his hand*; that great Work resolves it self into the Will and pleasure of the Father, as the first and principal Cause of it; Christ (as Mediator) is brought in but as subordinate to him, as being but the ministerial and executive agent in redemption, for 'tis but in his hands that the pleasure of the Lord should prosper). Who chose, sent, called Christ to that Work and fitted him for it, but the Father (as you have heard)? So also who assisted and strengthened him in it, but the Father? Isa. 42. 1. *Behold my servant whom I uphold*; of which upholding and strengthening Grace by the Father Christ assured himself beforehand (as you read Isa. 50. 7, 9.) and it was accordingly made good to him (as you read Matth. 4. 11. Luke 22. 43.) Then again, who rewarded Christ when he had finished his Work, but the Father? therefore to him Christ pray'd for this, Joh. 17. 4, 5. *I have glorified thee on the earth, I have finished the work which thou gavest me to do: And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* And now Christ hath made the purchase, who doth authoritatively collate upon persons the blessings purchased, but the Father? Rom. 8. 33. *It is God that justifieth*: 2 Cor. 5. 18. *All things are of God, who hath reconciled us to himself by Jesus Christ &c.* Luke 12. 32. *Fear not little flock, it is your Father's good pleasure to give you the Kingdom.* Who is it that works in Sinners their meetness for heaven, but the Father? Col. 1. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.* Who is it that reveals the great mysteries of the Gospel, but the Father? Matth. 11. 25. *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Who bestows and gives the Spirit, but the Father? Joh. 14. 16. *I will pray the Father, and he shall give you another Comforter that he may abide with you for ever, even the Spirit of Truth.* And (to shut up this) who secures and keeps in a state of grace, but the Father? Joh. 10. 29. *My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand.* Now (Christians) may you not be fully convinced by all this, that the Father's Love to you is very great?

and

and if so, will you not admire him for it? You must * honour the *Son* even as you honour the *Father*, and you must adore, bless, love the *Father* even as you do the *Son*. God forbid that I should go about to lessen your most thankful sense of what the *Son* and *Spirit* have done for you! but yet know, that these the *Father* (as the first Cause) doth work by, 'tis He who by them doth do so great things for you: pray, think high of their love, but then think high of his love too.

Further, I would persuade you to entertain good thoughts of the *Father*. 'Tis a temptation (though not so usual) which some gracious Persons lie under, they can with more comfort think of the *Son* than of the *Father*, they do not so much question the Love of the *Son* as of the *Father*: they cannot deny but that the *Son* is indeed a very gracious Person, for he came from heaven * to seek and to save what was lost, to * save Sinners, yea the chiefest of them * Luke 19. 10. &c. hereupon they can (in some comfortable manner) encourage themselves to hope in him. But as to the *Father* they are not so confident, they are more jealous and suspicious and have a greater dread of him, than they have either of the *Son* or of the *Spirit*. Doth Satan assault any of you in this manner? or do such thoughts as these prevail over you? O be convinced of your mistake! You have as great encouragement for faith and hope from the *Father*, as you have from the *Son*; for you hear 'twas He who sent Christ, and whatever Christ was or did, all was but in pursuance of his good pleasure; therefore have you any reason to think otherwise than well of him? Surely * God is Love: this very thing (his sending of his Son) represents him as full of Mercy, Goodness, and Grace; the Sinner hath not the least cause to be jealous or afraid of him. O when unbelief and hard thoughts of God the *Father* begin to rise, beat them down by arguing thus, was not He the first spring from which redeeming Grace did flow? the great contriver and willer of man's recovery? who set Christ on work but he? who sent him into the world to be a Saviour but he? who employ'd his own Son for the good of Sinners but he? O that you would labour to get your Faith encourag'd and strengthened as to the first Person! and that it might rise up to the first Cause of all, and there fix and terminate, that your faith and hope may be in God (as the Apostle expresses it 1 Pet. 1. 21.) Christ says Joh. 14. 1. Let not your hearts be troubled, ye believe in God, believe in me also: and let me say, ye believe in Christ, believe in God also, (as the fountain and original of all your happiness).

Christ to be loved for his ready submission to his Father; in sending him.

3. It calls upon us to *love Christ greatly*: O how should the consideration of this *endear* Christ to every gracious heart! *God sent him*, but not *against his will*; how willing was he to be *sent* upon the errand of your Salvation! he *freely consented* to whatever the Father was pleased to put him upon for your good. He very well knew before hand what would follow upon *this sending*, what he was to undergo, how he was to be abased (if he do engage to redeem and save you); yet notwithstanding this, no sooner did the Father call him to it, but he most readily and cheerfully obeyed, O the *infinite Love* of Christ! He came down from *heaven* that he might carry you up to *heaven*; he that was a *Son* for your sake stooped to be a *Servant*, that you of *slaves* might be made *sons*: What had become of you if Christ had refused to come when the Father sent him? O love the Lord Jesus! let his *Person* be very dear and precious to you, admit him *into your hearts* who was willing to take the *whole business* of your Salvation into his hands: what Love can be enough for a *Father sending*, and a *Son coming*! 'Tis true *God sent him*, but his *obedience* to his Father was no *diminution* of his Love to you; and 'tis true, in this *Embassy* he acted in a way of *inferiority* to his Father, but 'twas his pity to you which made him willing to put himself into such a state of *subjection and inferiority*: for that did not proceed from his *Nature* (before he had assumed yours), but merely from his *dignation* and *gracious condescension*; and now *after all this* will you not love him? how can you do otherwise than love him? Suppose you had heard him (as soon as ever God had signified his pleasure to him, and said, *Son! the fulness of time is come, I must send thee down to earth to redeem man*), saying, *Father I am ready, here I am, send me whithersoever and about whatsoever thou pleasest; to promote thy Glory and the good of Souls I am willing to go where-ever thou'lt have me; yea, I'll stick at nothing which thou shalt judge necessary for the preventing of the Sinners everlasting ruine: Send me to be made Flesh, I submit; to lie in a Manger, I submit; to die upon a Cross, I submit; lay what Commands upon me thou pleasest, to further the Salvation of Souls, they shall all be obey'd*: Suppose (I say) you had heard Christ uttering such Words to his Father, doubtless it would have wrought very much upon you, your Hearts would have been all in *flames* of Love to him. O wretched Creatures! we know all this was *spoken* and *done* too by our Lord Jesus, and yet how cold, how weak is our Love to him!

4. It calls upon you *to imitate Christ in his carriage with respect to his being sent.* Thus, *never go till you be sent, then go readily:* both of these were admirably done by our Lord Jesus. He *went not till he was sent*, before he would *move one step* he would have his *Father's Mission and Commission*; a great Mind he had to be at *Redeeming Work*, his Heart was exceedingly set upon it, yet he would *stay till he was sent, called, authoriz'd* thereunto by his Father. But as soon as he was *so called*, how *readily and cheerfully* did he engage! * *Lo I come to do thy Will, O God.* Now in this his *deportment* he hath set us an *excellent copy* to write after; teaching us, *alwayes humbly to wait for a Call from God*, and when it comes (let it be what it will) *faithfully to comply with it.* Whatever *rank or station* God hath set you in, see that you *therein* * *abide*; and that you *meddle with no Work, Employment, Office, Undertaking*, further than as you are *called thereunto*. This is a *Duty in special incumbent upon Publick Officers, Magistrates and Ministers*; as also, upon *Christians in a private capacity* with respect to *publick Offices*: none must presume to *invade an Office* or to *intrude* themselves into it where they are not *sent by God*; O that's an act of *high presumption*, and usually attended with *sad and fatal Consequences* (as *several Instances* show). Concerning the *Office and Work of the Ministry* the Apostle is very smart, * *How shall they preach except they be sent?* the *Interrogation* carries a *vehement negation* it it, (*viz.*) without a *Call and Mission from God* none ought, none can (that is, *lawfully, warrantably*, you may put in too * *successfully*) preach the Gospel. But now though in things of *this Nature* a *Divine Call* be *eminently requisite*, yet 'tis not to be *limited to them*; *whoever you be, whatever work or service you engage in*, you must look to *your Call and Commission from God*. For you can no further expect *assistance, acceptance, success* in any thing you do then as you are *thereunto called*: when 'tis *so*, you may rely upon it God will *assist, accept, succeed, prosper*; but when 'tis *otherwise*, nothing can be hoped for. Our Lord being *sent* 'twas prophesied that the work *should* * *prosper in his hands*; and we find that from the consideration of *his sending* all along he fetch'd *encouragement*, that his Father *would be with him* and *would not leave him alone*, (as you see *Joh. 8. 29. & passim*). Hence therefore I would give you *this advice*, in every *undertaking* (especially when 'tis very *weighty and momentous*) make sure of a *Call and Commission from above*; to run upon any thing without *this*, you will find to be not only *uncomfortable* but very *dangerous*.

H h h

And

Christ a Pat-
tern herein for
imitation.

* Heb. 10. 7.

* 1 Cor. 7. 17.
20, 24.

* Rom. 10. 13.

* Deus non
fortunat labo-
res eorum qui
non sunt voca-
ti, & quamvis
Salutaria quæ-
dam afferant,
tamen non ædi-
ficant. Luther.

* Isa. 53. 10.

And in order to the finding out of *this Call pro hic & nunc*, there must first be the *serious studying of the Word*, and then the *prudent weighing and considering of Providences* (so far as they comply with the Word); for *Providences* (so bounded) may sometimes in such and such *particular Cases* give much light concerning the *Will and Call of God*: (but I must not engage in *this Point*).

But then I add (which is the *Second Branch* of this *Exhortation*), *When once you are clear in your Call, stick at nothing*; if God bids you go, be sure you go (let the errand be what it will). Suppose the *Work* be *difficult, dangerous*, contrary to the *interest of the Flesh, &c.* 'Tis no matter for that, if God *commands* you must obey, if God *sends* you must run: no *dangers, difficulties, discouragements, sufferings, fleshly concerns* are then to be regarded. Paul's example herein was excellent and most worthy of our imitation; Gal. 1. 15, 16. *When it pleased God, who separated me from my mothers womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with Flesh and Blood*: No question but *Flesh and Blood* were very apt to suggest many things, to make this *blessed Man* to balk the *Call and Work of God*; I but (says he) I would not *confer with them*, so as to *hearken to their suggestions*, so as to fetch my *guidance and direction* from them; no, these he laid aside that he might *wholly steer his course by God's Will*: O let the *Service* be what it will, be it *the preaching of the Gospel amongst Heathens*, there must be *no consulting with Carnal Reason or Carnal Interest against a Divine Call and Command*. But I am upon a *far higher Example*, the example of *Christ himself*: never was any *sent upon such Work* as His was, that was *hard work* indeed, *abasing work* indeed, *painful work* indeed, never was any to be compared with it; and yet upon his *Father's Call* with what readiness did he set upon it! And this is that very thing wherein the *Apostle* would have us to conform to *Christ*, Phil. 2. 5. *Let this mind be in you which was also in Christ Jesus*; what *mind* doth he mean? why this, upon all occasions in *ready compliance* with the *Will and Call of God*, to be willing to be *emptied and abased*, to be, to do, to suffer any thing. 'Tis a *great Evil* for any (upon *carnal and selfish Grounds*) to *shift-off and withstand* a *Call from God*; therefore the *Lord* took it very ill from *Moses*, that he was so backward to go upon his *sending* and would so fain have put it off: Exod. 4. 13. *Send I pray thee by the hand of him whom thou wilt send*: but it follows (vers. 14.) *The anger of the Lord was kindled against Moses.*

Jonah's

*Jonah's disobedience in this cost him dear; God sent him to Nineveh but thither he would not go, wherefore God sent him to the bottom of the Sea and thither he shall go; O let all dread the like disobedience! Pray be alwayes willing to observe and obey God's Call, balk not any service which he puts you upon: stir not a step till he sends, be sure you run when he sends; 'tis the wisdom of a Christian not to stir a foot till he be sent, 'tis the zeal of a Christian to run when he is sent. 'Tis a blessed thing when we can so carry it, as neither to be over forward in running before we are sent (for which, though possibly in a Sense somewhat different from that which I am upon, God so much complain'd of the false Prophets, Jerem. 14. 14. Chap. 23. 21.) nor over backward in demurring and hanging off after we are sent. When God asked the Prophet, * Whom shall I send, and who will go for us? see how presently he answered, Here am I, send me: O that there was such a readiness in all of us to comply with God's Call! believe it, no errand is (or can be) bad which he sends about.*

* Isa. 6. 8.

5. A word of Cautionary advice will here be very necessary, 'tis this, *Take heed that you do not rest or take up with the external sending of Christ.* When the everlasting concerns of your Souls are upon your thoughts, and you are casting with your selves what may be necessary to bring you to Heaven, take heed of looking no farther than *meerly a Christ sent.* True, this is the *great thing* which Faith builds upon, the *proper and sole foundation* of all its *relyance and confidence*; for that which it doth ultimately eye in the hope of *pardon, justification, eternal life*, is *meerly a Christ sent by God*; but yet as to the *qualification and actual intitling* of the Person to the *things believed and hoped for*, so there must be *something more* than the *bare external sending of Christ.* Every one knows there is a * *twofold sending* of him, the one *External and Visible*, the other *Internal and Invisible*: the *First* was Christ's sending *to be Man*, (that's *past and over*, and was to be but *once*); the *Second* is Christ's sending *into Man*, (that yet *continues* and is *reiterated* from time to time). Now *these two* though they are of a *different nature* must not be *parted*; he that would *regularly hope* for Salvation by Christ must have the *latter* as well as the *former sending*; for 'tis most certain that a *Christ without* if it be not also a *Christ within*,

The bare External sending of Christ not to be rested in.

* Ecce distincti sunt duo modi missionis Filii, & secundum alterum semel tantum missus est Dei Filius, secundum alterum saepe missus est, & mittitur quotidie. Nam secundum alterum missus est ut sit Homo, & semel tantum factum est; secundum alterum vero mittitur ut sit cum Homine, quomodo quotidie mittitur ad Sanctos, & missus est etiam ante incarnationem, & ad omnes Sanctos qui ante fuerunt, & etiam ad Angelos. Unde Aug. de Filio &c. Lomb. L. 1. D. 13.

will never save. A Christ *in our Flesh* must be accompanied with a Christ *in our Hearts*, there must be not only a Christ *sent to us* but also a Christ *sent into us*, or else he will not profit us. The whole business of *Merit* lies upon the Christ *without* (as he took *our Nature* and therein fulfilled the Law); but the *fitting* or *qualifying* of persons to have a share in the *blessings merited*, that lies in the Christ *within* as he is received into the heart: In a word, the *impe- tration* is by Christ *without*, but the *application* is by Christ *with- in*. Now therefore (I say) you must not rest in the *One* unless you find the *Other* too: there are very dangerous mistakes abroad in the world about this. Some are all for a Christ *within* making nothing of a Christ *without*, (a most pernicious Opinion and destructive of all Christianity): Others again are all for a Christ *without*, contenting themselves with this that he *was sent into the world to save Sinners*, and this to them is enough for future happiness, they look no farther. But now whoever would be wise to Salvation must take in *both*; so as to adore, believe in, rest upon a Christ as externally sent, and yet so as to make sure of a Christ in *himself* (through the gracious operations of the Spirit). Paul here in this Verse speaks of the External Sending, in the 10 Verse he speaks of the Internal Sending [And if Christ be in you &c]; all that live under the Gospel know the former, but few know the latter. O how is it with you? Christ was sent to you but is he in you? he was formed in the Virgins womb but is he formed in your hearts (as the expression is Gal. 4. 19.)? he came from heaven in a corporeal manner for you, but did he ever in a spiritual manner come into you? you have the external mission but have you also the mystical Union? hath the Father who sent his own Son in your Flesh, sent also his own Spirit into your hearts? (which is the great Promise of the New Testament as the former was the great Promise of the Old; see Joh. 14. 26. Joh. 15. 26. Joh. 16. 7.). Pray search diligently into these things, for be assured that a Christ as only sent in the likeness of sinful flesh, if He and his Spirit be not also received within, I say a Christ (so stated) will never make you happy.

Men exhorted
to believe in
him whom God
sent.

6. Did God thus send Christ? it calls aloud to you all to believe in him. Hath the Father chosen him, set him apart, every way fitted him to be a Redeemer, sent him into the world for that end? and after all this, will you not receive, embrace, fly to, and venture your selves, your All upon him? O what an Argument is this to draw Sinners to an hearty closure with Christ! what will engage Souls to believe on him if this will not! Christ (as sent) is the

Object.

Object, the Ground, and also the great Encouragement of Faith : Sinners ! you may very safely believe on him, for he's no Impostor or Deceiver but that very person whom God sent to be the Saviour of the world. And 'tis not only so (that you may safely believe on him), but 'tis your great duty to believe on him ; for he (who sent him) layes this as his grand Command upon you so to do : 1 Joh. 3. 23. And this is [his Commandment] that we should believe on the name of his Son Jesus Christ. Joh. 6. 29. This is the work of God (that great Work which he injoyns) that ye believe on him whom he hath sent. 'Tis observable how high Christ speaks of the knowledge of himself under this notion (as he was sent of God) ; Joh. 17. 3. This is life eternal, that they might know thee the only true God, and Jesus Christ [whom thou hast sent] : As also how desirous he was that the World might know and believe that he was thus sent of God ; Joh. 17. 21, 23. That they all may be one, as thou Father art in me, and I in thee, that they all may be one in us, [that the world may believe that thou hast sent me] : I in them, and thou in me, that they may be made perfect in one, and [that the world may know that thou hast sent me]. Now what was it that Christ propounded to himself in all this ? certainly he had more in his eye than the bare notional knowledge of, or naked assent to this great Truth, that he was the Person sent of God. Yes, his desire reach'd to a practical and fiducial knowledge of it, to such a knowledge as might be attended with true and saving Faith. So that 'tis not enough for you to know and believe (in a common and general way) that Christ was indeed sent of God, (which will only make you differ from Jews and Heathens) ; but you must so know and so believe it as to receive, accept, close with, rest upon him in a saving manner, (which will make you differ from all outside and formal Christians).

Further let it be considered, what was God's great design in the sending of Christ ? 'twas this, that Sinners believing in him might live : So the Gospel tells you over and over ; * God. so loved the world, that he gave (or sent) his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life : For God sent not his Son into the world to condemn the world, but that the world through him might be saved : is not here a strong engagement as well as a high encouragement. to believe ? And it being God's act to send his Son, he looks upon Himself as highly concerned according as men carry it towards him ; therefore saith Christ * He that receiveth me, receiveth him * Math. 10. 40. that.

* Luk. 10. 16.

*that sent me : * He that despiseth me, despiseth him that sent me. And especially this holds true in the matter of believing or not believing: O do you close with Christ and receive him upon the Gospel-offer? not only He himself, but his Father also is highly pleased herewith and takes it very kindly at your hands: I (sayes God) here are Souls that do not throw away or tread upon that costly remedy which I provided for them, who give me the glory of my Wisdom and Mercy, who would not have my great designs (in the sending of my Son) to be frustrated, who duly entertain the Messenger whom I sent to transact the great affairs of my Glory and their Good, who answer my expectations in my highest Love &c. I say, this pleases God exceedingly. But (on the other hand) do you reject Christ, make little of him, stand it out against him, refuse to believe? how heinously doth God resent such carriage! this he looks upon as an high despising and undervaluing of his Mercy, a desperate striking at his Glory (which is very dear to him), a very unworthy requital of his Love, a dangerous attempt to make all his Grace to be to no purpose; and must not all this highly provoke him? Suppose some Great Person, hearing of the sad condition of some poor Captives, should out of meer compassion to them send from a far Country his own and only Son to redeem them; and this Son should in Person come to them, and treat with them about their redemption, he offering to pay down their ransom, to free them from all their misery; provided, they will but trust on him and be subject to him: If now these Captives should slight all this and choose still to continue in their chains, rather than upon these terms to accept of deliverance; would not this folly and obstinacy greatly incense both Father and Son? Or suppose again, some offended Prince (against whom the Treason had been committed) should send his Son to the Traytor with a Pardon in his hand; and he should take no notice of this Son or Pardon (brought by him), but reject and slight both; what could be expected to follow upon this but the greatest indignation? Now is not this the very case of Unbelievers? nay, is not theirs much worse in respect of the Person sending, the Person sent, the Benefits offered, the Conditions required? and therefore must not they incur an higher displeasure and make themselves obnoxious to a worse severity? Sinners! shall not these things be thought of? will nothing prevail upon you to believe? Was Christ sent and did he come to you and will not you come to him? will you not yet understand that it is He only who must save you? (to allude to that Act. 7. 25. He supposed his brethren*

thre would have understood, how that God by his hand would deliver them, but they understood not); do you look for another Son or another Saviour to be sent? indeed hath God such another Son to send? or was not the *once sending* of this Son enough? hath not God in Christ given you his *last Way* and *Method* for Salvation, so that there is *no Other* to be expected after that? And was he *only sent*? did he not *do all* for which he was sent, and so returned back again to his Father? is there any thing *further* to be *done* but only that you will *repent and believe*? Methinks *these Considerations* should work upon you, & yet I'm sure they will not, unless the Lord *persuade* your hearts to *believe* and he himself be pleased to work *Faith* in you. We may speak much to *convince* you of your *Duty*, but when we have said all 'tis God who must both *incline* and *enable* you to believe, who must *over-pow're* against *unwillingness* and *strengthen* against *weakness*. Faith is *his Gift* (Eph. 2. 8.), he who gives *the Christ* to be *believed on*, must give *the Grace* to *believe with*; he who *sent Christ* to you must *draw* you to Christ; * No *man can* (or will) *come to me*, except *the Father* which hath sent me, *draw him*. So much for the *Duties* proper to be urged upon God's *Sending of Christ*, (in which you have the *First Use*).

* Joh. 6. 44

Secondly, It affords abundant matter of Comfort to all sincere Christians. The Truth which I have been upon (*Christ sent by God*), may be useful not only as a *powerful incentive to Duty* but also as a *firm foundation* of *inward Comfort*. O believers! set your *Faith, Hope, Joy* as high as ever you can, this *Sending of Christ* will bear you out in it: you cannot (God having done this) *over-believe* or *over-rejoyce*. Ple shew you what there is *wrapped up* in a *Christ sent*; and for the better raising of your *Comfort* Ple instance in *Particulars*, (for 'tis with *Gospel-Truths* as 'tis with your *perfumed things*, which so long as they are *wrapp'd up* do but weakly affect the *Sense*; but when they are taken out, opened and parted, then they do more strongly send forth their fragrant odours).

Use 2.

Comfort to Believers from God's sending Christ.

1. Did God send Christ? surely then *great was his good Will towards you*. For had it not been so, would he ever have done such a great thing for you as this? therefore that *heavenly Quire of Angels* singing in consort upon the Birth of Christ made this a part of their *Spiritual Song*, * *Glory to God in the Highest, and on Earth peace, [good will] towards men*; (I follow our reading of the latter Clause, though I know it might be (and is) otherwise rendered): why did they say *good will towards men*? O because now

* Luke 2. 14

in

in the *Sending* and *Incarnation* of Christ God had given out the highest demonstration that was possible of his good *Will* towards them. Had there been any thing but *that* in his Heart, and had there not been an *abundance* of that in his Heart, he would never have *sent* and *so sent* his own Son.

2. Did God send Christ? surely then he is in good earnest, real, hearty in the matters of *Salvation*. After such a thing as this Saints have not the least reason to be jealous of God, or to question the reality of his *Call*, offers, invitations, intentions, promises, declarations concerning their happiness. What higher assurance could God give of his heartiness and reality in these, than this? if he once send his Son there's no room left for suspicion or doubting. This assures us that God is real in his Promises and will be faithful to his Promises, for by it they are all at once ratified and confirmed. If God make good the grand Promise of Sending his Son, what other promise will he not make good? a Christ sent is the Seal of all the Promises; (See Isa. 7. 14.)

3. Did God send Christ? then you need not fear but that the work of *Redemption* is completed. When such a Person sends, and such a Person is sent, the Thing shall be done effectually and thoroughly; be it never so high, so hard, if Christ undertake it hee'll accomplish it. Had a Creature indeed been sent, there might have been some ground of fear that he would not have been able to have gone through such a work; but when Christ is pitch'd upon, all ground of fear is removed; to be sure he can and will finish what he engages in. And 'tis evident that he perfected what he came about, from the Father's re-admitting him into Heaven; had there been any thing left undone by him would the Father have given him such a reception as he did? Believers! do not fear, all is finished, Christ gave not over till he brought it to that. You do your work by halves, very weakly and imperfectly, but Christ did his completely; yea, though the Law it self (through your flesh) was weak, yet Christ (in your flesh) was strong; he did that thoroughly which the Law was altogether unable to do.

4. Did God send Christ? know to your Comfort he hath not yet done. As to his own Satisfaction he hath no more to do, but as to Your Glory and Happiness he will yet do more. He sent Christ once into the Flesh and he will send him again in the Flesh, (not to suffer and die again, no, Christ being dead dies no more, there's now no further need of any suffering and dying; but) to appear like Himself in Glory and then to take you up into Glory. Once already he

* Joh. 17. 4.

* Joh. 19. 30.

† Rom. 6. 9.

* &c. ἵνα δὲ

τις αὐτοῦ πα-

λιν πρὸς ἡμᾶς

ἐνδοξὸν καὶ θεῖον

ἀγαθὸν ἐμπα-

νείας, ὅτι καὶ ἔτι

μὴ ἐντελείας

&c. Athan. de

Incar. Verbi.

p. 110.

he came down from *Heaven to Earth*, from thence hee'l come again, for *what end*? why, to carry you up from *Earth to Heaven*. Heb. 9. 28. *Christ was once offered to bear the sins of many* (that's past), and unto them that look for him, shall he appear the second time without sin unto *Salvation*, (this is yet to come; O long for it, and rejoyce in it!) His *First-Sending* was to make the *Purchase*, his *Second* shall be to put you into *Possession*; which shall be done as certainly as the former is done, and then there will be nothing further to be done.

5. *Wherefore did God send Christ?* for most gracious ends and purposes: 1 Tim. 1. 15. — Christ Jesus came into the World to save Sinners &c. 1 Joh. 4. 9, 10. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him: herein is Love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins: Joh. 3. 17. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. Now were these God's Ends and shall they not be accomplished? may not Faith fetch strong encouragement from these? for in order to the strengthening of Faith we are to look to God's Works and their great Ends, as well as to his Word and Promise.

6. *Did God send Christ?* set this against All. Against the weakness of the Law: that which the Law could not do, Christ did; that which was too hard for it, was not too hard for him; the Text tells you he was sent on purpose to make up what was defective in the Law. Set it also against the guilt of Sin: upon Christ's Sending presently you read of the condemning of sin; God sent his own Son &c. and for sin condemned sin in the flesh. Sin was to be destroy'd and the Wise God took a fit course, imploy'd a fit messenger for that end, (as the Scape-Goat with the Sin of the people was to be sent away by the hand of a fit man into the Wilderness, Lev. 16. 21.) Several Other things might be instanced in; whatever it is which troubles the dejected Christian let him therein study a God sending, a Son sent, and there he may find very proper and considerable satisfaction in every Case.

7. *God sent Christ, for whom?* for you who see your lost and undone condition. Matth. 15. 24. I am not sent but unto the lost Sheep of the house of Israel, (so his Commission was straitned at first, but afterwards it was enlarged to the lost sheep of the Gentiles also): Luke 19. 10. The Son of man is come to seek and to save that which was lost: Matt. 9. 13. I am not come to call the righteous, but sinners

to repentance. Tim. I. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save Sinners, of whom I am chief.*

8. He that sent Christ was also pleased to lay a special Trust and Charge upon him, to secure all the Elect and to look to it that not One of those should perish. Here's a Truth which is like the full Honey-comb, you cannot touch it but Honey and sweetness drops from it: And I the rather here take notice of it, because I find our Saviour himself when he is speaking of his Sending to make mention of it, or when he mentions it to take in also his sending: as Joh. 6. 39, 40. *This is [the Father's Will [which hath sent me], that of all which he hath given me I should lose nothing; but should raise it up again at the last day: And this is [the Will of him [that sent me], that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day.* O when the Father sent Christ he made this known to him as his Will and Pleasure, that he should take special care of all his Elect, and see that not one of them should be lost: And this Christ submitted to (as a part of his Surety-ship); and ever since he hath with all faithfulness observed this his Father's Will, and made good his Trust in the securing of every sincere Christian. And (for your Comfort) know, that this Trust doth as much lie upon Christ's hands now as ever it did; that even as to your individual Persons (if you be true Believers) it is the Father's Will to Christ, that he should not lose one of you or let one of you perish. A child of God perish? O by no means! that neither Father nor Son will permit: Rather than that should befall any of the Elect, God would send his Son again to do and suffer all over again (if such a thing was to be imagined). Here then (Believers) is matter of strong Consolation for you, (*viz.*) as to your Spiritual and Eternal State you are safe; Christ is under a special obligation to secure you: For the Father did not only send him in order to the bringing of you into a good estate, but he did also then entrust him with the keeping of you in that estate when he should have brought you into it; and what can be spoken higher for your support and comfort? But I must leave these things with you! O that you would often think of them (especially in Soul-distresses), and be ever drawing from them till your Hearts be even brim-full of Heavenly Consolation.

A Third Use offers it self, which might be as useful in order to Information as the two Former were in order to Exhortation and

Con-

Consolation. Something hath been spoke for the opening of the *Nature and Grounds of Christ's being sent*; but as to the *determination or close application of that to his Person* (wherein we have to do with *Jews and Infidels*), little hath been spoken (I mean in that way and method which is proper to those *Opposers of Christ and Christianity*). Here therefore I should lay down and make good these *two Propositions*:

1. That that *Jesus in whom we Christians believe*, even He who was born of the *Virgin Mary*, suffered under *Pontius Pilate*, was crucified, dead, and buried, and rose again, &c. I say, this *Jesus was the very Person whom God sent*; and consequently that he was the *Shiloh or Messias* prophesied of.

2. That this *Jesus was so sent by God* (to be the true and only *Messiah*), as that besides and after him no other Person is to be expected in that nature or quality to be sent by God.

Now though these be *two as weighty and as Fundamental Truths* to us *Christians* (as *Christians*) as any whatsoever; and though I could not hope to reach the great *Enemies* of the Gospel so as to fasten any conviction upon them, yet probably I might (in the pursuing of this *Argument*) reach some weak *Christians*, so as to confirm & stablish them in the belief of these great *Truths*; yet I shall not at present engage in the discussing of these *two Propositions*. First because in so great *Points* 'tis better to say nothing than not to speak fully and thoroughly to them; which if I could (other Discouragements being removed) hope to do, yet here in this place, without making the Work in hand too vast and big, to be sure I could not. Secondly because (however pertinent this Undertaking might be to some other Texts) to that which I am upon it would not be so pertinent: where the Apostles drift and design is not so much (in opposition to *Jews and Infidels*) to assert that *Christ was the very Person sent of God*, as to assign (for the Comfort of Believers) the *Way and Course* which God took to bring about their *Salvation*, when upon the terms of the Law it was impossible, (namely he sent his own Son &c). The Text therefore not tying me to it, I may wave it; I shall have work enough to go over what the proper and immediate Sense of the Contents of this Chapter will lead me to, and therefore I may well cut off what is of a more remote and foreign Consideration. So that this shall suffice for the First Observation, *Christ was sent, and sent by God the Father*.

ROM. 8. 3.

God sending [his own Son] in the likeness of sinful flesh, &c.

CHAP. XI.

Of Christ's being the Natural and Eternal Son of God.

The Second Observation spoken to. Of Christ's being God's Son.. How his Sonship is attested in Scripture. Of his being God's own Son. That opened as he is considered both relatively and absolutely. That He is the Natural Son of God, coequal, coessential, coeternal with the Father, is asserted and proved by sundry Scriptures.. The true Notion and Ground of Christ's Sonship vindicated against the Socinians. Where'tis made good against them, that He is not the Son of God. 1. in respect of his miraculous Conception: Nor 2. of his extraordinary Sanctification: Nor 3. of his Resurrection: Nor 4. of the Dignity and Advancement of his Person: Nor 5. of the Father's Special Love to him: Nor 6. of Adoption: Nor 7. of his Likeness to God. But he is the Son of God in respect of his participation of his Father's Essence, and of his eternal Generation. Some Others (besides Socinians) somewhat concern'd in this Controversie. Of the different communication of the Divine Essence from the Father to the Son and to the Holy Ghost. Use 1. In which

which by way of Inference 'tis shown, 1. That Christ is God. 2. That he is a very great and glorious Person. 3. That the work of Redemption was an high and costly Work. Use 2. Christians from hence are exhorted 1. To study Christ in this Relation, as God's own Son. Some Directions given about that. 2. To believe him and on him as Such. 3. To honour and adore Christ. 4. To admire the greatness of God's Love. Use 3. To draw forth the Comfort wrapp'd up in this Relation of Christ.

I Proceed to the Third General observed in the Words, the Description of the Person sent: he is described by his near and special Relation to God as being God's own Son. From whence the Second Observation will be this, *That the Lord Jesus the Person sent by God (as you have heard) was his Son, yea his own Son.* 1 Joh. 4. 14. *We have seen and do testifie, that the Father sent the Son to be the Saviour of the world.*

Here *Two things* are to be spoken to; 1. Christ was God's Son: 2. He was God's own Son.

1. First *Christ was God's Son.* He was truly the Son of man but not only the Son of man, for he was also the Son of God; and he was as truly the latter as the former. In reference to his Humane Nature he is stiled the * *Seed of the Woman*, the † *Seed of Abraham*, the ‡ *Son of David*, the * *branch of the root of Jesse*, the Son of man: in reference to his Divine Nature he is stiled the Son of God. This Relative Appellation or Title is so frequently apply'd to Christ, that if I should cite the several Texts where it occurs, I must transcribe a great part of the New Testament.

Yet it will not be amiss to take notice of the several attestations there upon record to this great Truth. As that of John Baptist, Joh. 1. 34. *I saw, and bare record, that this is the Son of God:* That of Nathanael, Joh. 1. 49. *Rabbi, thou art the Son of God:* That of Peter, Matth. 16. 16. *Thou art Christ the Son of the living God:* That of the Centurion, Matth. 27. 54. *Truly this was the Son of God:* That of the Eunuch, Acts 8. 37. *I believe that Jesus Christ is the Son of God:* That of Martha, Joh. 11. 27. *Yea Lord, I believe, that thou art the Christ, the Son of God, which should come into the world:* The Devils themselves witnessed to it, Matth. 8. 29 — they

2. Observ.
Christ God's
Son and his
own Son.

* Gen. 3. 19:
† Gal. 3. 16.
‡ Matth. 1. 1.
* Isa. 1. 1.
Jer. 23. 5, 6.
Zech. 6. 12.

Several at-
testations of
Christ's Son-
ship.

they cryed out saying, *What have we to do with thee, Jesus thou Son of God?* Mark 3. 11. *Unclean Spirits when they saw him fell down before him, and cryed, saying Thou art the Son of God.* Christ himself (even when he was speaking to God the Father) often asserted and pleaded his Sonship: And the Father himself in a most solemn and open manner attested it; First at Christ's Baptism, Matt. 3. 17. *Lo; a voice from heaven saying, This is my beloved Son in whom I am well pleased;* and then at his Transfiguration, Matth. 17. 5. *Behold a voice out of the cloud which said, This is my beloved Son.* The Apostle 1 Joh. 5. 7, 8. speaks of the Witness of Heaven and of Earth; *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one: And there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one:* Now what is the thing which they bear witness to? 'tis Christ's Sonship; for that is instanc'd in as to the First and Supream Witness (Verf. 9.), *If we receive the witness of men, the witness of God is greater: For this is the witness of God, which he hath testified of his Son.* You see how fully this Truth is attested, and how abundantly God was pleas'd to clear it up in the first promulgation of the Gospel, (it being the great thing necessary to be known and believed). Indeed the Jews (as to the Body of them) had a veil before their eyes, so that they could not) discern this near relation of Christ to God; they saw the Son of man but they did not see the Son of God: they went no higher than * *Is not this the Carpenters Son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?* * *Is not this Jesus the Son of Joseph, whose Father and Mother we know? how is it then, that he saith, I came down from heaven?* Nay, when Christ plainly and boldly told them that he was the Son of God, they could not bear it: Joh. 10. 33. *For a good work we stone thee not, but for blasphemy, and because that thou being a man makest thy self God:* (you may know what they meant by this by Christ's reply (Verf. 36.) *Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?*) Nay, they were so offended at it that for this very thing they took away his life: Joh. 19. 7. *The Jews answered him, we have a Law and by our Law he ought to die, because he made himself the Son of God.* You have a full account of it, Mark 14. 61, to 65. Again, the High Priest asked him, and said unto him, *Art thou the Christ, the Son of the Blessed?* And Jesus said I am: &c. Then the High Priest rent

* Matth. 13.
55, 56.

* Joh. 6. 42.

rent his cloaths, and said, What need we any further witnesses? Ye have heard the blasphemy, what think ye? and they all condemned him to be guilty of death. Thus the eyes of that people were then (and O that they were not so still!) so blinded, that they could not perceive Christ to be the Son of God; but the Lord hath given sufficient evidence thereof to all who do not willfully shut their eyes upon the light. 'Tis a Truth out of all question to us who are called Christians; (yet about the Nature and Manner of Christ's Sonship there are some unhappy Controversies rais'd amongst us).

2. Secondly, Christ was God's own Son: so 'tis here signantèr, God sending his own Son. I have told you in the Original 'tis * the Son of himself, or his † proper Son (as 'tis Vers. 32.); God is Christ's proper Father [ιδιου πατρός] Joh. 5. 18, and Christ here is God's proper Son [ιδιου υἱου]. He is not barely a Son but a Son in a special and peculiar manner, God's own Son. This being a Truth of very high import, a most Fundamental Point, I will endeavour first to explain and prove it, and then to vindicate and make good its true and genuine Notion against Opposers.

Our Lord Jesus Christ is God's own Son, whether you consider him comparatively and relatively (I mean, in reference to other Sons), or absolutely as he is in Himself, abstractly considered from all Other Sons:

How Christ is
God's own
Son.

1. Consider him Comparatively: And so he is thus stiled to difference or distinguish him from all Other Sons. For God hath three sorts of Sons, (1.) Some are so by Creation (or in respect of their immediate Creation by God), so the Angels are the Sons of God; of whom Divines commonly interpret those passages in Job, Chap. 1. 6. There was a day when the Sons of God came to present themselves before the Lord: Chap. 38. 7. When the morning Stars sang together, and all the Sons of God shouted for joy. So Adam upon this account, he being immediately made by God, is called the Son of God Luke 3. 38. (2.) Some are the Sons of God by Grace, (viz.) the Grace of Regeneration and Adoption: thus Believers are the Sons of God, as they are spiritually begotten of him and adopted by him. Joh. 1. 12, 13. As many as received him, to them gave he power to become the Sons of God &c. which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God: Jam. 1. 18. Of his own will begat he us with the word of truth &c. Gal. 4. 3. To redeem them that were under the Law, that we might receive the adoption of Sons: Eph. 1. 5. Having predestinated us

God hath three
sorts of Sons,
By Creation,
by Grace, by
Nature.

unto.

1 Joh. 3. 1.

unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his will: Rom. 8. 14. As many as are led by the Spirit of God, they are the Sons of God: Gal. 3. 26. Ye are all the Children of God by Faith in Christ Jesus: 1 Joh. 5. 1. Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. Then (3.) in contradistinction to these there is God's own Son or his Son by Nature; one that is a Son of another rank and Order than the former: in this respect God hath but One Son namely Christ: True Believers are his Sons (which speaks the exuberancy of Divine Love towards them, * Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God!) therefore Christ owns them for his Brethren; Heb. 2. 11. Both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren: and (Vers. 17.) In all things it behoved him to be made like unto his brethren. But yet they are not Sons as Christ is, his Sonship and theirs are of a very different nature, differing no less than specifically. Upon which account he sometimes appropriates the paternal relation in God unto himself; Luke 10. 22. All things are delivered to me of [my Father &c.] Joh. 14. 2. In [my Fathers] house are many mansions: And elsewhere he distinguishes twixt God as being his Father and as being the Father of Believers; Joh. 20. 17. Go to my brethren, and say unto them, I ascend to my Father and your Father, to my God and your God: where he plainly makes a difference, for he doth not say I ascend to our Father as though He and They had one and the same common interest in this near relation to God, (as he teaches us to say Our Father, because we all stand upon the same foot and bottom of Filiation); but he saith I ascend to my Father, and your Father, thereby intimating that there was a difference betwixt God's being a Father to him, and a Father to them. And so indeed there is a vast one, for he is the Father of Christ by * Nature and by eternal generation; but he is the Father of Saints only by Grace, by Adoption and Regeneration, which also are not eternal but accomplished in time. Thus in this comparative notion Christ may be called God's own Son.

* Αἰσας ἐμὲ
κατὰ φύσιν, αἱ
λαὸς ὁμῶν κατὰ
θεῖον. Cyrill.
Hieros.

2. Consider him absolutely, and abstractly from all Other Sons, so he is God's own proper Son. It will be ask'd, how or wherein?

That I may a little insist upon the explication of this sublime Mystery, I answer, Christ is God's own Son not only as God hath a special interest or propriety in him, (as Believers are said to be

[οἱ

[οἱ ἰδοι] *Christ's own* Joh. 13. 1.); nor only as Christ is the Son of no other Father but of God (as the * *Socinians* would turn off the word ἰδοι); for so the Saints themselves may be called God's own Sons, they being Sons as to their spiritual Sonship by and from God the Father only: there must be therefore something higher than this intended in this glorious Title of God's own Son. What may that be? *Ans.* that Christ was (and is) God's Natural and Essential Son, that he was in a peculiar manner begotten of him and from him in his eternal Generation, that he did partake of the Fathers own Nature and Essence, that he was a Son co-equal, co-essential, co-eternal with God the Father.

To draw all into as narrow a compass as may be! Our Lord Jesus is God's own Son, as God the Father did from all eternity, in an ineffable manner, beget him in his own Divine Essence: So that it points to two things, to his being eternally begotten, to his being begotten in the Divine Essence. As to the latter, I chuse to express it so because 'tis more safe (if not more true) to say that the Son was begotten in that Essence, rather than out of it. And Some (who endeavour to open these profound Mysteries) tell us, that here we are not to consider Christ essentially as he is God, but Personally as the Divine Essence subsists in him as the Second Person: In the First consideration as he was God he had the Divine Essence in and of himself, and so he could not be begotten to it; for he was αὐτοθεὸς God from himself, (though * Some who yet were no *Arrians*, do not agree to this): In the Second notion as he was God personally considered or as he was the Second Person and the Son, so he was of the Father and not of himself; for though he was αὐτοθεὸς God of himself yet he was not αὐτοῦς Son of himself. The usual language of the *Ancients* was God of God, very God of very God &c. and this was very true; but then you must take it as spoken of God * *Per-*

* *Proprius Dei Filius jure optimo dicitur, propterea quod non sit alienus, nec cujuspiam alterius &c. Slicing.*

* Amongst Others see *Armin. Declarat. Sent. p. 100 &c. & Resp. ad Artic. p. 131.*

* *Christus non est Filius Essentiae sed Per-*

sonæ; non Dei Essentiae sed Dei Patris: Genitus enim est non essentiat, ergo non suæ Essentiae, vel sui Filius. Est Filius unius veri Dei, vid. Patris, non Divinæ in Patre Essentiae &c. *Hoorneb. Socin. Conf. Lib. 1. ca. 1. p. 36.* Cum dicitur quod Filius est à Patre, novimus ex ipsis Fidei principiis hoc ita esse explicandum, ut Filius sit à Patre quoad Personalitatem, nimirum secundum quod est Filius, non quoad Deitatem & secundum quod est Deus. Siquidem cum Deitas Filii sit una illa simplex & ipsissima Patris Deitas, ab alio esse non possit; nam & Filius juste αὐτοθεὸς dicitur. Cum idè in Symbolo Nicæno de Christo occurrit, quod sit παῖς ἐν πατρί, θεὸς ἀληθινὸς ἐκ θεοῦ ἀληθινοῦ, hoc sensu Catholico intelligendum est, ut sit Deus de Deo, non quoad Deitatem & Essentiam, sed potius quoad Personalitatem & subsistentiam &c. *Barlow. Exercit. 5. p. 107. &c.* The Son in respect of his Person is of the Father, but in respect of his Godhead he is of none. The Son of God considered as he is a Son, is of the Father, God of very God; But considered as he is God, he is God of himself, because the Godhead of the Son is not begotten more than the Godhead of the Father. *Perkins* on Gal. p. 271. See *Cheyne. Trin-unity. p. 134.*

* *Alting. Theol.*
Probl. Loc. 30.
Probl. 32. &
34.

sonally considered, with respect both to the *Person begetting* and the *Person begotten*; for in the *Sacred Persons Essence* doth not *beget Essence*, but *Person begets Person* (as 'tis * usually express'd). I fear these things may be too high for our weak capacities, that they do but *darken* rather than *illustrate* the *Sonship of Christ*: yet *Divines* know not how to speak more plainly concerning *these Mysteries*. Well! I (for my part) will not venture too far into these *great depths*: that *Christ is the Son of God*, yea *thus* the *Son of God* (as hath been laid down), is evident enough; but he that will engage in a *curious inquisition* into all *Particulars* resulting from or referring to *Christ's Natural and Eternal Sonship*, will find at last he attempted that which was infinitely *too high* for him.

Christ's Natural and Eternal Sonship proved by Scripture.

Contenting our selves therefore with this more *General Explanation* of it and not launching out too far into *Particulars*, that we may be the more *firmly rooted* in the *belief* of this *great Article of the Christian Faith*, (viz.) that *Christ is the natural and eternally begotten Son of God* (and therefore called his *own Son*), it will be necessary for us to look into the *Word of Truth* to see what *Foundation* we have there for this *our belief*: For it would be equally dangerous for us to *believe it* if the *Word* doth not affirm it, as *not to believe it* if the *Word* doth affirm it because we cannot *fathom* several things in it by the *plummet of Reason*. I shall desire you therefore to weigh the *following Scriptures*.

Joh. 7. 29. *I know him, for I am [from him], and he hath sent me.* They are the words of *Christ* uttered with reference to *God the Father*, concerning whom he saith that he *was* [παρ' αὐτοῦ] *from him*. How was *Christ from the Father*? I answer, not only in respect of *his Mission* by and from the *Father*, (that indeed follows immediately upon it [and hath sent me]), but not as the *sole or main thing* in respect of which *Christ is said to be from his Father*; I conceive, his *being sent* is brought in as a quite *Other thing* and *distinct from that*): But *Christ saith he was from the Father* in respect of his *eternal Generation* by the *Father*; that was the *Thing principally intended* by him in *this Expression*. As the *Holy Ghost* is said to be [from the Father] because of his *procession* from him, (that's the reason I go upon); Joh. 15. 26. [παρὰ τοῦ πατρὸς ἐκπορεύεται] *he proceedeth from the Father*: so the *Son the Second Person* is said to be *from the Father* because of his *Generation* by him; (and I find the * *Antients* thus opening the place).

* Ab ipso (inquit) sum, quia Filius de Patre, & quicquid est Filius de illo est cujus est Filius. Ideo Dominum Jesum dicimus Deum de Deo;

Patrem non dicimus Deum de Deo, sed tantum Deum. *August.*

Another

Another Text for the proof of this eternal Sonship of Christ, is Psal. 2. 7. *The Lord hath said unto me, thou art my Son, this day have I begotten thee.* To me, this is a very considerable Scripture for the confirming the Truth in hand, (though our Adversaries (I know) make a contrary use of it, and Some * Others who are Friends speaks somewhat diminutively about it). 'Tis beyond all dispute that Christ was the Person here spoken of; 'twas not said to David (further than as he was a type) but to Christ himself, *Thou art my Son &c.* thus Some of the † Jewish Writers themselves do carry it; and the matter of the Psalm with the several expressions in it, are only applicable to Christ; (See Vers. 8, 9, &c. to the end): and as to that Verse which I have to do with, you have it thrice cited in the New Testament and 'tis always apply'd to Christ; (so Acts 13. 33. Heb. 1. 5. Heb. 5. 5.)

Well then! what doth God here say concerning Christ? why, *Thou art my Son*: but how did Christ come to be his Son? why, as he had begotten him (for that comes in as the *fundamentum relationis*), *Thou art my Son, I have begotten thee*: but when did God thus beget him? why, from all eternity, [to day] have I begotten thee. Various are the apprehensions of men about the import and reference of this word [to day], and what that matter or period of Time is to which it refers: Some make it to point to the time of the rage and opposition of Enemies against Christ (spoken of Verse 1. &c.); Some to the time of the New-Testament-administration: Some to the time of Christ's resurrection and advancement (as we shall see hereafter). But I concur with * Those who do not understand it of this or that particular, determinate day or time, but make it to point to and to be expressive of eternity. This Eternity is but one day or but one continued Now, in which there being no succession whatever God doth from eternity he may be said to do it now or to day: So here, *this day have I begotten thee*, that is from everlasting. True indeed, † the Word it self (in its first and

* As the learned Dr. Jackson who saith he dares not insist upon this Text to prove Christ's eternal Generation. On the Creed 7. B. Sect. 3. Ch. 25. p. 257.

† One of which hath this notable passage about this 2d Psalm: Magistri nostri quicquid hoc Psalmo canitur, de Rege Messia interpretati sunt; sed secundum verborum sonum, & ob refutationem Hæreticorum (he means us Christians) convenit, ut eum interpretemur de ipso Davide. Rabbi Salomon Jarchi.

* Hodie non tempus certum, sed æternitatem designat: Est descriptio Naturæ æternitatis optime conveniens, omne præteritum à Deo removers, omne futurum à Deo præscindens, omnem successionem

excludens, æternitatem his omnibus carentem optime explicans. Arnold. Catch. Racov. Major. p. 208. † Non volunt Nostrî Vocem Hodie æternitatem significare, sed pro subiectâ materiâ exponi debere; & quando Deo tribuitur, non infringere ejus æternitatem, sed ei propter nos & apostolorum duntaxat adjungi. Hørn. de Christo. cap. 1. p. 17.

strictē ſenſe) doth not ſignifie or import eternity; yet becauſe in this place it muſt be interpreted according to the matter ſpoken of, therefore here it muſt have that ſignification the Nature of the Thing ſo determining it. For God's begetting of his Son being an immanent act, it muſt (as all acts of that nature are) be from everlaſting: and it being ſpoken after the manner of men, it muſt be ſo underſtood as may beſt ſuit with the Nature of God and with the Nature of the Thing which it ſpeaks of. When therefore you read [thou art my Son, this day have I begotten thee], 'tis as if God had ſaid, O my Son I own thee to be ſo before the world, and I here atteſt that from all Eternity I have begotten thee, and that thou art my Son by eternal Generation. And thus the great Lights of the Ancient Church in their Conteſts with the Arrians did make uſe of and expound it.

That Text in Prov. 8. is exceeding full and clear: Verſ. 22, 23, 24, &c. The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was: When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the Mountains were ſetled, before the Hills, was I brought forth. (this is further with great elegancy ſet forth Verſ. 26, 27, 28.) He concludes (Verſ. 29, 30.), When he gave to the Sea his decree, that the waters ſhould not paſſ his Commandment, when he appointed the

* Vide Synop- foundations of the earth: Then I was by him, as one brought up with ſis Critic. V. 2. him, and I was daily his delight, rejoycing alwayes before him. * Of in Cap. 8. Prov. whom can all this be underſtood but of Chriſt? to whom is it in initio.

applicable but to him who is the *Perſonal Wiſdom* of God the Father? and if ſo, doth it not then plainly hold forth his eternal Exiſtence and alſo his eternal Generation? So Micah 5. 2. Thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me that is to be Ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting; (in the Hebr. 'tis from the dayes of eternity).

If we look into the New Teſtament this will yet be more clear. There Chriſt is ſtiled the only begotten of the Father, which Title the Evangelift John often repeats; the Other Evangelifts ſpeak much of Chriſt's Manhood and of his Birth as Man, but * John is altogether taken up with the God-head of Chriſt and with his eternal Generation as the Son of

* Τις αὐτοῦ ὁ
* γεννητὸς τοῦ πα-
τρὸς καὶ τὸ
μνημονεύει τῆς αἰῶνος
γενεᾶς καὶ αἰῶνος
διότι τὸ ὕψος
ἐκείνου. Epiphani. adv. Her.
lib. 2. tom. 2. p. 747.

God.

God; (whence Nyssene saith of him that he did indeed *θεολογεῖν* ; and Some think he was from hence call'd *John the Divine*). In reference to which he calls him over and over God's *only begotten Son*, (as you see *Joh. 1. 14. 18. Joh. 3. 16. 18. 1 Joh. 4. 9.*) Now how is Christ *the only begotten Son* of God ? surely it must be in respect of some extraordinary way and manner of his *Sonship* peculiar to himself; and what can that be but that which I am upon ? Never was any person * *so begotten* of the Father as he was ; God hath other Sons begotten of him (as some pre-
alleged Scriptures testify), but yet Christ is stiled his *only begotten Son* because of his *special and incommunicable Generation*, because he is the Son of God by Nature and hath that very Nature and Essence which

* λέγεται μονογενὴς ὅτι μόνον ἐκ μόνου τοῦ πατρὸς μόνως ἐγεννήθη, ἔδ' ὅμοιότητι ἐπέκ γεννησι τῇ τῷ ἱῷ τῷ θεῷ γενήσεαι, ἔδ' ὅτι ἐξ ἁμῶν υἱὸς τοῦ θεοῦ. *Damasc. Nianz. Orat. 2. de Filio & Sp. Sancto.* Pag. 590. puts in another word, *μονο-γένους.*

God the Father hath. Take away this *speciality* of his *Sonship* and how shall we interpret this *exclusive title* of Christ, the *only begotten of God* ? He is not only called God's *own Son* but also his *only Son* ; and nothing can make him to be so (as will appear by and by), but his being the *Natural Son* of God and by *eternal Generation*. 'Tis observable, after the *Evangelist* had been speaking of the *Sonship* of *Believers* ; *Joh. 1. 12, 13.* immediately he speaks too of the *Sonship* of *Christ* (*Verf. 14.*); and he speaks of this as being of a *different kind* and order from the former, upon which he calls him the *only begotten of the Father*. The old *Arrian Hereticks* had a pretty evasion for this ; Christ sayes *Eunomius* (whom *Basil* and his Brother *Nyssen* have so profoundly confuted,) was the *only begotten of the Father* in as much as *he was begotten only of the Father* ; (which evasion exactly falls in with that *modern Gloss* which some *Socinians* give upon the *Text*, Christ was God's *own Son* (i. e.) *he was the Son of no other but of God*) : But to this 'tis answered, there's a great difference betwixt being *begotten only of the Father* and being the *only begotten of the Father* ; the first makes God to be the *only begetter* but not Christ to be the *only begotten* : without which *this Title* of his would signifie nothing. For 'tis true as to the *Saints* they are *begotten only* of the Father, but yet 'tis not true that they are the *only begotten* of the Father, (indeed this belongs not to them at all, but only to Christ); their *Sonship* by regeneration and Christ's *Sonship* by eternal Generation are things of a quite different Nature and Species, and it must be so or else he could not truly be stiled the *only begotten of the Father*.

The

The Apostle in this Chapter (Vers. 32.) calls Christ God's *own Son*, He that spared not his own Son &c. now the word [*ιδιου*] imports as much as God's proper or natural Son. That's the signification of it in other references; Luke 6. 44. Every tree is known by his own fruit: 'tis *ιδιου* *καρπου* that fruit which is proper and natural to it; so that *ιδιου* *σωματος* is to be taken 1 Cor. 15. 38. God giveth it a body as it hath pleased him, and to every seed his own body: And so Christ is *ιδιου* *υιου* God's own Son (that is) his Son who hath the same Nature and Essence with himself.

There are three Properties (if the two First be not one and the same,) belonging to Christ in his Sonship which are incommunicable to any other: As

1. He is a Son Co-equal with his Father: Joh. 5. 18. The Jews sought the more to kill him, not only because he had broken the Sabbath, but said also that God was his Father, making himself equal with God: The Jews were in the right as to the thing only they erred as to the Person, because they would not see that Christ was this Son of God and therefore equal to the Father; their Argument was good and their Inference proper and genuine, if Christ do claim to be the proper Son of God then he must be equal with God; nothing could be more true. And he had and must have such a Sonship as will rise up to this, therefore his whole discourse (in which he is very large Joh. 5. & 10 Chapt.) tends to the proving of nothing lower than his Natural Sonship, and consequently his equality with his Father. And if he had been only the Son of God in a lower way why did he not so explain himself? why did he suffer the charge of blasphemy upon it? nay, why did he lose his life upon it? Had he been the Son of God only as others are, the very telling of that had quieted the people, acquitted him from blasphemy, and saved his life; but he lets them alone to go on in their malice against him, because that was the very truth which they pitched upon and which he would have to be known, namely, that he was so the Son of God as to be equal with God. For a further proof of this take that of the Apostle where he speaks it out expressly, Phil. 2. 6. Who being in the form of God, thought it not robbery to be equal with God: surely there is more in this [*being equal with God*] than what Some (particularly *Grotius) are pleas'd to make it to be; it notes equality of Nature and Essence, not only some external show

* *Εἶναι ὅμοιον θεῷ*
est spectari
tanquam De-
um. Grotius.

As though there were no more in *τὸ εἶναι ὅμοιον θεῷ*, than in *τὸ εἰνεῖσθαι ὅμοιον θεῷ*. Dr. Pearson on the Creede. p. 246.

or appearance, or estimation by others. The latter Clause must be expounded as 'tis join'd with the former, and then its sense and emphasis will be clear enough; Christ being in the form of God (existing in the Divine Nature and really participating of that Nature) thought it no robbery (no bold encroachment upon the honour of God) to be equal with God, (to assume and apply that Nature to himself which he had in truth). And (which will much strengthen this exposition of the words,) as that which follows *Verf. 7, 8.* speaks Christ's Natural equality with us (as he was Man) and must be so interpreted, so this here speaks Christ's Natural equality with the Father (as he was God) and must be so interpreted also.

2. Christ is a Son Co-essential with the Father. He is not only like him but of the same Nature and Essence with him, not only under some resemblance of God (ὁμοίωσις), but under a perfect identity and oneness of Essence with God (ὁμοούσιος): *Joh. 10. 30. I and my Father are one.* Hence he is stil'd the image (the essential and substantial image) of God, *Col. 1. 15. Heb. 1. 3.* This was that great Truth which the Nicene Fathers asserted and maintain'd with such renowned courage and zeal. (But I will but touch upon this Head because 'tis the same with the former; that is more comprehensive but in its main import it perfectly agrees with this).

3. Christ is the Co-eternal Son of God the Father. They were both of the same standing (if I may with reverence so express it), both from everlasting. Christ was eternally a Son, there never was any time when he was otherwise or when he began so to be, *ὅτε ἦν ὅταν ἔκ ἦν* (as the Ancients used to express it). If the * Father was eternal and alwayes a Father then the Son was eternal and alwayes a Son, for Relatives must be simultaneous. This was that which greatly troubled and vexed Arius so often to hear the Orthodox speaking of, *semper Pater semper Filius, simul Pater simul filius*, (I say) this offended him very much, (as appears by what *35. tom. 1. pag. 563.*

θεὸς ἀκατάληπτος ὢν θεὸν ἀκατάληπτον ἐγέννησε πρὸ πάντων τῶν αἰώνων, καὶ πρὸ χρόνων: καὶ ἔκ ἐστι διάστημα ἀναμέσον υἱὸς καὶ πατρός, ἀλλ' ἅμα νοεῖς πατέρα ἅμα νοεῖς υἱόν, ἅμα ὀνομάζεις υἱόν ἅμα δεικνύεις πατέρα &c. πόθεν γὰρ υἱὸς εἰ μὴ πατέρα ἔχεις; καὶ πόθεν Πάτερ, εἰ μὴ ἐγέννησε τὸν μονογενῆ; &c. *Epiph. adv. Hæres. lib. 2. tom. 2. p. 796.* ὥστε παρ' αὐτὰ τὸ γέννημα αἰεὶ γένηται, καὶ μὴ ἐν χρόνῳ ἀρξάμενον, ἀλλ' αἰεὶ σὺν Πατρὶ γηγενημένον ὑπάρχει, καὶ οὐδέποτε διαλείπει. *Id. p. 794.*

he himself wrote in his *Letter to Eusebius*): but the thing is never the less true because he was offended at it. The *Scriptures* are very plain concerning Christ's *eternity* and *eternal generation*, (some of which have been already cited, take a few more) *Rev. 1. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. 2. 8. These things saith the First and the Last, which was dead and is alive.* As soon as the Apostle had spoken of Christ's *Sonship* *Heb. 1. 5.* presently he falls upon his *eternity* *Ver. 8. Unto the Son he saith, Thy Throne, O God, is for ever and ever.* Thus I have shown in what respects Christ is stiled *God's own Son*, and how far those are grounded upon the * Word of truth.

* He that would see the Texts (which

have been cited, and divers Others) opened and improved in reference to Christ's Sonship (as it hath been stated), let him read *Zanch. de Tribus Elohim Lib. 4. Cap. 6. &c. p. 125. &c.*

But all this being vehemently deny'd and oppos'd by Some, and it highly concerning us truly to apprehend and firmly to believe a Thing of so high a Nature, upon these considerations I judge that it will not be enough barely to assert the Truth, but it will be necessary also to hear what Opposers say against it and how they endeavour to undermine it; give me leave therefore to spend some time about that.

Christ's Natural and Eternal Sonship vindicated against the Opposers of it.

I think I may confidently and warrantably affirm that amongst all the *Articles of Faith* which make up the *Christian Religion*, not any One of them ever met with so much *Opposition* and was the ground of so many and so fierce *Disputes*, as this great *Article* which refers to the *Godhead of Christ* and to his being the *Natural and Essential Son of God*. They who know any thing of what hath pass'd in former *Times* in the matters of *Religion*, know what *Contentts* there were about it in the *first Ages* of the Church: In the very *infancy* of the *Gospel* Satan stirred up Some (as * *Ebion, Cerinthus* &c.) to oppose it, for it being the great fort and bulwark of Christianity he would be sure first to make his *batteries* against it. But things never came to their full height till about 300 years after Christ, when † *Arius* and his Party with great zeal (such as it was) set themselves against it, boldly denying Christ to be God or the eternal Son of God. After a long flux of time, these Con-

* Of whom *Tertullianus* is conceived to speak when he saith *ἀποστολὴν τοῦ πατρὸς*; they made the Son to be of another and different Essence

from the Father, and so the Father from the Son; (so the expression is usually opened). *Ep. ad Thallian. p. 69. Edit. Vsser. † Vide Hist. Trip. Lib. 1. Cap. 12 & 13.*

trouversies were pretty well compos'd, yea the Church had (in a great measure) after its sharp Conflicts gained the belief of this fundamental Truth and was in the quiet possession of it: till in these latter Ages that unhappy SOCINUS came upon the stage, and he muddy'd the waters again, reviv'd the old Arrian Heresies which seem'd to be dead and rotten, and did (with no less boldness and more subtilty) *veterem ferram reciprocare*. With * Him and his Followers (all of which do unanimously agree in their denial of Christ's Sonship in that sense wherein it hath been opened) we now have to do: & the difference 'twixt them and us stands thus; they agree with us that Christ is the Son of God, but as to the nature, quality, manner, foundation of his Sonship, there they differ from us.

We say he is the proper, natural Son of God, they make him (in effect) no better than an improper, allusive, Metaphorical Son of God; we say he is the eternal Son of God, they say he is only so in time; We say he is the Son of God by eternal Generation and thereupon called God's own Son, they say he's God's own Son upon other Grounds and Causes; which what they are we are now to enquire after and whether they be true and consonant to the Word. This is a work which hath been done over and over by many, (by Some in our own language), yet the Subject in hand necessarily leads me also to speak something to it.

1. First they affirm that Christ is God's own Son in respect of his miraculous Conception and production in the womb of the Virgin by the holy Ghost. For the proof of which they alledge Luke 1. 35. The Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: [Therefore also that Holy thing which shall be born of thee, shall be called the Son of God].

Here the Defenders of the Truth take notice of the Adversaries fallacious and fraudulent dealing, which indeed is very gross; for the greatest of them sometimes seem to grant that Christ is the Natural and Essential Son of God, ('tis the very Title which they prefix before some of their Treatises); in which One would think that they did concur with us, holding the same thing which we do and giving the same honour and respect to Christ which we do: when in truth there's no such thing, they do but speak

* Socinus contra Wiekum. Lib. Suavor. Animadv. in Assert. Posnan. Smalcini de verâ Divinit. Jesu Christi. Retut. Franz. Contra Smiglet. Crellius de uno Deo Patre. Slichring. contra Meisner. Ostorod. contra Tradel. Enjedinus. Catech. Racov. de Pers. Christi. cap. 1.

The Socinian false Grounds of Christ's Sonship refuted: and the true Ground thereof established.

The First false Ground proposed.

That refuted, and it is proved that Christ is not God's own Son in respect of his miraculous Conception.

* τὸ μὲν ὑπο-
 ὁμολογεῖται ὁμοῦ-
 γένει, τὸ δὲ δι-
 ῥαφείας ὡς θεοῦ
 ἀποφασίζονται &c.
 See much of
 the fraud of
 the Arians in
 this, in Epiph.
 adv. Hæret. lib.
 2. tom. 2. p. 738
 Of them Hi-
 larum speaks

fraudulently (according to the custom of their * *old Predecessors*): for here's the *Fallacy*, they mean by all this nothing more than that Christ was the *Son of God* in regard of his *wonderful Conception* and *Nativity* by the *Virgin Mary*. (But to pass by their *frauds* let us come to the thing!) We say Christ's *filiation* or *Sonship* was grounded upon something of a far higher nature than this, that he was the Son of God *antecedently* to it, even from all eternity; they ground his *Sonship* upon it only, making it but then to commence when he was *begotten* by the *holy Ghost*, *conceived* and *born* by the *Virgin*.

to the same purpose: Tribuunt Christo Dei nomen, quia hoc & hominibus sit tributum. Faten-
 tur Dei verè Filium, quia Sacramento Baptismi verè Dei Filius unusquisq; perficitur. Ante
 tempora & sæcula continentur, quod de Angelis & Diabolis non est negandum. Ita Domino
 Christo sola illa tribuuntur, quæ sunt vel Angelorum propria vel nostra. Cæterum quod Deo
 Christo legitimum & verum est, Christus Deus verus, i.e. eadem esse Filii quæ Patris Divinitas
 denegatur. *Contra Auxent. Mediolan.*

Against which *dangerous Opinion* we argue thus;

* Vide Stegm.
 Photin. Dip.
 16. p. 180.
 Arnold. Ca-
 tech. Racov.
 major. p. 176.

1. If *Christ's Sonship* did result from this as the *true* and *proper* ground of it, then the * *Holy Ghost* (the *third Person*) should rather be intitled the *Father of Christ* than the *First Person*; because that effect which was the foundation of Christ's *Sonship* was more immediately produced by him than by the *First Person*. But this is notoriously false, for all along in the whole current of the Word Christ is brought in as the *Son of the Father* and as standing in this relation to the Father, and not to the Spirit.

2. *Christ himself* never resolves his *Sonship* into his *miraculous Conception or Birth*. You find him sometimes professedly treating upon it and giving the world an account about it, & what doth he then ground it upon? why, he carry's it up to his doing what the Father did Joh. 5. 19. to his quickning whom he will, even as the Father doth Joh. 5. 21. to his having life in himself, as the Father hath life in himself Joh. 5. 26. to his being one with the Father Joh. 13. 30. to his being in the Father and his Father in him Joh. 10. 38. He doth not at all mention his *miraculous Conception* (which in all probability he would have done if that had been the proper Ground of his *Sonship*), but he insists altogether upon things tending to the proof of his participating of his Father's Nature and Essence, and by them he designs to make out his *Sonship*; yea, and that it was such a *Sonship* as did render him equal with his Father;

Father ; but this he could not have done either with *truth* or *evidence* had he been *only* the *Son of God* upon what is here pretended.

3. *Though Christ's Conception and temporal Generation was very wonderful, yet that did but reach to his Flesh or Humane Nature and there terminate.* Now the Scripture doth not place his *great Sonship* in his *Humane* but in his *Divine Nature* ; therefore as to that it speaks him to be the * *Son and Seed of David* or the *Son* * *Qui factus est ex semine David secundum carnem, hic erit Homo & Filius Hominis, qui declarandus est Filius Dei secundum Spiritum Sanctificationis, hic erit Deus, & sermo Dei Filius. Tertul. adv. Praxean.* *David* *secundum carnem, hic erit Homo & Filius Hominis, qui declarandus est Filius Dei secundum Spiritum Sanctificationis, hic erit Deus, & sermo Dei Filius. Tertul. adv. Praxean.* *Torquetur frustra locus Luc. 1. 35, &c. A nudâ enim conceptione &* *the Son of God.* And his *Sonship to God* cannot be grounded upon that which was the ground of his *Sonship to Man*, for where the *Sonships* are so different they must needs have different *Grounds* and *foundations*. Pray let these *two Texts* be well weighed and they will sufficiently prove what I say ; Rom. 1. 3. 4. *Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God with Power, according to the Spirit of Holiness, by the resurrection from the Dead.* Rom. 9. 5. *Whose are, the Fathers and of whom as concerning the flesh Christ came, who is over all God blessed for ever.* The sum of all, Christ hath *two Natures*, according to which *two Natures* he hath *two distinct Sonships* (he is the *Son of God* and he is the *Son of Man*), these different *Sonships* must have different *causes* & *grounds*; therefore his *Conception* upon which he was the *Son of Man* cannot make him also to be the *Son of God*.

nativitate Carnis ex Virgine, manavit non Filii Dei, sed Filii hominis appellatio. Quod verò Angelas porro affirmat, illud est, hâc Filiatione non obstante, etiam vocandum Filium Dei ; adhibitâ exactè particulâ &, ad conciliandam utramq; Filii Hominis & Filii Dei uni Christo tribuendam appellationem, per communicationem idiomatum &c. *Cloppenb. Ant. Smalc. p. 71.*

4. As to the *Text* alledg'd by our *Adversaries* to prove their *Opinion*, there's a *double Answer* commonly given to it.

1. The *particle* [therefore] in it is not *causal* but *illative*. 'Tis not brought in as signifying the *Ground* of *Christ's Sonship*, but as a note of *inference* wherein something is inferr'd from what went before. The *Angel* had told *Mary* that the *Holy Ghost* should come upon her, and the power of the *Highest* should overshadow her ; (and then adds) therefore also the *Holy thing* which shall be born of thee, shall be called the *Son of God* : therefore ? what may be the force of this word in this place ? 'tis a *meer deduction* drawn from the *premises*, to this effect, Since such a thing shall be done by the *Holy Ghost*, therefore (according to what was *prophefied*) Christ shall be called the *Son of God*. The words plainly refer to the

propheſie Iſa. 7. 14. *Therefore the Lord himſelf ſhall give you a ſign, Behold a Virgin ſhall conceive, and bear a Son, and ſhall call his name Immanuel:* The Evangelift brings them in expreſſly in that reference, Matth. 1. 21, 22, 23. *And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.* (Now all this was done, that it might be fulfilled, which was ſpoken of the Lord by the Propbet, ſaying, *Behold a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his name Emmanuel, which being interpreted is God with us*). And their ſenſe and tendency is the ſame here, *Therefore alſo that Holy thing &c.* as if the Angel had ſaid, this being the thing which was foretold (which muſt be accompliſhed and is now neer to be accompliſhed) therefore it ſhall ſo be, *that which ſhall be born of thee ſhall be called the Son of God.* So that this [Therefore] is only a note of Conſequence as to the Event or the fulfilling of the Propheſie, not a note of cauſality as to the thing it ſelf (viz.) *Chriſt's Sonſhip to God.*

2. 'Tis therefore he ſhall be [called] the Son of the moſt High: 'tis not therefore he ſhall be the Son &c. but therefore he ſhall be called &c. And ſo it points not to that which was conſtitutive of Chriſt's Filiation, but only to that which was **manifeſtative* and *declarative* of it. Chriſt was God before he *assumed* Fleſh, but he was *God* *manifested* in the Fleſh (1 Tim. 3. 16.) ſo Chriſt was the Son of God before he was *thus conceived* but this was a great *manifeſtation* or *declaration* that he was the Son of God. 'Tis true, as to us our being † *called the Sons of God* notes our being *made* the Sons of God; but here as to Chriſt it only notes that he ſhould be *declared, evidenced, acknowledged* to be the Son of God: he was not now *made* the Son of God (that was done by his *eternal Generation*), only it was now made

to appear that he was the Son of God. In ſhort, the Lord Jeſus who was thus *miraculoſly conceived* was the very Son of God, but as he was thus *conceived* or *becauſe* he was thus conceived, ſo he was not the Son of God; for of this there was *an antecedent foundation*, that which was of a far more ancient date, namely his being begotten of the Father from everlaſting.

2. Secondly

* Angelus non dixit quare ſit Filius Dei, ſed quod ſit Filius Dei, & quare fideles ipſum pro Filio Dei ſint agnitori. Chriſtum autem ab æterno à Patre eſſe genitum, humanamq; Naturam in Unitatem Filii eſſe aſſumendam, ſatis indicavit, dum dixit, *quod nasceretur ex te Sanctum, Filius Dei vocabitur &c.* Nec tamen hoc vult, quod Mariæ Filius, quā Mariæ Filius eſt, etiam ſit Filius Dei; ſed quod inter alia ſigna ex quibus Chriſtum Dei Filium eſſe agnoſcatur, etiam hoc ſit. Biſterſ. contra Crellium lib. 1. ſect. 2. cap. 31. p. 305.
† 1 Joh. 3. 1.

2. Secondly 'tis said, that Christ was the Son of God in respect of his Sanctification and Mission. Joh. 10. 36. *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God?* Christ being sanctified by the Father (that is) the Spirit of Grace and Holiness being in so eminent a degree poured out upon him, and he being designed and set apart and fitted by God to and for a most high and eminent Office; as also he being sent upon a great work for an extraordinary end to redeem and save lost Sinners; therefore upon these Grounds (and not upon his being eternally begotten of the Father) he was God's Son.

The Second False Ground of Christ's Sonship.

Ans. More is infer'd from this Text than what it will bear; *Christ not* we may thus far very well argue from it *He who was sanctified and sent was undoubtedly the Son of God*; but if we go further and infer, *He who was sanctified and sent was therefore the Son of God* (as if the sanctification and mission were the ground of his being so),

God's own Son in respect of his Sanctification or Mission.

* we stretch the words too far and endeavour to fetch that out of them which is not at all in them. There's a great difference betwixt the applying of such a relation to such a Person, and the assigning of the proper cause and foundation of that relation: Christ being sanctified and sent is the Son of God, upon these that relation may truly be attributed to him; but yet they do not amount to the being the Cause of that relation. *Christus qui fuit sanctificatus & missus est Filius Dei* is a Proposition very true,

* Ex loco Joh. 10. 36. negamus hoc effici posse, Jesum Christum Deum, ac Filium Dei unigenitum dici aut esse &c. Sanctificatio & Missio quâ Pater Filium Sanctificavit & misit in mundum, nec Deitatem Filii nec Filiationem fundat, sed fundatur in illâ, atq; illam demonstrat à posteriori: Quia ad munus mediatorum sanctificari & mitti in mundum non poterat, qui non esset co-æternus & co-essentialis Patri mittenti Filium. Cloppenb. Compend. Socin. p. 38.

but *Christus quâ fuit sanctificatus & missus est Filius Dei* (as pointing to the fundamentum Filiationis), is a Proposition very false; (and there lies the Controversie betwixt us and our Opponents). The words cited have reference to the preceding Verses, where Christ is vindicating himself from that blasphemy which the Jews charged him with because he made himself God, (Vers. 33.); now this he doth first in a lower way, by an Argument drawn from the Title usually given to Men in places of Office and Authority; they are called Gods, and if so then (saith Christ) do I blaspheme because I call myself God & the Son of God whom God hath sanctified and sent and invested with such high Offices? Do not mistake here, Christ is not God only in a titular way because of his Office, he is so truly, properly, in respect of his Nature and Essence, (this he speaks

to

to *Verf.* 30, 37, 38.) but he instances only in his Office in this place and from thence fetches that Argument which was very proper to his present design, (*viz.*) the vindicating of himself as to the charge of blasphemy. Verses 34, 35, 36. *Jesus answered them, is it not written in your Law, I said ye are Gods? If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God?* Now what is there in this to undermine Christ's eternal Sonship? or to make his sanctification and mission the * ground of his filial relation to God? One word further (as to the latter of these), if Christ was the Son of God before he was sent then his sending did not make him to become the Son of God; but so he was, for 'tis said here in the Text *God sent his Son* implying he was a Son before he was sent; had it not been so, it must have been said *God sent him to be his Son* and not *God sent his Son* (which supposes him before the sending to be actually a Son).

* Hoc non dicit causam suae Filiationis, sed praestantiae supra alios, unde potius queat nuncupari Dei Filius quam illi Dii. Hoornb. Socin. confut. de Christo c. 1. P. 39.

The Third False Ground of Christ's Sonship.

3. Another Cause assigned of Christ's Sonship and of the appellation here given him, *God's own Son, is his Resurrection.* That beggotten which the Psalmist speaks of *Psal.* 2. 7. is not (say they) to be interpreted of Christ's being eternally begotten of the Father, but only of what the Father did when he raised him up from the dead: for so the Apostle brings it in *Acts* 13. 32, 33. *We declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the Second Psalm, Thou art my Son this day have I begotten thee.*

Christ not God's Son in respect of his Resurrection.

For answer to this, 1. *How many Causes and Grounds shall we have of Christ's Sonship?* we have had two already here's a third, we shall have by and by a fourth and a fifth and I know not how many more, where shall we stop? Christ's Sonship is but one (I mean as he is the Son of God), and therefore admits not of the multiplication of Causes. In all relations there is some single act which is the foundation of them, upon which in their relative notion they are compleat: and why should it not be so here in the relation betwixt God and Christ? Our Opponents tell us that Christ upon his miraculous Conception was the Son of God? I then ask, was he so, truly, fully, perfectly, compleatly? if so (which they by their Principles cannot deny) then what need is there of any thing further? or how doth the nature of the thing admit of any thing further? for he that is a Son already perfect and compleat

pleat cannot by any addition or new emergency be made *more a Son*; because the *Essence* of things (whether *absolute* or *relative*) cannot be *intended* or *remitted*. We are enquiring *what is it which makes Christ the Son of God?* we ground it (as we should and must) upon *one thing*, namely upon the *Father's begetting* of Christ from all eternity and *communicating* his *own Nature and Essence* to him; they (who oppose) lay it upon *several things* (as you have already heard in *part* and will yet further hear in what follows): now we say this cannot be, for there can be but *one foundation* of *one* and the *same relation*, therefore they must pitch upon *some such one foundation* and wave all the rest. I know what they say, Christ upon his *Conception* &c. was the *Son of God* in a way of *inchoation*, but upon his *Resurrection* and *Exaltation* he was the *Son of God* in a way of *consummation*: I reply, (1.) Then the *Texts* urged before are out of doors and signify little or nothing; for they only prove that Christ (upon his *Conception* and *Sanctification* and *Mission*) began to be a Son of God, but he was not so *indeed, fully, and properly*; for there must be yet something more which must follow after to *complete* and *consummate* his Sonship. (2.) This is a very strange and most *ungrounded distinction*, it arguing a *growth* and *progress* in Christ's *Sonship* (for which there is not the least warrant from the Word of God): we read of Christ's ** increasing in wisdom and stature and in favour with God and Man,* ** Luke 2. 52.* but we never read of his *increasing* in his *Sonship*; that admitted of *several manifestative evidences* (as to *us*) but not of *several perfective degrees* (as to *it self*). Even the *Sonship* of *Believers* at the first moment of their *Conversion* is *entire* and *full*; they may grow and be *more perfect* in their *Gifts, Graces, Comforts*, but as to their *Covenant-state* and *Relation* to God that's *complete* at the first and admits of no further *addition*. And shall the *Sonship* of the blessed Son of God be a *partial, imperfect, progressive* thing? neither the *glory* of the *Person* nor the *nature* of the *Relation* it self will bear such a thing.

2. Secondly, nothing more evident than that Christ was the Son of God before his *Resurrection*: *Matth. 3. 17.* Lo, a voice from heaven saying, *This is my beloved Son in whom I am well pleased*: was not this witness given of Christ before his *Resurrection*? *Rom. 8. 32.* He that spared not his own Son but gave him up for us all, how shall he not with him also freely give us all things? Christ here is called God's own Son, which must be understood of him before his *Resurrection* for the *Father's not sparing* of him was antecedent to that,

that, and yet then he was his *own Son* otherwise how could it be said that God *spared not his own Son*? Matth. 16. 16. *Thou art Christ the Son of the living God*: was not this Confession made by Peter before Christ's Resurrection? I might go much higher in the dating of Christ's Sonship than merely before his Resurrection; but that is high enough to show the falsity of what is asserted by the Adversary.

3. We say Christ was * declared and manifested but not made or constituted the Son of God by his Resurrection. So the Apostle him-

* Non quod tum Filius Dei esse ceperit, qui ab aeterno fuerat, sed quia tunc res aliqua fieri dicitur, quando talis cognoscitur; seu tum demum dicitur facta *adversus* cum fuit facta *propter*. *Portus* contra *Of-*
torod. cap. 9. p. 67.

self states it Rom. 1. 4. *Declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead*: (that the word *ἐκδηλωθή* is truly rendred by [declared], is sufficiently proved by many). 'Tis one thing to be made

God's Son, another thing to be declared God's Son, the First Christ had from his eternal Generation 'twas only the Second that he had from his Resurrection. You read Vers. 19. of this Chapter of the manifestation of the Sons of God, Believers are not made the Sons of God when they enter upon the glorified estate, but they are then manifested both to be the Sons of God as also what their glory is upon their being so. 1 Joh. 3. 2. *Now are we the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him*: mark it, the relation it self is present [now we are the Sons of God], but the dignity and glory which is to follow upon this relation, that doth not yet appear but hereafter it shall: So here, Christ was the Son of God long before his resurrection, but the manifestation thereof was when God raised him from the dead; till then his Sonship and Glory had been very much vail'd and hid, but then it broke forth like the Sun after it hath been shut up under a dark and thick cloud: then God owned him as his own Son before all the world, and made it to appear who and what he was. And this is that which the Apostle aimed at in the place cited: his onely design there being to prove that God had given the World sufficient Evidence that Christ was his very Son; and amongst other Evidences of it he instances in the miraculous raising of him out of the Grave. So that the begetting in Psal. 2. and in Acts 13. are of a quite different nature, the one being proper as relating to the thing it self, the other improper as relating only to the declaration or manifestation of the thing: We argue from the proper and primary sense

sense of the words [*Thou art my Son &c.*] the *Adverse Party* from their improper and *secondary* sense (as the Apostle makes use of them in *that place*). In the *Scripture dialect* several things are said to be done when they are declared and manifested to be done: so Paul brings in Christ as begotten at the day of his Resurrection, because it was then declared that he was the eternally begotten Son of God.

4. 'Tis said, Christ is God's Son (and so called) because of the prebeminence and dignity of his Person, or because of his great advancement and exaltation to the Offices of King and Priest. Heb. 1. *A Fourth False Ground of Christ's Sonship.*

4, 5. Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they: For unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee?* And again, *I will be to him a Father, and he shall be to me a Son.* Heb. 5. 5. Christ glorified not himself to be made an high Priest: but he that said unto him, *Thou art my Son, to day have I begotten thee:* Here you see Christ's Sonship comes in upon his exaltation with respect to his Person and Office.

Deus misit suum Filium i. e. Christum illum suum, cui communis alioqui Filii Dei Titulus, propter singularitatem & excellentiam, proprius est factus. *Slicking. in Loc.*

I answer, this proves as little as that which went before; for here also

1. 'Tis clear that Christ was the Son of God before he was thus exalted.

Christ not God's Son in respect of his dignity and advancement.

2. His Exaltation was not the ground but the result and consequent of his Sonship: he was not a Son because he was exalted, but he was exalted because he was a Son. First the Apostle describes him in what relates to the formality and Essence of his Sonship, Heb. 1. 3. *Who being the brightness of his Glory, and the express image of his Person:* and then he sets down the Honour which the Father put upon him, not to be a Son (for that he was already) but because he was a Son, (for that's the ground of the more excellent name given to him, and so the words in *Vers. 4, 5.* come in).

3. 'Tis strange that this day of Christ's begetting should be so multiplied: there's the day of his Nativity, and then it was [*to day have I begotten thee*]; there's the day of his Resurrection, and then too it was [*To day have &c.*] there's the day of his Exaltation, and then again it was [*To day have*] &c. Had this Text been cited forty times in forty several Cases, we must have had so many several grounds and Causes of Christ's Sonship.

M m m

But

But why then (Some may say) is *this place* so often repeated in the *New Testament* ?

I answer, not only because 'tis apply'd to the *several declarations* of *Christ's Sonship*, but also to shew that all which the Father did to and for Christ was all to be resolv'd into his *eternal Sonship* as the ground thereof : he was *raised again* because he was the Son of God, *exalted to great Honour and Dignity* because he was the Son of God, intrusted to be *Mediator* because he was the Son of God ; all was grounded upon this his *Relation*. And therefore when ever such great things are brought in concerning Christ, *this Text* is mentioned as pointing to that *Sonship* which was the ground of *them*, but not to assert that they were the ground of it.

4. * *Though the glory which the Father hath conferr'd upon Christ, (as King, Prophet, and Priest) be very great, yet it will not reach that which is wrapp'd up in his being the proper and only begotten Son of God. Sonship and Office are different things, and the highest Office can never come up to what is in Sonship by eternal Generation.*

* Christ not the Son of God because of his Kingly Dominion. Vide *Jacob. ad Portum contra Ostorod.* Def. Fid. *Orthod.* c. 37. p. 512 ad 518. Not because of his preheminance &c. *Epiph. adv. Heres.* p. 740. Εἰ γὰρ ὁρίσασθαι μόνον &c.

A Fifth False Ground of Christ's Sonship.

5. Fifthly 'tis said that Christ is the Son of God in respect of that special love and affection which the Father bears to him. *Matth. 3. 17. Lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased :* And whereas Christ is called the only begotten Son of God, they (with whom I have to do) say there's no more in it than only this that Christ is the most beloved of God : As *Isaac* is styled *Abraham's only Son* *Gen. 22. 2. his only begotten Son* *Heb. 11. 17.* now how is this to be taken ? had not *Abraham* an *Ishmael* as well as an *Isaac* ? how is *Isaac* then called his only begotten Son ? why, only as he had a greater share in his Father's love than *Ishmael* had. For the same reason *Solomon* calls himself an only Son *Prov. 4. 3.* therefore the *Septuagint* render the word there used [*אֲהִבָּתִי*] by τὸν ἀγαπητὸν, the beloved ; and so our Translators fill it up [*and only beloved in the sight of my Mother*]. So (say they) 'tis here as to Christ's being the only begotten Son of God, God hath a special love for him and that's all.

Christ not the Son of God in respect of his Father's special Love.

Ans. But we must not suffer this great Title of our Lord Jesus to be thus wrested out of our hands : Without all question God hath transcendent, superlative love for Christ, (his dear Son he is called *Col. 1. 13.*) but yet we say,

1. (As before) *this Love is not the Cause of his Sonship but his Sonship the cause of it*: He is not a Son because belov'd, but he is belov'd because a Son; therefore it cannot be the Cause which is but the Effect.

2. If this was the proper foundation of Christ's Sonship, then there * *Ἐι μὲν ὅν* would be only a * gradual difference betwixt his Sonship and the Son- *ἡ μόνον* ship of Believers. For they being belov'd of the Father as well as *ἐγκαλεῖται* he and even as he is, (for the nature and quality of the Love *ὡς καὶ πάντες* though not for the degree of it; Joh. 17. 23. &c. — and hast *ἐκλήθης* loved them as thou hast loved me); I say it being so, if the Love of *ὑπὸ θεοῦ, ἀρεῶ* the Father to Christ was the proper ground of his Sonship, it would *ἐδὲν διαλ-* then follow, that they are Sons just as Christ is (only in a lower de- *λάττει τὸ* gree). But surely the Scripture holds forth more than a gradual *ἄλλαν, καὶ* difference betwixt his Sonship and theirs; that [*τὸ διαφορῶ-* *πῶς ὡς θεοῦ* *περὶ ὄνομα*] † more excellent name (which the Apostle speaks *προσκυνεῖ-* of) carry's more in it than barely an higher degree of Sonship, it *ταυ. Epiph.* points even to a different kind and order thereof. *adv. Hær. l. 1.*

3. As to the Instances alledged for that use and signification of *c. 2. p. 741.* the word which might undermine that which we put upon it, 'tis *† Heb. 1. 4.* answered that Isaac is called the only Son and the only begotten of Abraham, not only because of all the Sons he had his greatest love, but there were other grounds and reasons of it; he was the only Son by Sarah, the only Son by Promise, and the only Heir of the Promise, upon which accounts (as well as upon the highest proportion of his Fathers love to him), he is stiled the only begotten Son: The same (under different Circumstances) may be said concerning Solomon. But suppose that this was the only thing held forth in the Unigeniture of these Persons, will it follow that therefore 'tis all in the unigeniture of Christ too? when there is so great a disparity 'twixt Person and Person, Sonship and Sonship (as hath been already, and might yet further be demonstrated if it was needful)?

4. There is in Scripture another Title given to Christ, to which the Father's greater love towards him than towards others doth more properly belong; namely his being the [*πρωτόγονος*] the first-born or the first-begotten. Heb. 1. 6. — *When he bringeth in the first begotten into the world &c.* Col. 1. 15. The image of the invisible God, the first-born of every Creature: And elsewhere (upon some special and particular Considerations with respect to his Resurrection,) he is called the first-born from the dead. Col. 1. 18. the first-begotten from the dead, Rev. 1. 5. (but as the Title in that re-

ference is applied to Christ I am not now to meddle with it).

What doth his being the *First-born* or *First-begotten* hold forth ?

* Quomodo
primogenitus
esse potuit, ni-
si quia secun-
dum Divinita-
tem ante om-
nem creaturam
ex Deo Patre
sermo proces-
sit. *Tertull.*
† Gen. 27. 29.
& 49. 8.
|| Deut. 21. 15,
16, 17.

Ans. * Some expound it of his eternal Generation by the *Father*; Some, of the *prebeminence* and *dignity* of his *Person*, as also of the *immunities* and *priviledges* which belong to him above others: As the *First-born* under the Law had an *excellency* put upon him from his *Primogeniture*, to him the *dominion* and † *authority* over the Family did belong, as also the || *double portion* in the *inheritance*, and he was the *most beloved*: In reference to which the people of *Israel* are stiled *Gods first-born*, *Exod. 4. 22. Israel is my Son, even my first-born*; because of that *great glory* which God put upon that people and that *singular affection* which he bore to them. In all these respects Christ is God's *First-born*; if you understand it of his eternal Generation so 'tis *incommunicable* to any Other, so he is *primogenitus & unigenitus*, *first-begotten* and *only begotten too*; but if you understand it of the *excellency* of his *Person* and of the *Other particulars* mentioned, so (in such a degree) 'tis *communicable* to others. For *Israel* you see in a *subordinate* and *allusive* sense was stiled God's *first-born*; and all *Believers* too may be so stiled in respect of the *dignity* of their *Persons* and of God's *special love* towards them. As Christ is the *Only begotten* of the *Father* that's *exclusive* to all, as he is the *first-begotten* of the *Father* that signifies *prælation* but not *exclusion*. Saints are *excellent* though not so *excellent* as Christ, *beloved* though not so *beloved* as Christ, *heirs* though not such *heirs* as Christ. And therefore had Christ been called only the *first-born*, and that too in its *second import* and *significancy*, something then might have been inferred from it for the *nulling* of that *Sonship* which we plead for, as only belonging to him: but besides this he is also called *the only begotten*, wherefore he must be *alone* in this *relation*. And though the *Saints* do in a *lower degree* share with him in the *Father's love* as he is the *first-born*, yet they do not at all share with him in the *glory* of his eternal Generation as he is the *only begotten*.

A Sixth False
Ground of
Christ's Son-
ship.

Christ not Gods
Son in respect
of Adoption.

6. Sixthly we are told that Christ is the *Son of God* in respect of *Adoption*: that he is not *the Natural* or *Essential*, only the *adopted* Son of God.

This our *Opposers* are not afraid nor ashamed to assert; O how low will they bring the *Sonship* of our blessed Lord and Saviour! they'll make him any thing rather than grant what indeed he is; but for *Answer*. This is no *novel Opinion* or that which was never broached in the Church before; 'twas the *old Heresie* of those two.

two *Spanish Bishops* **Felix* and *Elipandus*, (condemned in a *Concil* held at *Frankford* very near a thousand years ago); both *Fathers* and *Schoolmen* (all but *Durandus*) argue much against it.

* See *Forbesii* Instruct. Historico-Theolog. L. 6. C. 1.

† *Concil.* Tom. 20. p. 82. &c. secundum Edit. Reg. Paris. || *ἡ ὁ θεὸς ἐστὶ πατήρ, ὃς ἐστὶν ὁ ἀληθινὸς υἱὸς τοῦ πατρὸς.* *Cyrrill.* Hierosol. Quod si etiam unigenitus Filius dicitur ex Gratia, non verè genitus ex natura, proculdubio Nomen & veritatem unigeniti perdidit, postquam Fratres habere jam cepit. Privatur enim hujus veritate nominis, si in unigenito non est de Patre veritas naturalis. *Fulgent.* Si quaeritur, an Christus sit adoptivus Filius secundum quod Homo, five alio modo: Respondemus, Christum non esse adoptivum Filium aliquo modo, sed tantum Naturalem, quia Naturà Filius Dei est non Adoptionis gratià. *Lombard.* Vide alios è *Scholasticis* in *Hoorneb.* Socin. Confut. tom. 2. c. 1. de Christo. p. 30. & è *Patribus* in *Zanch.* de Tribus Elohim. p. 249.

Take (in brief) these *Four Arguments* against it.

1. In all the * *Scriptures* Christ is never styled the *Adopted Son* of * *Legi*, & *relegi* *Scripturas*, *God*: nay, there's nothing there to be found in the least to countenance the attributing of such a *Sonship* to him; 'tis a meer forgery of man to evade and put off what the Word expressly asserts. We read much of *God's adopting of Saints* but nothing at all of his *adopting of Christ*.

2. Then *Christ* and *Believers* would have the same *Sonship*, they being *Sons* by *Adoption* as well as he, and he having no higher foundation for his *Sonship* than they.

3. Christ is the true and proper *Son* of *God*, but should he be his *Son* by *Adoption* he would then cease to be * *his true* and *proper* *Son*: for he that is adopted is only a *Son*

in an improper and allusive notion, and but in the esteem and repute of him who doth adopt. *Socinus* himself so describes such an one, † *An adopted Son is one who is accounted a Son but in truth and reality he is not so*: then according to his own explanation of it, if Christ be an adopted Son he is no true and proper Son, but only so as the Father doth so repute him. And is not Christ now greatly beholden to these persons? is he not highly advanced by them?

do they not shew great respect and give great honour to him (according to what they pretend), in making of him only a putative Son? *Adoption* indeed is not so much too high for us but 'tis as much too low for Christ.

4. If begotten then not adopted, for these two are incompatible

or.

* In materià & negotio Filiationis, proprius & adoptivus opponuntur; ut proprius non sit adoptivus, & adoptivus non sit proprius; sed adoptivus opponitur naturali, & proprio, & Naturalis non est adoptivus; Adoptivis Liberis opponuntur naturales ac veri, dicunt Jurisconsulti. *Hoorneb.*

† Adoptivus Filius est, qui pro Filio quidem habetur, sed tamen reverà non est Filius.

or inconsistent : the same Son cannot be begotten and adopted too, therefore adoption comes in to supply the want of Generation. Christ must be the one or the other, and if he be the one he cannot be the other ; if begotten then not adopted, and if adopted then not begotten. 'Tis true, in the Sonship of Believers there is both, they are Sons by regeneration and adoption too ; but the reason of that is because they are Sons but in an improper and Metaphorical respect, (I mean in contradistinction to Christ who is the very true and natural Son of God).

A Seventh
False Ground
of Christ's
Sonship.

Christ not God's
Son in respect
of his likeness
to God.

7. Once more, they say Christ is God's own Son because of his resemblance and likeness to him.

This comes exceeding short for 'tis not likeness but oneness, not resemblance but equality upon which Christ is called God's Son ; he himself draws it up to that (as you have already heard). No likeness here will suffice but Essential likeness, (answerable to that Gen. 5. 3. *Adam lived an hundred and thirty years and begat a Son in his own likeness, after his image.* Amongst us you know likeness is not the foundation of Sonship ; the Son is a Son not because he is like his Father but because he is begotten by his Father ; and so 'tis with respect to Christ. There may be resemblance where yet there no filial relation : in the glorified state we shall be * like the Angels, yet I never read of any paternal and filial relation 'twixt them and us. In time I fear (according to the old Heresie of Some) it will come to Christ's being the Son of Man too but in likeness. He is the Son of Man as he hath the very Nature and Essence of man, and why is he not the Son of God also as he hath the very Nature and Essence of God ?

* Luke 20. 36.

Thus I have both laid down the truth and also made it good against Opposers : And now the false Grounds and Notions of Christ's Sonship being remov'd, the true Ground and Notion of it is the more evident, (viz.) that he is God's own Son as he partakes of his Essence and was from everlasting begotten by him. He that would read full and large Discourses upon this great Subject, let him peruse the Writings of those * Worthy Instruments whom God hath raised up and enabled to assert and defend it : If any think I have been too long or have unnecessarily troubled my self and

* Bistert. contra Crell. Lib. 1. Sect. 2. cap. 31. Smiglet. de Vero & natural

Dei Filio contra Smalcium. Jacob. ad Portum adv. Ostorod. Def. Fid. Orthod. cap. 9. Arnold. Catech. Racov. Maj. cap. 1. de Person. Christi. Idem against Biddle, cap. 7. Calov. Socin. Proflig. De Filio Dei Controv. 4. Hoorneb. Socin. confut. tom. 2. cap. 1. de Christo. Dr. Owen against Biddle ch. 7. Estwick against Biddle p. 110 &c. & 375. Cheynal Tru-unity. p. 190 &c. Alting. Theol. Elenctica. p. 149. ad 187.

the Reader about it, I must (for several Reasons) crave leave to differ from them. We cannot say too much, or too often go over those things in which the *Honour* of God's *own Son* (our Lord and Master) and the *good* of *Souls* are so highly concerned. Give the *Socinians* their due ('tis but a sad commendation) all along they make *their thrusts* at the *very heart of Religion*, they fight against neither *great or small* but only against the *great King* of all the *World*, the *very Son of God*; whom they strike at in his *Deity*, *eternal Sonship*, *Incarnation*, *Satisfaction*, in what not? Surely we cannot too much endeavour to *antidote* men against their desperate Soul-destroying *venome* and *poysen*, especially in Times wherein men seem more than ordinarily to incline to close with their *pestilent Opinions*; upon which Considerations I would encourage my self to hope, that such who are Friends to Christ and Souls will put a candid interpretation upon what hath been done. Yet as to the *Learned* (if any such shall cast their eye upon these Papers) I beg their pardon for the repeating of things so well known and common to them, and which they have elsewhere with great advantage: I have only this to say for my self, my eye hath been upon private Christians to make things plain to them, and to set that before them here which (as written in other Languages) they could not reach.

So much for these! But (though I have been too prolix already) I have not yet done: there are *some Others* (of a *different party* and *denomination*) who do (in part) concur and *sympolize* with the *forenamed Dissenters*. For though they hold that Christ in a more *special manner* is the *Son of God by eternal Generation*, yet they also hold that he is the *Son of God too in respect of his Conception, Office, Resurrection, and Exaltation*. * *Arminius* himself pitches upon the *first* (as the *only ground* of the *Sonship* of Christ), but his *Successors* take in the *latter* also; so the † *Remonstrants*, so ‖ *Episcopius* (a person of great eminence). These tell us that God is the *proper Father of Christ* and he the *proper Son of God*, but how? why not only as he was *eternally begotten* by him, but also as he was *miraculously Conceived* by the *Virgin Mary* (that agreeing to none but only to him): And therefore *in this Point* (upon their *blending* of these things together) they are judged by Some * to *Socinianize*.

Now though *this Opinion* doth come incomparably short of that which *absolutely deny's* Christ's *eternal Generation*, (provided) that the *abettors* of it who seem to grant *this Generation* do state it right,

Whether Christ may not be the Son of God by eternal Generation and by the other ways too?

* Vid. Disput. publ. Theol. 5.
† Confess. c. 3.
sect. 2. p. 14. &
Apolog. contra
Censur. c. 2. p.
48.
‖ Instit. Theol.
l. 4. sect. 2. c. 33.

* See *Peltius*
Harm. Remonstr.
& Socin. Art. 4.

* Instit. Theol.
lib. 4. cap. 32.

† Censura Pro-
fess. Leid. in
c. 3. p. 51. Trig-
land. in Exam.
Apolog. cap. 5.
Alting. Theol.

Elenc. p. 151.
&c. et p. 181.
&c.

right, (that is) that they hold Christ to be begotten in the very Nature and Essence of God and therein equal to him, ὁμοούσιος; (of which there is just matter of doubting as to the *Person nam'd but now, he making the Son in the Deity it self not co-ordinate but subordinate to the First Person): I say, though this Opinion (thus stated) be nothing neer so bad as the former, yet † Divines of another persuation cannot close with it or let it pass without some Confutation.

The Arguments against it do very much fall in with those which have been insisted upon already :

1. First if Christ be the Son of God as eternally begotten with respect to his Divine Nature, and also the Son of God as conceived in time &c. with respect to his Humane Nature, then the Scripture doth groundlessly and needlessly distinguish betwixt his being the Son of God in reference to the one, and his being the Son of Man in reference to the other Nature : Why doth it make him to be *God's Son according to the Spirit of Holiness (i. e. his Divine Nature), and the Son of David according to the Flesh (i. e. his Humane Nature), if with respect to both he be the Son of God ? this is to confound those things which the Scripture makes distinct and places under several references. Christ's Sonships, as the Son of God and as the Son of Man, are two very different things, and therefore they cannot have the same foundation. 'Tis true, he who is the Son of Man is also the Son of God, but as he is the Son of Man or in what is proper to him as the Son of Man, so he is not the Son of God : And 'tis true, these two in concreto may convertibly be predicated each of the other, thus, the Son of God is the Son of Man and the Son of Man is the Son of God ; but this is founded not upon the oneness of the foundation of the Relation, nor upon the oneness of

* Inficiamur Christum esse ἑνὸν ἀποθεω-
ταν ἀποθεωθεῖν &c. quanvis propter Na-
turam Humanam personæ divinæ hypo-
statice unitam, dicamus etiam in concre-
to, hunc hominem Jesum Deum ac Fili-
um Dei unigenitum esse, per communi-
cationem idiomatum &c. Cloppenb. Comp.
Socin. p. 38.

the two Natures, but upon the *communi-
cation of properties and the union of the two
Natures in one Person. It comes to this,
where the relations are distinct the grounds
of these relations must be distinct ; and
therefore Christ's Sonship (as the Son of God
and as the Son of Man) being distinct, there
cannot be one and the same ground of them.

2. If this was so, that Christ was the Son of God conjunctly upon his eternal Generation and also upon his conception and advancement in time, then he would strangely differ in the same relation. I do not contradict my self in what I said but now under the

the former head; for there I spake of both the Sonships of Christ which differ very much and must not be confounded, but here I speak only of his single Sonship as he is the Son of God, which is but one and must not be divided. Observe me, as the difference of the Sonships of Christ (as the Son of God and as the Son of Mary) depends upon the difference of their Grounds, (eternal Generation being the ground of the one, and temporal Generation being the ground of the other); so the oneness of the same single Sonship of Christ (as the Son of God) depends upon the oneness of the ground of it, viz. his Generation by the Father: for if you add any other ground to this then Christ ceases to be one Son, then he is the Son of God partly by Nature and partly by Grace, partly begotten and partly made, partly from eternity and partly in time: what a strange Son would Christ be upon these terms!

3. There can be but one true and proper Cause of one and the same Filiation; (this hath been already proved). Divines are so tender of multiplying this relation of Christ, that several of them (though they grant the distinction of his Natures and hold his twofold Generation, yet) they argue but for one Sonship to belong to him; for (say they,) Sonship belonging to the Person and being founded upon the Person, Christ being but one Person therefore he can have but one Sonship; (so * Aquinas argues). I concur with † Others who attribute a twofold Sonship to Christ; but then I affirm that each of them have but that one single Cause or foundation which is respectively proper to them; 'tis only eternal Generation of the Father which makes Christ to be the Son of God, and 'tis only temporal Generation of the Virgin which makes him to be the Son of Man.

4. We say *Oppositorum opposita ratio*, if Christ be the Son of Man only because he was conceived of the substance of his Mother, then he is the Son of God only upon the account of his being begotten of the substance of his Father, (as a * Worthy Author argues).

5. Whatever is over and above eternal Generation is but manifestative and not constitutive of Christ's Sonship: (this hath been made out in the several particulars alleadg'd, therefore it will be needless to add any thing further upon it).

I have shown wherein and how Christ is the Son of God, his own proper Son, I'll but propound one Question and very briefly Answer it and then I shall have finish'd the Explicatory part: 'Tis this,

* 3. p. Quest.
35. Art. 5. in
corpore Art.
† See Duran-
dus, Rada &c.
Junius, Mar-
tinus, Amesius
in Hoorneb.
Socin. Conf.
tom. 2. de Chri-
sto. c. 1. p. 30,
31, 32.

* Dr O. ag. B.
p. 179.

Quest. Of the different Communication of the Divine Essence from the Father to the Son and to the Holy Ghost.
Answ.

if Christ be God's Son because in his ineffable Generation the Divine Essence was communicated to him, why may not the Holy Ghost the third Person also be styled the Son of God to whom the same Essence was communicated as well as unto Christ?

I answer No, for two Reasons:

(1.) Because 'tis the same Essence in both yet not the same Person. When we speak of the communicating of the Divine Essence from the First to the Second and Third Persons, we must be understood (as was before hinted) to speak this of them as Persons or as they are personally considered: for that Essence simply and absolutely considered is not communicated to the Son and Spirit, but only as it subsists in them as such Persons: the Godhead it self they have in and from themselves, but their distinct Personalities (in which the Godhead subsists) are of the Father. It being thus, from hence it follows that according to the distinction of the Persons there must also be a distinct communication of the divine Essence; not that there is one Essence in the Son and another in the Spirit (for both are God); only that is distinguish'd according to their Personal Consideration and the Personal Properties belonging to them, (which notwithstanding their oneness in Nature do alwayes remain). Well then, Christ's Sonship being a Personal thing proceeding not simply from the Divine Essence but as it subsists in the second Person, therefore it must be proper and peculiar to him and not common to the Holy Ghost; he being another Person and the Divine Nature subsisting in him accordingly (with respect to his Personal Properties).

(2.) Because though the same Divine Essence be communicated to both yet not in the same way and manner. For though both come from the Father yet 'tis in divers respects, the Son coming from him by Generation, the Spirit by Procession. And therefore though both are God and both come from God yet both are not the Sons of God, because 'tis coming from God in the way of Generation only.

which entitles to Sonship. Thus * *Austine* answers it, * *Thou askest of me* (saith he) *if the Son be of the substance of the Father, and the Holy Ghost be of the substance of the Father also, why is one the Son and not the Other?* I answer, whether you comprehend it or not, the Son is of the Father, the Holy Ghost is of the Father; but the Son Sanctus, cur unus Filius sit, & alius non sit Filius? Ego respondeo, sive capias sive non capias, De Patre est Filius, de Patre est Spiritus Sanctus, sed ille genitus est, iste procedens. *August.* contra *Maxim.* lib. 3. cap. 14;

more an identity and oneness of Nature; if therefore Christ be God's

* Nisi esset Jesus Christus *οὗτος θεὸς* Naturā Deus, non esset *οὗτος υἱὸς θεῷ* Naturā seu Naturalis Dei Filius, Cloppenb. Anti-Smale. c. 3. p. 72. Vide Jacob ad Portum contra Ostorod. c. 9. p. 59. Estwick against Bidale p. 442 &c.

† Joh. 10. 30.

Son (as hath been fully proved) he must then needs have * that very Nature and Essence which God the Father hath; in so much that if the second Person be not really a God, the first Person is but equivocally a Father. Therefore he himself tells us

† I and my Father are one: where he is speaking

of a far higher oneness than that of Consent or Will only. Christ being both the natural Son of God and also his Son by eternal Generation, that makes the thing unquestionable; for what is that Generation but the Father's communicating of his own Nature and Essence to him? This is that which is done in all Generations, for Generation is alwayes the production of another in the same Nature; * like ever begets like, (as 'tis said of Adam he begat

* Πᾶν τὸ
γεννῶν, ὁ-

μοῖον τι γεννήσει. Ἀνθρώπου ἄνθρωπον γεννᾷ, καὶ θεὸς θεόν. — διὸ ὁ γεννῶν ἄνθρωπον, τοῦτο καὶ ὁ ὑπ' αὐτῷ γεννώμενος &c. Epiph. Hæres. 69. p. 750. Κοινὸν ὑπάρχει πᾶσι καὶ αὐτοῦ δακτύλον ὁμολόγημα, ὡς ἅπας υἱὸς τῆς αὐτῆς ἐστὶ τῆς γενεῆς καὶ φύσεως, ὡς περὶ ὁ τὸν πατέρα διμωρφηῖς ἐστὶς καὶ αὐτῆς φύσεως, εἰδὼς, τῆς αὐτῆς εἶναι καὶ τὸν υἱὸν σὺναναμολογήσειεν Phot. Ep. p. 4. Ἀὐτὴ φύσις γεννιέτερος καὶ γεννιέματος &c. Najanz. Orat. 35. tom. 1. p. 568.

a Son in his own likeness after his image Gen. 5. 3.) and must it not be so here in the Father's begetting of Christ? If Man begets Man then God begets God, (this being taken in that sense which I laid down in my first entrance upon this Subject); I know this will not hold as to all modes and circumstances (with respect to which I grant there is a great disparity), but as to the conveyance of the same Nature and Essence, so far it will hold. The Jews therefore Job. 5. 18. argued very well, if God was Christ's Father and he God's Son then he was equal with God, for such an equality must naturally and necessarily result from such a Relation. Joh. 10. 36. Sayye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God? why doth he say because I said I am the Son of God? he should have said because I said I am God, for that was the blasphemy charged upon him. (Vers. 33.) because that thou being a man makest thy self God: but the answer is obvious, Christ knew that these were equipollent terms, to be God and to be the Son of God are all one, if Christ be the one he must be the other too. You find Nathaneel breaking forth into this witness concerning him,

him, * *Thou art the Son of God* &c. his meaning was *thou art God*; * Joh. 1. 49. for that which drew this Confession from him was that which was proper to him as God, namely his Omniscience; (See Joh. 1. 48.) God and the Son of God are so much one that he who speaks Christ to be the Son of God speaks him to be God also. As soon as the Apostle had set down Christ's Sonship Heb. 1. 5. presently he falls upon those testimonies which relate to his Godhead; Vers. 6, 8, 10, 11, 12. *When he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him. Unto the Son he saith, Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom: Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: They shall perish, but thou remainest: and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail.* You see how Christ's Sonship is link'd with the Godhead; therefore the Argument is good to prove the latter by the former. And indeed as his being the Son of Man doth most evidently evince him to be truly Man, so his being the Son of God doth as evidently evince him to be truly God.

2. Is Christ God's own Son? I infer, surely then he is a very great and glorious Person; such a relation cannot but be the foundation of great glory. Though Christ's dignity and prebeminence is not the ground of his Sonship, yet his Sonship is the ground of his dignity and prebeminence. He is styled a great high Priest Heb. 4. 14. not only because of the greatness of his Sacerdotal Office, but also because of the greatness of his Person who doth manage that Office (he being God's own Son); therefore it follows, seeing we have a great high Priest &c. *Jesus the Son of God.* 'Tis no small honour amongst us to be the son of some great man, O what an honour is it to Christ to be the own and only Son of the great God! It puts a marvillous glory and greatness upon the Saints that they are the adopted Sons of God, upon the Angels that they are the created Sons of God; but what is this to Christ's being the natural, only begotten Son of God? herein and hereby he hath obtained * a more excellent name than either Angels or Men, for † in all things (or amongst all persons) he must have the prebeminence. The higher and nearer the relation is to God the higher and greater is the glory which accreus to a person standing in that relation; now what relation to God can be higher and nearer than this of Christ (as he is his own Son)? therefore his glory must needs be exceeding.

The Second Inference, that Christ is a great and glorious Person.

* Heb. 1. 4.
† Col. 1. 18.

exceeding great; O let not any entertain low thoughts of him who is *this* the Son of God. The Lord Jesus is the Father's *best* Son (for Gifts, Grace, Holiness &c.) and he's the Father's *greatest* Son (for Dignity, Glory and Majesty): I say he's the Father's *best* Son, how short do all Sons come of *this* Son! we read of

* *Micipsa* in *Salust.* Ne ego meliores Liberos sumptuisse videar quam genuisse.

* One who fear'd he might seem to adopt better Sons than those whom he begat; there's no such thing to be imagin'd with respect to God, to be sure his only begotten Son shall infinitely exceed all his adopted Sons, for God hath anointed him with the oyl of gladness above his fellows, Psal. 45. 7. And he's the greatest Son too, for God hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

* Phil. 2. 7.

Eph. 1. 20, 21. True indeed this great Son for a time * emptied himself of his glory and for our sake submitted to great abasement, but yet even then in himself he was very high and glorious: he who clothed himself with our raggs, put on our flesh, condescended to lie in the manger, to die upon the cross, he even under all this was the proper Son of God and therefore full of glory. And 'tis very notable to consider how in Christ even when he was under his lowest abasement, when *this* Sun was hid under the

* *Infantia parvuli ostenditur humilitate cunarum, magnitudo altissimi declaratur vocibus Angelorum; similis est rudimentis Hominum quem Herodes impius molitur occidere, sed Dominus est omnium quem Magi gaudentes veniunt suppliciter adorare. Leo Magn. Ep. ad Flavian. Ep. Const. Najanzen Orat. 35. tom. I. p. 375.* instances in several particulars about this and very elegantly enlarges upon them.

thickest cloud, I say how even * then there were some beamings out and breakings forth of his glory suitable to this his relation: he's laid in the manger but there the *Wise men* come and worship him, he's tempted by Satan but then the *Angels* minister unto him, he's crucified but then the *vail* of the Temple was rent, the *earth* quaked, the *rocks* were rent, the *graves* open'd, the *Sun* stepp'd in and hid it self (as being asham'd

to be seen in *its* glory when the far brighter Sun was under such an Eclipse); upon all which the *Centurion* might well cry out truly *this was the Son of God.* But what a person is Christ now? when the time of his *humiliation* is over, and when he appears in all things like himself as the Son of God in his greatest glory!

The Third Inference: that the Work of Redemption was a very great Work.

3. Thirdly, was Christ God's own Son? I infer, certainly then the work of Redemption was a very great work; for God sent his own Son about it and therefore surely 'twas no ordinary or common thing. Alwayes the greater the Person is who is imployed in the work the greater is that work; 'tis thus from the wisdom of

of a *Man*, much more shall it be thus from the *wisdom* of a *God*: *Kings* do not use to send *their Sons* upon *mean* and *petty* services but only upon *such* as are *high* and *weighty*; and can it be imagined that ever *God* would have sent *his own Son* into the world to *redeem* Sinners, if this had not been a work very *high* and *great* in his eye? Indeed this makes *Redemption* to be the *greatest work* that ever was done by *God himself*; the *making of the World* was a *great thing* but *God* never sent *his Son* about that, that was dispatched by a *word*, he did but speak the word and it was done: *Works of Providence* are very *great* but there's no sending of a *Son* about them; but when *Redemption-work* was to come upon the stage, in order to that *Christ* (*God's own Son*) must come from *heaven*, and be *incarnate*, and *do*, and *die*, and all was necessary for the accomplishing of that; O how *great a work* was this! (So much for the *First Use* by way of *Inference*).

2. Secondly, was *Christ* *God's own Son*? let me from hence urge a few things upon you.

1. Study *Christ* much in this relation, that you may know him as the *proper*, *natural*, *essential* Son of *God*. The knowledge of *Christ* (in whatever notion you consider him) is very *precious*, it was so to *Paul* who * *determined not to know any thing save Jesus Christ* &c. and † who counted all things but loss, for the excellency of the knowledge of *Christ Jesus*: but to know him as he stands in this *near relation* to *God*, as *God's own Son*, O this is *precious knowledge* indeed! Now (Sirs) you have heard much of him, read much of him, but do you *know him* and know him as the *eternal only-begotten Son of God*? This is that *Truth* upon which all *Religion* depends, in which you have the very *heart* and *spirit* of the *Gospel*, upon which the *whole stress* of your *happiness* is laid, 'tis one of the most *fundamental Articles* of the *Christian Faith*; and yet will you be ignorant of it? You all have some *general knowledge* of it, and you all profess to *believe* it ('tis a part of your *Creed*), but do you *distinctly* and *clearly* know (always allowing for the *mysteriousness* of the *Object* and the *dimness* of your *Facultys*,) how *Christ* is the *Son of God*, how his *Sonship* was brought about and wherein it lies? that he is *God's natural Son* begotten by him from all *eternity* in a most *mysterious* and *admirable* manner, do you understand any thing about this? * Some tell us, that the knowledge and belief of *Christ's Sonship*

Patris essentiâ necne genitus fuerit, non est necessarium creditu ad salutem. Socin. Solut. Scrupul. resp. ad Scrup. 1. So *Episcopius* lult. Theol. lib. 4. cap. 34. per totum.

(according

Use 2.

For Exhortation.

1. Branch of the Exhortation, to study *Christ* as the *proper Son of God*.

* 1 Cor. 2. 2. † Phil. 3. 8.

* Cognoscere quando Filius Dei primum extiterit, & utrum ex ipsius

(according to the particulars wherein it hath been opened) not necessary to Salvation : Ple not engage in *this Controversie* (wherein Some do as much affirm as Others deny) ; but this I say, it being so momentous a Truth in it self, and the Scriptures speaking so much of it and giving so much light about it, 'tis of great Concern to all who live under Gospel-revelation to endeavour to know as much of it as the height of the thing and the lowness of their capacities will admit of.

Directions in
the studying of
Christ as the
Son of God.

And because I would hope, that there are Some here whose thoughts are taken up about it and who desire to arrive at a fuller knowledge of it, therefore to such I would commend three things by way of Direction.

* 1 Cor. 4. 6.

1. In all your enquiries and searchings into Christ's Sonship (especially into the Ground and Mode of it (viz.) eternal Generation), be sure you keep within the bounds of sobriety. I mean this, take heed that in this deep Mystery you * be not wise above what is written, that you do not therein consult your own purblind and carnal reason but Scripture-revelation altogether. Pray study it, but in so doing do not * pry too far into those secrets which God hath lock'd up from you ; content your selves with what he hath reveal'd in his Word and stay there.

* Quæro abs-
te quando vel
quomodo Fili-
um putas esse
generatum ?

mihi enim impossibile est Generationis scire secretum, mens deficit, vox file, non mea tantum sed & Angelorum ; supra potestates, & supra Angelos, & supra Cherubin, & supra Seraphim, & supra omnem sensum est &c. Tu ergo ori manum admove, scrutari non licet superna mysteria. Licet scire quod natus sit, non licet discutere quomodo natus sit. Illud mihi negare, non hoc querere metus est. Ineffabilis enim est illa Generatio. Ambros. de Fide Cap. 5. Si Christus dicit scire de die illâ & horâ, sed solum Patrem, quanto minus possumus nos scire quomodo genitus sit Filius ex Patre ? Non debere igitur nos erubescere fateri, neminem hunc modum nosse, sed solum illum qui genuit, & eum qui genitus est. Iren. lib. 2. cap. 48. Quomodo Deus Pater genuerit Filium, nolo discutias, nec te curiosius inferas in profundi hujus arcanum. Cyprian. in Symbol. Ἄρ' αὐτὴ ἐγέννησε τὸν μονογενὴ ἀβῆτος ἢ ἀκαταλήπτως. Epiph. adv. Hæres. lib. 2. tom. 2. p. 739. The Mystery of Mysteries, which corrupt and wanton Reason derides but prudent Faith admires and adores. Chelyn. Trin-unity. p. 190.

'Tis both sinful and also dangerous for poor shallow Creatures to venture too far into these depths, where if they once lose their bottom (the written Word) they drown themselves presently ; there's no clue but that to guide us in this labyrinth. That Christ is the Son of God is very clear, that he is the Son of God by eternal Generation is very clear ; but will you be inquisitive further to know what this Generation is ? what can your Reason (the Scripture being silent about it) say of that ? O go not too far there ! Humane Reason (consider'd as merely natural) is a very incompetent judge
of

of this *divine and sublime mystery*, a mystery to be *adored by Faith* not to be *comprehended by Reason*. Isa. 53. 8. *Who shall declare his Generation?* I may make use of *this Text* (though possibly the *Generation* mention'd in it be not *that* which I am treating of): for I much incline to think that it here notes *that numerous issue and seed* that Christ should have upon the *Preaching* of the Gospel, rather than his being *eternally begotten* by the Father; yet 'tis very well known that several of the *FATHERS* take it in the *latter sense*, they making this to be the meaning of the words, Who can be able to *understand in himself* or to *declare to others* the *hidden, ineffable, incomprehensible Generation* of the *Son of God*? surely none can. *Without controversy* this, as well as Christ's *Incarnation*, is a *great mystery*. Nicodemus was a knowing man yet strangely * 1 Tim. 3. 16. puzzled at the *Regeneration* of Believers; Joh. 3. 4. *How can a man be born when he is old? can he enter the second time into his mothers womb and be born?* certainly the *eternal Generation* of God's *own Son* is a thing much more *abstruse and unsearchable*. And there are *riddles* in *Natural generation* which we cannot resolve; Eccles. 11. 5. *As thou knowest not the way of the spirit, nor how the bones do grow in the womb of her that is with child:* * now are we so much at a loss and *non-plus* there, how much more shall we be at a loss when the *far more unconceivable Generation* of Christ is before us? O therefore I advise you to be very *humble and sober* in all your *disquisitions* about that. There are *two things* in *Reason* which you must always *oppose* and *beat down*, viz. the *curiosity* of it (for it loves dearly to be *prying into God's Ark*, into things which he sees good to lock up from the Creature), and the *pride* of it (for it also loves to sit upon the *bench* as *Judge* of the *matters* of *Faith*, to be giving out its *decrees* and *edicts* as to *believing* or *not believing*): now do not you give way to it in either of these respects, in your most earnest desires after *knowledge* still keep within the compass of what the *Word* reveals, and let the *Word* alone *command* and *order* your *Faith*; and especially in such *profound mysteries* (as that which I am upon) see that these *two things* be done by you. When I consider the several *nice and curi- ous Questions* which * Some have rais'd and discuss'd about the *Generation of the Son of God*, I cannot but stand and wonder at the *pride* and *simplicity* of the *Wit* of man; (and so far I do concur

* Vide Naxanz.
Orat. 35. t. 1.
p. 566, & 567.

* Non dubito
affirere, quan-
do in Schola-
sticorum Quæ-
stiones de his

rebus decido, quin in totidem salebras, labyrinthos, Syrtis, Charylides, ipsaq; adeo pabula ra-
tionalis incidere mihi videar. Quanto satius tutiusq; est intra Scripturæ limites se arcu con-
tinere, & sapere nolle, ut ipse in præfatione. Episcop. Inst. Theol. lib. 4. cap. 33. sect. 2.

with that *Learned person* in his *severe censure* upon these men). What is more than the *thing it self*, the *Father's communicating of his own Nature and Essence to Christ*, we must humbly submit to be ignorant of; by *soaring too high* we shall but *scotch* and hurt our selves.

2. In your *eying of God the Father's active Generation of Christ* take heed of all *gross Conceptions* about it; so as not in the least to *measure it by*, or to *parallel it with*, any *Physical or Carnal Generation*. Our apprehensions must be rightly informed about this, otherwise what *absurd and wretched notions* shall we run our selves upon? So far as there is that in *common Generations* which speaks *goodness and perfection*, so far you make use of them to help you in your conceiving of the *Divine Generation* of the Son of God: but there being much in them which speaks *defect and imperfection*, all that you must *preſcind* and cut off and lay aside when you are thinking of that *Generation* which is the *ground of Christ's Sonship*. As for instance! for *like to beget like*, for one thing to *conveigh its nature and substance* to another this is *good in Physical Generations*, and so far they may be improved to *shadow out* unto us the *mystery of God's eternal generation*. But now there being *sundry other respects* which carry *imperfection* in them, these you must be sure to keep out of your thoughts and by no means to conceive by them of that which I am upon. As in our *knowledge and conceptions of God* by the *Creatures*, we pick out of them what is *good and perfect* and lay aside what is *evil and imperfect*, and so by them we ascend to *know and conceive of God*; so we must do in *Natural and Physical Generations* with respect to God the *Father's supernatural and hyperphysical Generation of Christ*.

* Of this see
Zanch. de tri-
bus Elohim.
lib. 5. cap. 8.
p. 254. Alting.
Theol. Elenct.
p. 170, 171.
Estwick a-
gainst Biddle.
p. 443. Dr.
Pearson on the
Creed. p. 275.
&c.

To shew the * *difference* betwixt these two let me *particularize* in a few things (without much enlarging upon them). *Natural Generation* upon the *failing of individuals* is necessary for the *preservation of the species*; in God the *Father's begetting of Christ* it was quite otherwise: In *natural Generation* there is *multiplication*, there though the *thing begetting* and the *thing begotten* have the *same nature and essence*, yet *numerically* they are not the same; but in the *Father's begetting of Christ* these (as the *Learned* prove) are perfectly *one and the same*, they have not only the *same specifical* but the *same numerical Essence*; here as the *divine Essence* was not *divided* so neither was it *multiplied* (for 'tis as *incapable of multiplication as of division*): *Natural Generation* in the *Creature* is a *transient act*, that in *God* was an *immanent act*: In *Natural*

natural Generation, the thing begetting precedes the thing begotten and begets that which is after it in time ; in God the Father's Generation of Christ it was not so, both Father and Son being coeternal : In Natural Generation there must be such a time before things arrive at their prolifick vertue ; far be it from us to entertain such a thought as to the Father's Generation of Christ. So that you see there is a vast disparity betwixt these two, and therefore you must in your apprehensions reverently distinguish betwixt them and not in common judge of the one by the other, (God forbid that you should so sadly mistake !) Though the Father's communicating of the Divine Essence to the Son was a true and proper Generation (so far agreeing with Generations amongst us), yet in other respects it was quite of another nature ; and so you are to conceive of it otherwise you will entertain very gross and unworthy thoughts of God.

3. *Joyn Study and Prayer together.* Would you know Christ as the eternal Son of God ? especially would you go beyond a literal, speculative, notional knowledge of him as such ? so as to know both him and his Sonship practically and savingly ? O then be much in Prayer ! Read and pray, hear and pray, meditate and pray, study and pray : he studies this mystery (and all others) best who study's it most upon his knees. This special and supernatural Sonship of Christ is not savingly to be known without special and supernatural illumination from Christ through the Spirit. 'Tis observable that in Matth. 16. 17. when Peter had made that * good Confession [*Thou art Christ the Son of the living God*], see what Christ resolved it into ; † Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. You know that passage Matth. 11. 27. *All things are delivered unto me of my Father, and no man knoweth the Son (or makes others to know him) but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him : these two Persons do make known each the other, the Father reveals the Son and the Son reveals the Father ; the Son is a fit Person to reveal the Father, for he's his only begotten Son and lies in his bosom ; therefore he saith * No man hath seen God at any time, the only begotten Son which is the bosom of the Father he hath declared him : and the Father is also a fit Person to reveal the Son, for he having begotten him and having had him with himself from everlasting, he knows him exactly : O therefore go to him by Prayer & beseech him to reveal his Son to you ! 'Tis a great thing to*

* Matth. 16. 16;

† 17.

* Joh. 1. 18.

know Christ in this relation, so great that there must be an heavenly light, a spiritual understanding given to a man before he can come up to it: mark that of the Apostle 1 Joh. 5. 20. *And hath given us understanding that we may know him that is true*, (he speaks of the knowing of Christ as the true Son of God); 'tis as if the Apostle had said, if God had not illuminated our understandings and irradiated them with a divine light, we had never known Christ savingly in this notion: He who begat the Son of himself from all eternity, to him it appertains by his Spirit in time savingly to reveal this Son to the Creature; and therefore your work lyes with him in prayer to beg of him this revelation of the Son. (So much for the first thing).

2-Branch of
the Exhortation:
To believe
Christ to be
the Son of God,
and to believe
on him as the
Son of God.

2. A second branch of the Exhortation shall be this; Is Christ God's own Son? then do you believe him to be such, and believe on him as such. The first we call dogmatical, the second justifying and saving Faith; the first is assent to the proposition that Christ is God's own Son, the second is reliance upon the person who is and as he is God's own Son. The first is more general and common, for all who bear the name of Christians (in some sense or other) come up to it; yet notwithstanding there is much worth and excellency in it (though not so much as in the latter): and that is absolutely necessary in order to the second, for how can he believe on Christ as the Son of God who doth not first dogmatically believe him to be the Son and such a Son of God? And this general Faith too (as well as that which is more special) admits of degrees, for though all Christians believe it yet some are more confirmed, rooted, stablished in the belief of it than others are. Now therefore this is that which I would press upon you, to labour after a more steady, unshaken, fixed believing of this great Foundation-Truth: I hope you do believe it but do you believe it in such a degree? doth not your faith sometimes waver about it? is not your assent weak and languid, attended with doubtings and questionings? are you rooted and * stablished in the faith (as of other things) so in special of this great Article of the Christian Religion? are you come up unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ (as the Apostle speaks Col. 2. 2.)? I could most heartily wish that it was thus with you, and with all who do profess that they believe Christ to be the Son of God, but I fear it is not so. Now (my Brethren) that I may the better excite you to labour after a full and firm assent hereunto, consider that one special-reason or end why

* Col. 2. 7.

why a great part of the *New Testament* was written was this, that you might believe and be confirmed in your belief of this very thing: Joh. 20. 31. *But these are written [that ye might believe, that Jesus is the Christ, the Son of God], and that believing ye might have life through his Name.* You may observe concerning this *Evangelist St. John*, as of all the other *Evangelists* he was most inspir'd in the revealing of *Christ's divine Sonship*, so he was also most inspir'd in the pressing of men to believe it and in the setting out of the weightiness of the belief of it: 1 Joh. 2. 23. *Who-soever denieth the Son the same hath not the Father, but he that acknowledgeth the Son, hath the Father also:* 1 Joh. 4. 15. *Who-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God:* 1 Joh. 5. 5. *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?* What a mighty stress did this great Apostle lay upon it! O how doth it concern all upon the *Considerations* (laid down by him) to live under a steady belief of *Christ's being the Son of God!* Indeed this is the *Foundation-Truth*; *Christ himself* is the *personal foundation* and this *Truth* (not exclusively but eminently) is the *doctrinal foundation*: to both of which that famous and so much controverted Text is applicable, Matth. 16. 18. *I say also unto thee, that thou art Peter, and upon this Rock I will build my Church, and the gates of Hell shall not prevail against it: upon this rock?* what rock doth *Christ* mean? was it *Peter* personally considered? or was it *Peter* and his *Successors*? (as Some would have it they meaning by these *Successors* the *POPEs* of *ROME*; whom I trust I shall never close with in this interpretation so long as 'tis this rock and not this sand), undoubtedly (let but persons be unbiass'd and not wedded to Party's and Opinions calculated for worldly designs and Interests) nothing is more clear, than that by this rock we are to understand either the *Person of Christ* or that *Doctrinal proposition* which *Peter* had laid down concerning him, (*Verf. 16. Thou art Christ the Son of the living God*, after which it immediately follows *Upon this rock I will build my Church*), or else we may put them together and take in both; upon this *Person* and this *Faith*, the Church of God is built and therefore it shall stand fast for ever: so that according to this Exposition (which is with great strength defended by our *PROTESTANT Divines*), this *Sonship of Christ* is the *foundation-truth*. And therefore no wonder that in all Ages the Zeal of the Church hath been so much engag'd therein; for 'tis very well known that in its drawing up of *Creeeds* and

and *Summaries of Faith*, this one Article (viz. Christ's being the *Coeffential, Coeternal, only begotten Son of God*) hath ever been put in, (witness the *Nicene, Constantinopolitan, Athanasian Creeds*), because this was judged a thing *most necessary* to be believed: And indeed there is not any one *branch* of the *Christian Faith* which the *Church* hath gain'd more out of the fire (after much trouble and opposition) than *this one*. Nay, this was that *very Truth* for the *owning* and *asserting* of which (above any other) our blessed Lord *lost his life* (as you may plainly see by the * *Evangelical History*). And I desire that it may yet further be considered, that as *God himself* began and ended with the witness and declaration of Christ's Sonship, (for as soon as he *entred* upon his publick Ministry the Father *set him out* with this witness * *This is my beloved Son &c.* and when he had well nigh *finished* his work and was going off the stage then the Father *renew'd* his witness again * *This is my beloved Son &c.*): So the Devil too he began and ended with the Sonship of Christ; for presently after the Father's testimony thereof he took him aside to tempt him, and when he had him alone and began the *duel* with him how did he assault him? why, * *[if thou be the Son of God] command that these stones be made bread*; he comes over it again † *[if thou be the Son of God] cast thy self down &c.*: *If thou be the Son of God?* why did Satan harp so much upon this? what might his design be in laying his temptation thus? I answer, it must be for one or for all of *these Reasons*; either that he might by the observing of Christ's behaviour in the contest more fully inform himself whether Christ was indeed the Son of God, (which was the thing he was deadly afraid of, knowing that such a person would be the ruine of his kingdom); or that he might see whether he could make Christ to doubt of his Sonship after and notwithstanding the plain testimony of his Father; or that he might go as far as ever he could to draw him to the doing of what was evil, and so (if such a thing had been possible) null this his *neer relation to God*: surely there was some special cause why Satan *pick'd out* this and so much insisted upon it. Well! here he *began*, these were the very *first words* which this cursed Spirit uttered when he dared to assault our Saviour, wherein he plainly *struck* at his Sonship *it self* (though cunningly he made his temptations to point to some *wicked inferences* which he would have had drawn from Christ's relation, rather than directly to the truth of the relation it self). And as he began with this so he ended with this, for 'twas he

* Joh. 19. 7.
Mark 14. 61.
&c.

* Matth. 3. 17.

* Matth. 17. 5.

* Matth. 4. 3.

† Ver. 6.

he (which speaks a *prodigious infatuation* in him that he should be so forward in the promoting of that which certainly would end in his ruine,) who stirr'd up *Pilate*, the *High Priest*, the *Body* of the *Jews* against Christ, and they through *his instigation* fell upon Christ and took away his life, for what? for this very cause because *he made himself to be* (as indeed he was) *the Son of God*. By all this you see of what *great moment* and *importance* this *Truth* concerning *Christ's Sonship* is. And (to add yet one thing further) pray look to that *grand Seducer* and *Enemy* of *Christ* and of the *Christian Faith*, I mean *Mahomet*; of whom we read that he also set himself to his utmost to *oppose* and *decry* the *Sonship* of *Christ*. He was willing to grant Christ to be a *great Prophet* but by no means to be the *very Son of God*; this particularly and expressly he principled his Followers against in his *ridiculous Alcoran*, and * he gave them in special this Com-

mand *Εἷς μόνον προσκυνεῖν θεόν, καὶ τὸν ἔχοντα πάντα ὡς λόγον τῷ θεῷ μὴ, ἔχι υἱὸν ᾧ*, to worship one onely God, and to honour Christ as the Word of God but not as the Son of God.

* Constantè
dic illis, Deum
unum esse, ne-
cessarium om-
nibus, & incor-

poreum: Qui nec genuit, nec est generatus, nec habet quenquam sibi similem. *Azoar. 122. Alcor. in Bibliandri. Edit. p. 188. Vide Cribat. Alcorani. per Nicol. de Cusa. lib. I. c. 10, 11, 13, 14, &c. See Dr. Pearson on the Creed. p. 272.*

From all these premises I infer, is this such a *foundation-Truth* and shall not we *firmly assent* to it? hath the *Church* with such zeal contended for it and shall we yet doubt of it? do *Heathens*, *Jews*, *Turks* so much oppose it and shall not we *Christians* (who have and own *Scripture-revelation*) steadily believe it? hath *Christ* sealed it with his *blood* and yet shall we stagger about it? have we such *attestations* from *God* and *Man* and yet shall there be *questionings* and *reasonings* in our Souls against it? 1 Joh. 5. 9, 10. *If we receive the witness of men the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.*

But Some will say to what purpose is all this? who questions whether Christ be *God's own Son*?

I answer, O that there was not too much need of this advice! many poor Souls think they do *fully* and *firmly* believe it and yet 'tis to be feared they do not; and the truth is, that *weakness* which is in our *Faith* of *adherence* proceeds (in part) from that *weakness* that

that is in our Faith of assent, much of that dejectedness which is upon our Spirits under trouble and of those inward sinkings under the sense of guilt comes from one of these two Causes, either we do not revive upon our thoughts or else we do not fixedly believe in our hearts that Christ is God's Son and his own Son: And (as to loose and common Professors) if ever Arrianism (Old or New) should get upon the throne (which God forbid!) I fear the belief of Christ's Godhead and eternal Sonship would soon be laid aside. O therefore I would be very earnest with you to get your faith yet more and more strengthened and confirmed about it.

But though this be very good yet 'tis not enough: besides the believing of Christ to be the Son of God there must be believing on Christ as the Son of God. You find in Scripture that saving Faith is described by its special reference to Christ as standing in this relation; so Gal. 2. 20. *The life which I now live in the Flesh, I live [by the faith of the Son of God], who loved me, and gave himself for me:* why doth the Apostle thus express it by the Faith of the Son of God? I answer, partly because Christ the Son of God is the efficient and *author of faith, partly because this Son is the great Object of faith, and partly because Faith in its essential act doth very much eye Christ as thus related to the Father, for 'tis a believing or relying upon him as the Son of God. 'Tis very usual in the Gospel where it speaks of believing, to mention Christ with it as standing in this relation; 1 Joh. 3. 23. *This is his commandment, that we should believe on the name of [his Son] Jesus Christ:* 1 Joh. 5. 13. *These things have I written unto you that believe on the name of [the Son] of God, that ye may know that ye have eternal life; and that ye may believe on the name of [the Son] of God.* Joh. 3. 16. *God so loved the world that he gave his only begotten Son, that whosoever believeth in him (as the only begotten Son) should not perish, but have everlasting life:* O what a person is Gods own Son for Sinners to believe on! what an all-sufficient Saviour, how able to *save to the utmost must he needs be who is God and Man, the Son of God and the Son of Man! And indeed 'tis not enough barely to believe on Christ but there must be such a believing on him as may in some measure be answerable to this his relation; is he God's own Son? at what a rate should we believe? what a faith should we act upon him? what great things should we expect for him and from him? can any thing be too high for our faith when we have the proper, natural Son of God in our eye as its basis and foundation? Saints should have their faith raised not only upon

* Heb. 12. 2.

* Heb. 7. 25.

upon the encouragement of the *Promises*, but also upon the consideration of *Christ's Person* as he is so near and dear to God. I have formerly observed how our Apostle in the *Text* rises higher and higher in the setting forth of the *Love of God*: he says God sent, there was *Love*; he sent his own Son, there was more *Love*; this own Son he sent in the likeness of sinful flesh, there was yet more *Love*; and this he did for this end that he might for sin condemn sin in the *Flesh* &c. there was the very top and zenith of *Love*. Now as there is a rise in these things in the setting off the *Love of God*, so there is also a rise in them in their several engagements and encouragements to us to believe in *Christ*, and to believe in him yet more and more firmly and *fiducially*: he was sent, therefore we must believe; he was (and is) *God's own Son*, therefore we must the rather and the more strongly believe; he took our flesh, here's an higher argument for an higher faith; in that flesh he condemned sin, performed all that the *Law* commanded, suffered all that the *Law* threatened, what a faith doth this call for? Now if notwithstanding all this, it shall yet be either *no believing* or but *faint-believing* both will be sad, (though in a great disparity, for the *faint-believing* is unanswerable to what is reveal'd and uncomfortable to the Saint, but the *no-believing* is damnable to the Sinner).

3. Thirdly, is *Christ* God's own Son? how then should all honour and adore him! certainly upon this *Sonship* the highest, yea, even divine adoration it self is due to him. Is he a Son? such a Son? the Son of such a Father? the greatness of his Person arising from that high and near relation wherein he stands to God, calls for the highest respect, reverence, veneration which Angels or Men can possibly give unto him. Besides this, 'tis the absolute Will of the Father that all should * honour his Son even as they honour himself; for he having the same Nature and Essence with the Father, the Father will have him have the same honour which he himself hath: which whosoever deny's to him reflects dishonour upon the Father, who will not bear any thing derogatory to the glory of his Son. 'Tis a known * story that of the carriage of *Amphilochius* to the Emperour *Theodosius*; he had petitioned the Emperour to be severe against the *Arrians*, to discountenance and suppress them because in their Opinions they did so much disparage the Son of God, but could not prevail: whereupon he made use of this device, coming one day into the presence of the Emperour and of his Son *Arcadius* (who now ruled jointly with his Father), he

3. Branch of the Exhortation: To honour Christ.

* Joh. 5. 23.

* Nicephor. lib. 12. cap. 9. Sozom. l. 7. c. 6.

made his humble obeysance to the *Emperour himself* and shewed him all reverence, but as for *his Son* he passed him by, shewed him no respect at all, rather dealt *derisively* with him, stroking him upon his head and saying to him (in a way of contempt.) *Salve & tu Fili*: The *Emperour* upon this was much offended, sharply reproveth *Amphilochius* for his affront to his Son &c. whereupon the good man vindicates his carriage, plainly telling the *Emperour* he had given reverence enough to *his Son*. And now the *Emperour* was more incens'd, commands him with great indignation to be thrust out of his presence &c. which whilst some was doing, *Amphilochius* turn'd himself to the *Emperour* and said thus, O *Emperour*! thou being but a man canst not bear the contempt or disparagement of thy Son; how dost thou think the great God can bear that contempt of his Son which the *Arrians* cast upon him? the *Emperour* was much affected at this, begg'd the *Bishop's* pardon, commended his ingeny, and did that now which he refus'd to do before. The inference is undeniable, if great Men stand so much upon the giving of all honour and due observance to their Sons, much more will the Great God stand upon the giving of all due Honour and Reverence to his own and only Son: O therefore let Christ be highly adored and honoured by you! If you ask me, how? I answer, every honouring of him is not sufficient but it must be such as may suit with his infinite Majesty and Greatness; you must conceive of him as God, as the Natural and eternal Son of God, and according to that honour which is due to him as such so you must honour him. The Apostle speaks of some * who when they knew God they did not glorifie him as God; so some pretend to give some glory to Christ but they do not glorifie him as God: O this is that which you must come up to, to adore and reverence Christ in such a manner as may be suitable to his Nature and Relation, as he is the infinite God and the eternal only begotten Son of God; and what Honour can be high enough for such a Person?

But more particularly there's a twofold Honour which you must all give to Christ:

1. The Honour of Worship. Heb. 1. 6. When he bringeth in the first-born into the world, he saith, And let all the Angels of God worship him: God will have his only begotten Son to be worshipped & 16. *Episcop.* (though he be very tender to whom that honour is given). *Divine* do from hence strongly argue (yet I know * Some make but little of this Argument) to prove the Godhead of Christ; thus,

* Remonstr. A-
polog. Cap. 2.
& 16. *Episcop.*
Inst. Theolog.
lib. 4. sect. 2.
cap. 34. & 35.

if

if religious Worship be God's peculiar, if a God be the sole and adequate object of Divine Worship, if no Creature be to share with him therein (it being that Glory which he will not give to another, Isa. 42. 8. & Matth. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve); and yet the Father will have Christ to be the proper Object of divine Worship; hence it follows, that then he is and must be more than meer Man, that he is true and very God. And surely it would be no better than flat Idolatry in us Christians to give proper and formal religious worship to Christ, was he not truly God as well as truly Man. Therefore as to this *Franciscus David* and *Christianus Franken* (both Socinians) were in the right against *Socinus*, if Christ was but meer Man (the common Principle in which they all agreed), then he could not be worshipped with religious Worship without Idolatry; whereupon they would not give any such worship to him. And as this Worship proves Christ's Godhead so his Godhead is the * ground of it; for the adequate, immediate, proper ground of Divine Worship (as attributed to Christ) is his divine Nature, Essence and Sonship: true, he as Man is to be worshipped but not because he is Man; the Humane Nature of Christ is the Object of Worship but 'tis only as 'tis taken into Personal Union with the Divine. As he is Mediator and set in such an Office he is to be worshipped, but this is not the proper and fundamental reason thereof; for though he never had been Mediator yet Worship would have been due to him, (as the Father and Spirit are to be worshipped though the Office of Mediator belongs not to them). Further, the Lord Jesus as he in our Nature hath done such great and excellent things for us is to be worshipped; yet this is only a forcible motive and inducement thereunto, not the proper ground of it: it remains then that the alone reason of Worship given or done to Christ is his being God and the co-equal, co-essential Son of God. And he being so, what an obligation doth this lay upon you to worship him? there's inward worship (consisting in the trust, fear, reverence, adoration of the heart), there's outward worship (consisting in attendance upon and due observance of Gospel-institutions, as Prayer, Hearing the Word &c); in both of these respects let Christ be worshipped by you, both are due to him as he is God's own Son. Well may you tender your homage to him in this way when Angels themselves bow before him and worship at his throne.

2. Secondly, there's the Honour of Obedience which you must also give to Christ. This is annexed to the declaration of his Son-

* Of this see
Zanch. de tri-
bus Elohim. l. 3
c. 12. Junius
Def. Trinit.
contra Samo-
sar. Profess.
Leid. Cens.
cap. 16. Voetius
de Adorat.
Christi. Chey-
nel Trin-unity
(very largely).
p. 334. &c. Dr.
Stillingsfleet of
the Idolatry of
&c. chap. 2.
p. 112, 113, 114.

* Matth 17.5.

* Pſal. 2.6.

† Matth. 28. 18.

‖ Iſa. 9. 7.

ſhip, at the ſame time in which the Father attested that *Chriſt* was *his Son* he enjoyed *obedience* and *ſubjection* to him; * *This is my beloved Son in whom I am well pleaſed* (what follows ?) *hear ye him* : this bearing of *Chriſt* is the Creatures obeying of him in all his holy *Laws, Commands* and *Inſtitutions*; and ſo 'tis as if God had ſaid, here's a Perſon whom I own for *my Son* (in a ſpecial and peculiar way), whom therefore I have ſet as * *my King upon my holy Hill of Sion*, into whoſe hands I have put † *all power*, upon whoſe ſhoulders I have laid the ‖ *Government*, therefore I charge you to *hear him* and to yield all *Obedience* and *ſubjection* to him. O Sirs ! 'tis *God himſelf* (and not ſuch a *poor worm* as I) who requires this of you; it muſt be *Reverence* and it muſt be *Obedience* too, this *high relation* of *Chriſt* calls for *both*; and believe it, without this *Obedience* he that is *God's Son* will never be *your Saviour*, for Heb. 5.9. *Being made perfect, he became the author of eternal Salvation unto all them* (and to none but them) *that obey him*. I have ſpoken much to preſs believing on *this Son* upon you, but let me add there muſt be obeying of him as well as believing on him: *Obedience* is not ſo of the very eſſence of *Faith* but that *Faith* may very well be defin'd without it, yet 'tis an *inſeparable Adjunct* or *Conſequent* or *fruit* of *Faith*; and theſe *two* do alwayes concur in the *Subject*, though they be *different in themſelves*, and have a *different influence* upon *juſtification* and *ſalvation*. But that which I aim at is this, ſince *Chriſt* is the *Son of God* and this is clearly revealed to you, ſince this *Son* hath made known to you in the holy *Gospel* what *his Will* and *pleaſure* is, how he would have you to live, what to do, what to ſhun; I beſeech you now *bearken* to him, comply with him in all his excellent *Commands*, give up your ſelves in an *universal ſubjection* to his bleſſed *Laws*, let there be an *obediential frame* of heart to his whole Will: this is indeed to honour him, and to honour him in ſuch a way as beſt answers *his Sonſhip* to *God* and *his Lordſhip* over you.

4. Branch of
the Exhortation:
To adore
the Love of
God.

4. Fourthly, is *Chriſt* no lower a Perſon than *God's own Son*? what cauſe have we then to *admire* and *wonder* at the greatneſs of *God's Love* in his ſending of him! Here's a glaſſ indeed to *transmit* and *repreſent* unto us the *Love* of *God*, O how ſhall we get our hearts affected with it! what thankfulneſs in us can bear any proportion to the mercy before us! For *God* to *ſend*, to ſend a *Son*, ſuch a *Son*, in ſuch a manner (as follows in the words) here's the Wonder of Wonders; *God* never did the like before and hee'l never do the like again, (and bleſſed be his name there

is no need he should !) 'Twould have been admirable mercy if God would have sent some *other* person upon *this errand* (to redeem and save undone Sinners) ; if send he will why did he not send an *Angel* (or a body of *Angels*) to try their skill and see what they could do ? nay, why did he not send an *Angel* (as he once did) with a * *flaming Sword* in his hand to keep off Sinners from the *tree of life* ? O this did not *comport* with his *gracious designs* (though it did too well with the *Creatures merit*), therefore he would not do it ; no, his *own Son* shall be pitch'd upon, he's the *Person* whom God will send. And his *End* in sending this Son was as *gracious* as the *Person* whom he sent was *glorious* : surely here was *Love*, great *Love*, great even to the degree of *infiniteness* ! Millions of *Angels* were nothing to one Son, to one *such* Son : the nearer the *relation* was 'twixt God and Christ the greater was the *affection* shown to us ; Christ God's *own Son*, his *first born*, his *only begotten Son*, the Son of his *Love* who lay in his *bosom*, had been his *delight* from everlasting ? for him to be sent to recover and save *Man* (vile, sinful, wicked, undone man) ? the *Son* to be employ'd for the *Servant*, the *Slave*, the *Enemy* ? O astonishing mercy ! O admirable goodness and condescension ! How may we here cry out, Lord ! * *what is man that thou art* (thus) *mindful of him ? and the* † *Son of man that thou makest* (this) *account of him ?* Here was God's so loving of the world, so as can never be express'd ; he so loved the world as that he gave his only begotten Son &c. So loved the world ? what is there in this so ? why so inexpressibly, so unconceivably. Joh. 4. 9, 10. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him ; Herein is Love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. God own'd it as a great discovery of Abraham's Love to him, when upon his command he was willing to offer up his only begotten Son ; but (alas !) how infinitely short did that come of his own Love in his sending and parting with his only begotten Son for the good of Sinners ? here he intended to give out the highest manifestation of his Grace and he hath done it to purpose. The * *heavens* and the *earth* were once called upon to be filled with *astonishment* because of the *ingratitude* of a sinful people ; may not now *Heaven* and *Earth*, *Angels* and *Men*, all *Creatures* whatsoever, be called upon to be filled with *astonishment* because of the *stupendous Love* of God ? O Christians ! what influence hath this upon your dull and sluggish hearts ? what are you made of that.

* Gen. 3. 24.

* Psal. 8. 4.

Psal. 144. 3.

† Joh. 3. 16.

* Isa. 1. 2.

that you are no more (in the sense of it) drawn out in the blessing, loving, admiring of God? Pray, (if there be any holy ingenuity in you) take some pains with your selves that you may be much more affected with it, and give not over till you have such thoughts and affections (upon God's sending his own Son) raised in you, as may in some measure answer to those thoughts and affections which you shall have about it when you shall be in Heaven.

Use 3.
For Comfort
from Christ's
Sonship.

So much for *Exhortation*, the third and last Use shall be for *Comfort*: and surely here is ground of strong *Consolation* to Believers, that which may highly conduce to the furthering of their joy and the strengthening of their faith. You who are such study this *Sonship* of Christ, dwell upon it often in your most serious thoughts, make the best of it, and then tell me whether you do not find that *solid Support* and *Comfort* from it which you desire and need.

Shall I broach this full Vessel and draw out a little of that heart-cheering liquour which is in it? then know that

1. As Christ is the Son of God, so are you. When I say SO are you, you must understand me of the *Verity* not of the *Kind* or *Manner* of the Sonship; you are not Sons as Christ is (viz.) by *eternal Generation*, yet Sons you are in another way (viz.) by *regeneration* and *adoption*; and though herein you come short of Christ (you being but *adopted Sons* and he the *natural Son*), yet as you are but *such* there is greater glory put upon you than if you were descended from or adopted by the greatest Monarch of the World. May not this be matter of great comfort to you, to consider that whatever Christ is that you are (according to your *capacity* and necessary *subordination* to him)? that all that *Grace* which fell upon him falls upon you likewise? and yet so it is; is he the anointed of God? so are you; is he a Son? so are you; is he the beloved of God? so are you; is he the Heir of God? so are you; in these respects also 'tis * Grace for Grace. I am upon your Sonship in conformity to Christ's Sonship, the truth of which you have no reason to question since the procuring of this for you was one thing that God in special aimed at in the sending of his Great Son into the world: Gal. 4. 4, 5. When the fulness of time was come, God sent forth his Son &c. that we might receive the adoption of Sons; and therefore in this relation Christ takes you in with himself, Joh. 20. 17. Go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God.

* Joh. 1. 16.

2. You may now (upon this) confidently expect the bestowing of all good. For Christ being God's own Son and he having given him to you, what can come after that can be too great or too good for him to give to you? what will God now deny after the gift of such a Son? He * that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Saints let this be thought of, as all blessings come to you from God as he is the God and Father of Christ, (for 'tis * Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ,) so all blessings are assur'd to you from this relative consideration of God, viz. as he is first the God and Father of Christ and then in him your God and Father too.

* Rom. 8. 32.

* Eph. 1. 3.

3. You may be sure that there is an infinite value, worth, and efficacy in Christ's Obedience, and that he was a person able to accomplish your Redemption. Christ being such a Son this speaks him to be a Person of great dignity, that dignity of his Person gives the highest assurance to Faith both that he was every way able to go through what he undertook, and also that there must be an infinite Virtue and Merit in what ever he did or suffered: What can be so hard as that the power of the Son of God cannot effect it? and what can be so high as that the Obedience of the Son of God cannot merit it? Had Christ been only the Son of Man then indeed Faith could not have bore up with such confidence; but he being the Son of God also and having the Nature, Essence, Attributes of God, how may Faith triumph as to the efficacy and meritoriousness of his obedience! 'Twas the blood of God which he shed Acts 20. 28. O what a greatness and * infiniteness of Merit must needs result from the greatness and infiniteness of such a Person! Heb. 9. 13, 14. If the blood of Bulls, and of Goats, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the Flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Conscience from dead works to serve the Living God?

* Superest, ut poena illa Fidei justioris nostri pretio, dignitate, atque merito foret infinita, id quod aliter fieri non potuit, quam si Persona patiens foret ipsa infinita. Nam ut Peccati &c. Vid. Theol. Salmar. de Christo Mediat. parte 1. th. 134. p. 246.

4. You may go boldly to the throne of Grace upon all occasions. For you have God's own Son to lead you thither and to make way for you, and not only so but this own Son improves all his interest in and with the Father for your good; why are you afraid to go to God? Heb. 4. 14, 16. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus [the Son of God &c.] let us therefore come boldly unto the throne of Grace, that we may obtain mercy and find grace to help in time of need.

5. You

5. You need not in the least question the prevalency of Christ's intercession: Doth Christ intercede and shall he not prevail? will not the Father hear such a Son? Suppose he may deny you (which he will not) yet surely he will not deny his own and only Son. Christ upon this relation may ask any thing and he shall have it; mark the connexion Psal. 2. 7. *I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee:* what follows now upon this? why (Vers. 8.) *Ask of me, and I shall give thee the Heavens for thine inheritance and the uttermost parts of the earth for thy possession.* God thinks nothing too much for this Son when he asks it of him; and 'tis the same when he asks for you as when he asks for himself: therefore fear not but that your Prayers shall be graciously answered Christ himself interceding for you; when the Kings own Son carries the Petition doubtless it shall be granted.

6. This is the Person to whom you are mystically united; and therefore his Glory and Greatness reflects a Glory and Greatness upon you. You are in Christ not only as he is the Son of Man but as he is the Son of God also, for the Union is terminated not in this or that Nature but in the whole Person: the Apostle therefore takes special notice of this 1 Joh. 5. 20. *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, [even in his Son Jesus Christ]; O to be in this Son there's the glory and safety of a believer!*

I have done with this high and most Evangelical Truth, The Lord Jesus is God's own Son: upon which I have been somewhat large partly because of the excellency of the Argument it self, and partly because of the great opposition made against it. 2 Joh. 3. *Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ [the Son of the Father], in truth and love.*

ROM. 8. 3.

----- &c. *In the likeness of sinful
Flesh.*

CHAP. XII.

Of Christ's Incarnation and abasement in Flesh.

A Fourth General in the Words handled. Why the Apostle is so express in the further adding of these Words to the former? Five things laid down for the explication of them. Flesh not taken here in the same sense with Flesh in what went before. A double Synecdoche in the word Flesh. Christ did not bring Flesh from Heaven with him but assum'd it here on Earth. His sending in Flesh was not his taking a meer humane shape &c. Likeness to be joyn'd not with Flesh but with sinful Flesh.

Two Propositions rais'd from the Words: Of the First, that Christ was sent in Flesh. What his sending in Flesh imports: this opened more strictly and more largely. Of Marcion (and Others) who denied the verity of Christ's Incarnation and Body: That proved as to both: as also the verity of his whole Manhood. Of his having a true Soul. Of his submitting to the common adjuncts and infirmities of Flesh. How the Humane Nature in Christ and in us differ. His Incarnation not impossible, not incredible. The Reasons of it:

Q q q

(1.) *That*

(1.) *That the Old-Testament Prophecies, Promises, Types, might thereby receive their accomplishment.* (2.) *That Christ might be qualified for his Office (as Mediator) and the work of Redemption:* (3.) *Because it was the fittest and the best way in order to the redeeming of man.* Seven Propositions laid down for the due stating and opening of Christ's Incarnation: *As* (1.) *That Christ (who before was the eternal Son of God and had a prævious existence) was made Flesh: (this made good against the SOCINIANS).* (2.) *That the Second Person only was incarnate.* (3.) *That this was not done till the fulness of time.* (4.) *That 'twas not the divine Essence absolutely considered which assumed Flesh, but that Essence considered as subsisting in the Second Person.* (5.) *That the Nature assuming was the Divine Nature.* (6.) *That the Humane Nature was so assum'd as to subsist in the Divine, and that both of these Natures make but one Person: (where the Hypostatical Union is opened and prov'd).* (7.) *'Tis probable that if Adam had not fallen Christ had not been sent in the Flesh.*

Of the Second Proposition, That Christ was sent in the likeness, yet but in the likeness of sinful Flesh. Of the Sanctity of Christ's Humane Nature: The Grounds thereof. Use 1. *To inform* (1.) *Of the excellency of the Gospel and of the Christian Religion: As also* (2.) *Of the excellency of Christ's Flesh or Manhood.* Use 2. *Wherein several Duty's are urged upon Christians: as namely* (1.) *To give a full and firm assent to the Truth of Christ's Incarnation, and also firmly to adhere to Christ as having assumed our Flesh; (where something is spoken against those who make little of a Christ in Flesh but are all for a Christ within).* (2.) *To be much in the study and contemplation of Christ incarnate.* (3.) *To adore the Mystery it self and also*
the

Part I. In the likeness of sinful Flesh.

373

the Father and the Son in the Mystery. (4.) *To endeavour after the powerful influence of it upon Heart and Life: So us* 1. *To be humble.* 2. *Not to give way to Sin.* 3. *Especially not to those sins which do more directly disparage and debase the Humane Nature.* 4. *To love God and Christ.* 5. *To be willing to do, to suffer, to be abased for Christ.* 6. *To labour after a participation of the Divine Nature.* 7. *To be highly thankful, both for the Thing it self and also for the revelation of it.* Use 3. *Of Comfort.* *As* (1.) *Christ in Flesh must needs be an effectual way for promoting God's Glory and the Sinners Good.* (2.) *In this God hath given out a very high demonstration of his Love.* (3.) *By this all the Promises are seal'd, and all the great things of Faith and Hope made sure and credible: Particularly* 1. *The Mystical Union.* 2. *Communion with God, Christ's special presence, the inhabitation of the Spirit.* 3. *The Communications of Grace from God.* 4. *Our Sonship to God.* 5. *The Resurrection of our Bodies.* 6. *The Future Glory.* (4.) *God is now knowable and accessible.* (5.) *The Humane Nature highly dignify'd and advanc'd.* (6.) *Christ upon this is the more compassionate.* (7.) *There are few troubles of Conscience wherein this may not afford matter of ease and relief.*

THis branch of the Words contains a *Fourth Head* in it (which comes next to be opened): Our Apostle having spoken of God's sending his own Son, he goes on to shew in what manner he sent him; and (as to that) he saith God sent him *in the likeness of sinful flesh.* Here's nothing in the Text but Wonders, but the *τα μεγαλεια* the great things of God! the further we go the deeper the Waters are, and still new matter offers it self to heighten our admiration: 'twas wonderful that God should send such a Son, but that he should send such a Son in such a manner, in *Flesh*, yea, in the *likeness of sinful Flesh*, this is yet

The Fourth General in the Words.

In the likeness of sinful Flesh. Ver. III.

more wonderful. O Christian! stay a little, pause upon these Words, get thy thoughts up, thy heart elevated in the contemplation of what is here set before thee, and then read one.

*Why is this Branch
added to what
goes before?*

* Nonne satis erat dicere, mittens Filium suum? Hoc ipso verbo declaratum non fuisset istud magnum mysterium scituq; dignissimum: quomodo videlicet peccatum peccati damnavit Omnipotens, similitudine carnis peccati peccatores a peccato liberans &c. Corn. Mussus.

In my entrance upon them it may be enquired, why the Apostle is so particular and so express in this matter? * had it not been enough for him to have said *God sent his own Son* and so to have broke off, but he must also add that God sent him *in the likeness &c.* To which I answer, there was great reason for *this amplification*, for the Apostle being here treating of such *great mysteries*, of such high and glorious discoveries of the *Wisdom, Grace, Love of God*

towards lost Sinners, he thought in these he could not be *too full* or *too express*; and he being to set down in a little room the *whole model* and *platform* of *mans Salvation*, the good Spirit of God directed him to put in *enough*, both for the setting forth of *God's admirable Love, Mercy &c.* and also for the encouragement of the *Believers Faith* (with respect to the *certainity, compleatness, and fulness* of his *Salvation*). Now *Christ's incarnation* and *abasement* in *Man's Nature* being so *pertinent* and *proper* and so *necessary* as to both of these *ends*, therefore our Apostle will not pass *that* over without a *particular mentioning* of it. And elsewhere you find him when he had spoken of *Christ's mission* presently to subjoyn *Christ's incarnation* also; as Gal. 4. 4. *When the fulness of time was come, God sent his Son, made of a woman &c.* 'Twas not only *God's sending* of Christ but his *so sending* of him (viz.) *in Flesh, yea, in the likeness of sinful Flesh*, which puts such an *emphasis* and *accent* upon his own *Grace*, and which doth give *such full assurance* to poor Creatures that they shall be *effectually redeem'd* and *sav'd*. Upon these *Considerations* therefore (besides the *admirableness* of the thing in it self) Paul (when he is upon *such an Argument*) might very well *superadde* this to what *preceded*; and he's not satisfied with the *once mentioning* of it in the *general*, but he *repeats* it and *more particularly* shows what *use* God made of *Christ's Flesh*, or what *good* did by that redound to us, *for sin he condemned sin in the Flesh* (that is) in the *flesh of Christ*.

*The Explication
of the
Words.*

For the clearing up the *true meaning* of the Words, and the vindicating of them from those *false interpretations* which some of the *old Hereticks* put upon them, I will lay down a *Few Particulars*:

I. First;

1. First, that *Flesh* (as here used concerning Christ) carry's a quite *other sense* in it than what it did when it was spoken of before: You had it (Vers. 1.) — *Who walk not after the Flesh* &c. in this Verse, *what the Law could not do in that it was weak through the Flesh*; (in which sense as 'tis there used it occurs in many following Verses). Now *Flesh* in these places is taken in a very different notion from *Flesh* in this; for in them 'tis taken *morally* and *accidentally*, but here (where Christ is concern'd in it) 'tis taken *Physically* and *substantially*; in them it notes *Man's nature* as *corrupted*, but here the very *being* and *substance* of the *Humane nature*, or the *verity* of the *Humane nature* it self *abstracted* from any such adjunct; (and so 'tis *twice* taken in this Verse).

2. That *Flesh* (in this application) is not to be understood in its more *narrow* and *limited sense*, but in its more *general* and *comprehensive sense*. Here's a *double Synecdoche* in the word, as it signifies (1.) the *whole Body*: (2.) the *whole Man* or the *whole nature of man*: *Flesh* in its *strict acceptation* is but a *part* of the *body* and the *body* but a *part* of the *Man*, but so you are not here to take it; for Christ had a *perfect, entire, compleat body*, and every thing (as well as *meer Flesh*) which is proper to a *body*; for instance, he had *blood* as well as *Flesh* (therefore both are named Heb. 2. 14. *He also took part of the same* (i.e. of *Flesh* and *blood*); and he had *bones* as well as *flesh*, Luke 24. 39. *A Spirit hath not flesh and bones as ye see me have*. Further, Christ was not only clothed with *Flesh* as that is limited but to *one part* of *Man*, but he assumed the * *whole Nature* of *Man*; he had a *Soul* as well as a *Body* (which two are the *essential, constitutive parts* of *Man*). What more common in Scripture than by *Flesh* to set forth *Man* in his *whole, entire, humane Nature*? (See Gen. 6. 12. Psal. 65. 2. Isa. 40. 5. Joel 2. 28. Luk. 3. 6. Rom. 3. 20. Job. 17. 2. 1 Cor. 1. 29.): and so the word is frequently used there to represent the *whole manhood* of Christ, (so Job. 1. 14. 1 Tim. 3. 16. Heb. 10. 20. 1 Pet. 3. 18. & *passim*). When therefore 'tis said God sent his Son in *Flesh* you are thus to conceive of it, that Christ did not only take *Flesh* but that with it he took the *whole Nature* of *Man*, that he was as truly so *compleatly Man*, consisting of *Flesh* and *Spirit*, *Body* and *Soul*; yea, that he assumed the *entire Humane Nature* with what-ever is proper to it, (*two things* only being excepted, of which by and by). In this extent and latitude you are here to take the word *Flesh*, a *part* being put for the *whole*.

3. Although

* Επεμέρετο τὸ
ἅλον συναβλῶν,
ἀπὸ τῆς σαρκὸς
ὀνομαζέει τὸν
ἀνθρώπον. Cy-
rill. Alexandr.
in Joh. p. 95.

* The first
broachers of
which were A-
pollinarius, Va-
lentinus, &c.
Of and against
whom see Na-
janz. ad Nesta-
rium. Athan.
de Incarn.
Christi. tom. I.
p. 619. & 1083.

3. Although it be said *God sent his Son in the likeness of sinful Flesh*, yet we must distinguish between the *Mission* & the *Incarnation*. They differ in *their Order*, Christ being *first sent* and then *incarnate*; as also in the *place* where each was done, for the *mission* was *above* but the *incarnation* was here *below*. This I take notice of that I may the better clear up that *ambiguity* which seems to be in the *expression*, (which some among the *Antients* not understanding aright, runn'd themselves upon very *erroneous Opinions*). For it being said that God sent his own Son *in the likeness of sinful Flesh*, they from hence inferr'd that Christ came from Heaven *actually* clothed with Flesh, that his *Body* was *immediately created* there, and that from thence he brought it down with him hither, and (to take in *another* of their * *Heresy's*) that it was of such a nature as that it only *pass'd* through the *Virgins womb* *as δια σωλῆν* *ὡδῶς*, as *water* through a *pipe* or as *light* through a *glass*. But you are not to give way to these apprehensions the *true meaning* of the Words being this; Christ *was sent in the likeness of Flesh*, not that he had it *before he was on earth* but it was his *Father's Will* (for the fulfilling of which he *sent* him) that he should *descend* and here *below* assume *Flesh*: so that though the Apostle expresses it by being *sent in the likeness* &c. yet his meaning is rather to or for or in order to the *likeness of sinful flesh*: this was not done *before-hand* just at his *sending* but this was to be *subsequent* upon it in its *proper time* and *place*. And *Earth* was *that place* where this stupendous mystery of a *Christ incarnate* did commence, there was the *attiring House* where he put on his *mean and mourning dress*; 'twas in the *Virgin* where his *Body* was so *curiously* and so *wonderfully* wrought. When he *ascended* he carried up his *Body* from *Earth* to *Heaven*, but when he *descended* he did not bring down his *Body* from *Heaven* to *Earth*; the *foundation* of his being *incarnate* was laid *above* (in the *purpose* and *command* of the *Father*, with respect to which he's said to be *sent in the likeness* &c.) but his *actual assumption* of *Flesh* was done here *below*. True he saith *Joh. 3. 13. No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven*: and *Joh. 6. 62. What if you shall see the Son of man ascend up where he was before?* but this you are to understand as spoken only upon the *νομιμα τῶν ιδιομετῶν* *communication of Properties*, that being here attributed to Christ in *one Nature* (as the *Son of man*) which was only proper to him in the *other* (as the *Son of God*). 'Tis also said of him that the *second man is the Lord from heaven* *1 Cor. 15. 47*; but that you

you are to take not as referring to the *matter* and *substance* of his *body* (as if he brought that *from heaven*), but only as pointing to his *descent* from heaven and the *miraculous formation* of his *body* here on *earth*. And whereas Some speak (as you heard) of *Christ's Body* being *immediately created*, and but *passing* through the *Virgin* as *water* through a *pipe*, the fallity of that Opinion is very notorious; for the Scripture plainly tells us that it was *produc'd* in another way, that he was *conceiv'd* and *born* of the *Virgin*, that the production of his *substance* was of *Hers* (though in an extraordinary manner); therefore 'tis said *Mat. 1. 18.* *she was found with child of the holy Ghost*; and (*Verf. 20.*) *that which is conceiv'd in her is of the Holy Ghost*; and *Luke 1. 35.* *that holy thing which shall be born of thee shall be called the Son of God*; and *Elizabeth* speaks of *Christ* as the *fruit of her womb* *Luk. 1. 42.* and *Paul* sayes he was made of a *woman* *Gal. 4. 4.* (not made in a woman but of a woman). From all which Texts two things are evident, (1.) that though the formation of *Christ's Flesh* was extraordinary and miraculous, yet it was not immediately created (especially not in heaven); (2.) that the *Virgin Mary* had a proper causality in the production of *Christ's Body*, and therefore was not a meer pipe through which it did only pass.

Of these things
reade *Tertull.*
in his excellent
Treatise de
Carne Christi.
P. 374.

4. This sending of *Christ* in the likeness &c. was not his assuming of a meer humane shape or his apparition only in the shape and form of a man, but it was the real assumption of the humane Nature consisting of *Soul* and *Body*. There's a vast difference betwixt *Christ's incarnation* & such apparitions as those which we have instances of in the *Old Testament*; and that too, not only with respect to the apparitions of *Angels* but also of *Christ himself*; for it might easily be proved that 'twas he who appear'd to *Abraham* *Gen. 18. 13, 14, 17.* to *Jacob* *Gen. 32. 24.* to *Moses* *Exod. 3. 2.* (compar'd with *Acts 7. 30. &c. 35.*). But now his incarnation was a quite other thing, for in that there was not the taking of man's shape but of man's nature, not the taking of it so as to lay it down again after a short time (as was in apparitions), but so as to keep it and continue in it for ever. The Apostle cry's out *1 Tim. 3. 16.* *Without controversie great is the mystery of Godliness, God manifested in the Flesh &c.* but had there been in that nothing more than a meer apparition of *Christ* in *Flesh* or in humane shape, the thing had not been so strange that he should make such a mystery of it, for he knew this was very common: therefore there must be more in it than so. To convince us of the truth and reality of *Christ's Flesh* in

* Nullus unquam Angelus ideo descendit ut crucifigetur &c. Si nunquam ejusmodi fuit causa Angelorum corporandorum, habes causam cur non acceperint carnem. Non venerant mori, ideo nec nasci. At vero Christus mortuus, nasci quoque necessario habuit ut mori posset. *Tertull.* de Carne Christi. p. 363.

† Vide *Irenæum* advers. Hæres. lib. 4. c. 37.

* Non in similitudine Carnis quasi Caro non esset Caro, sed in similitudine Carnis quia Caro erat sed peccati Caro non erat. *Aug.*

Vide *Serm.* 3. & 6. de verbis Apostoli. In similitudine Carnis peccati fuisse Christum ait, non quod similitudinem Carnis accepit, quasi imaginem Corporis & non veritatem, sed similitudinem Carnis peccatricis vult intelligi, quod ipsa non peccatrix Caro Christi ejus fuit par cujus erat peccatum, genere non vitio Adæ &c. *Tertull.* de Carne Christi. p. 372. Similitudo ad peccati titulum pertinet non ad substantiæ mendacium &c. *Idem* adv. *Marci.* lib. 5. cap. 14. Δία τὸτο εἶρηται ἐν ὁμοίᾳ σαρκὶς ἀμαρτίας ἐν ᾧ ἐν ὁμοίᾳ σαρκὶς, ὡς τῶτοι δοκεῖ, ἀλλ' ἐν ὁμοίᾳ σαρκὶς ἀμαρτίας. *Basil.* Ep. 65. Ἐπειδὴ εἶπεν ἀμαρτίας διὰ τὸτο ἡ τὸ ὁμοίωμα πᾶντες &c. *Chrysost.* in loc. Οὐκ εἶπεν ἐν ὁμοίᾳ &c. οὕτως γὰρ ἀνθρωπείαν ἔλαβε, ἀμαρτίας δ' ἀνθρωπείαν οὐ ἔλαβε. *Theodoret.* Misit Deus &c. ut in verâ carnis susceptione agnosceretur veritas non fuisse peccati; & quantum ad corpus veritas intelligeretur, quantum ad peccatum similitudo peccati. *Cassian.* de Incarn. Dom. lib. 4.

in opposition to all phantasms and meer apparitions, the Scripture speaks of him not only as appearing (*Mal.* 3. 2. *Who shall stand when he appeareth?* 2 *Tim.* 1. 10. *But is now made manifest by the appearing of our Saviour Jesus Christ &c.* *Heb.* 9. 26. *Once in the end of the world hath he appeared &c.*); nor only as manifested (1 *Job.* 1. 2. 1 *Job.* 3. 5, 8. 1 *Tim.* 3. 16.); nor only as taking Flesh (which expression to some might be more doubtful and general, as *Heb.* 2. 14, 16.): but to put this out of all question it says he was made flesh *Joh.* 1. 14. (which must be more than a bare appearance or manifestation in imaginary and phantastick Flesh). 'Twas enough for * Angels when God had only some particular and ordinary message to send them upon, to assume an external shape and then lay it down again; but when Christ is to be born, to converse in the world a considerable time, to die, to make satisfaction in that Nature in which the offence had been committed, here must be more than a Spectrum, an apparition, here must be real Flesh. And indeed the former Old-Testament apparitions were but as so many † preludium's of Christ's real incarnation; in all these he did but *præludere humanitati suæ* (as *Tertullian* phraseth it).

5. Therefore (as to the letter of the Words) when 'tis said Christ was sent in the likeness of sinful Flesh, this likeness is to be link'd not with Flesh but with sinful Flesh. He had true, real, very Flesh but he had only in appearance and likeness sinful Flesh; he had not a putative, imaginary body, but as to sin though there was something like to that in his outward state and condition yet 'twas but like to it, there was no such thing in truth and reality inhering in that Nature which he assumed. This is that plain, genuine interpretation of the Words against the old Heretical pervertings of them which the * Orthodox (Antient and Modern) put upon them; the truth of which I shall endeavour to make out in what will follow: at present I need say no more about it.

These things being thus premised the whole matter will fall in to these *two Propositions* :

Two Propositions raised from the Words.

1. *That Christ was sent in Flesh.*
2. *That he was sent in the likeness, yet but in the likeness of sinful Flesh.* Two very weighty and important Truths ! therefore I hope the opening and confirming of them will not be judged tedious or unnecessary.

I begin with the *First* : where I shall consider the *Flesh* in which Christ was sent (1.) in its more strict, (2.) in its more large notion. More strictly, as it relates to the verity of Christ's incarnation and the reality of his body ; more largely, as it relates to the verity of his whole manhood, which (as hath been already said) is made up and constituted of something more than *Flesh*.

Of the First Proposition wherein the verity of Christ's Flesh is Proved.

But before I enter upon either of these *Heads*, I cannot but bewail (and O that I could do it with the most inward and most intense sadness of Spirit !) that unworthy, wretched usage which our blessed Lord J E S U S hath all along met withal ever since he was reveal'd to the world. He hath but *two Natures* and how hath he been impugned, opposed, struck at in both ? first Some attempted to undermine his *Godhead*, then Others succeeded who attempted to undermine his *Manhood*. 'Tis very sad to consider, that he who is *both God and Man* (if several men might have had their Will) should have been long before this *neither God nor Man*, but a *very nothing*. *Ebion* first comes upon the Stage and he denies him to be *God*, then come *Marcion*, *Manes* &c. and they deny him to be *Man* ; the *Arrian* ungod's him, and the *Manichee* unhumans him, what will they leave us of him who is our *All* ? How was the *Primitive Church* fain to dispute, argue, contend to their utmost (and all little enough) for the defence of these *Natures* of Christ, (and God be blessed for their excellent zeal in such fundamental Articles of the Christian Faith ! 'tis pity the Churches zeal should ever run in any other Channel). But Christ must be opposed some way or other, (for he is set for a sign which shall be spoken against Luk. 2. 34.) ; the present Contests of the world are now against him chiefly with respect to his *Offices*, but the past Contests were against him chiefly with respect to his *Natures* : I have (according to my poor ability) vindicated his *Natural* and *eternal Sonship* (and consequently his *Godhead*), I am now to vindicate the truth of his *Incarnation* and *Manhood*.

* *Athanas.* tom. 1. de Incarn. Christi. *Tertull.* de Præscrip. advers. Hæret. c. 46. Hær. 3. & de Carne Christi, & advers. *Marcion.* (against whom he writes five Books). *Epiphan.* tom. 2. lib. 1. Hær. 24. & 80. & tom. 3. Hær. 42. *August.* tom. 4. p. 925. &c. *Cyrrill Alexandr.* tom. 5. p. 678. &c.

† — ἐν ὅποις ἄλλα καὶ δέχοντο. *Ignat.* hence they were called *δοκονταί*. *Valentinus* carnem Christi putativam introduxit. *Tertull.* de carne Christi. They say Christ did but φανταστικῶς ἐνανθρωπήσας as *Theophylact* expresses it.

|| ὁμοίωμα σαρκὸς est ipsa Caro, etiam si non cum peccato &c. Missus ergo Filius Dei ἐν ὁμοιώματι σαρκὸς ἀμαρτίας. i. e. in carne non peccatrice, eadem tamen, quæ in nobis peccarat; sive polluta non in ipso, sed in nobis. Naturam Peccati (h. e.) Peccatorum Dei Filius suscepit, puram quidem sed ut nostram, quæ peccarat expiaret. Cum notissimo Hebraismo ὁμοίωμα res ipsa dicatur, ut cum ὁμοίωμα ἀνθρώπου ipse Homo dicitur, non video cur non & ὁμοίωμα σαρκὸς vera sit caro: cum peccati non ab eo dicatur, qui assumpsit atq; hoc ipso expiavit, sed ab eo qui peccando corrumpit. *Heins.*

This the forementioned *Hereticks* peremptorily deny'd (as appears by the *Antients who wrote against them); they asserted that Christ had no † true Flesh, 'twas only the likeness of Flesh which he appeared in, that his body was only a *Phantastick*, imaginary Body. And this pestilent Opinion they did (in part) ground upon the Words which we have at present before us: but as to them, by the giving of their true sense this weapon has been rescued out of the Enemies hand. And some || *Expositors* (the more to weaken the Objection of the Adversaries as grounded upon this Text) tell us, that the likeness here of sinful Flesh is the sameness of sinful Flesh; that Christ took that very Flesh which was and is sinful, (not that it was so in him but that it is so in us), that he assum'd that very Flesh

which in man is defil'd by sin, (yet not as defiled but as true Flesh).

‡ *Phil.* 2. 6, 7, 8. As when 'tis said concerning him that he was in the * form of God, in the form of a Servant, in the likeness and fashion of man (ἐν ὁμοιώματι, 'tis the same word with that in the Text), the meaning is that Christ was truly God, truly a Servant, truly Man: and as 'tis said concerning Adam * he begat a Son in his own likeness, that is, he begat a Son who was as truly a man and as truly a Sinner as himself; so Christ was sent in the likeness &c. viz. in just such Flesh or in the very self same Flesh which man hath made in himself sinful, and therefore passible and mortal. Now though I cannot deny the truth of this Exposition (as thus stated), nor that it may very well be grounded upon parallel places; yet because to some at the first hearing it may seem somewhat harsh, I rather incline to that which was laid down before in the opening of the Words; 'twas the same flesh in Christ and in us in its Physical consideration, but it being morally considered it was but the likeness of sinful Flesh.

But

Part I. In the likeness of sinful Flesh.

381

But to come to that which I propounded, let us consider *Flesh* in its strict acceptation as it relates to the *fleshy and bodily part*, so Ple lay down *two things* about it :

1. *That Christ was indeed sent in flesh, was really incarnate, and did verily take flesh upon him.* And what one thing is there in the whole Gospel wherein 'tis plain and positive, if it be not so in this ? Joh. 1. 14. *And the Word was made Flesh :* 1 Tim. 3. 16. *Without controversie great is the mystery of Godliness, God manifested in the flesh.* Heb. 2. 14, 16. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil :* For verily he took not on him the Nature of Angels but he took on him the seed of Abraham. Rom. 1. 3. *Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh :* Rom. 9. 5. *Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever, Amen :* Hence he's said to be made of a woman Gal. 4. 4. (many such * places might be produced to prove that Christ really assumed Flesh, but these may suffice).

* See the strength of these (with o-
a little Treatise

ther) Texts drawn forth and vindicated against Objections by Mr. Tombes in a little Treatise called *Emmanuel or God-man.* Sect. 15, 16, &c. (to the end of the Book.)

And this *Flesh* (wherein Christ was sent) was *organiz'd* and form'd into a perfect body : the Apostle doth not only call it *his Flesh* but *the body of his flesh* : Col. 1. 22. *In the body of his flesh through death &c.* Heb. 10. 5. *Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a Body hast thou prepared me.* 1 Pet. 1. 24. *Who his own self bare our sins in his own body on the tree &c.* Our Saviour did not assume a *confus'd indigested and unshapen mass* or lump of *flesh* (that was not his incarnation), but he assumed *Flesh* cast into the very mould and form of our bodies, having the same several parts, members, lineaments, the same proportion which they have.

2. I adde (not as a distinct Head from the former, but only that I may more distinctly speak to it then as yet I have done,) that *as Christ was indeed sent in Flesh, so the flesh in which he was sent was Flesh indeed.* He saith * *My flesh is meat indeed,* and I say his *Flesh was flesh indeed ; as true, real, proper, very flesh* as that is which any of us carry about with us : 'twas (as was said before) but the *likeness* of *sinful flesh*, but 'twas the reality of *physical* or

Of the Verity
of Christ's Bo-
dy.
* Joh. 6. 55.

* Vide Aquin. *Substantial Flesh.* Christ's body was no *Spectrum* or *Phantasm*, no *putative* body (as if it had no being but what was in appearance and from imagination), but as *real*, as *solid* a body as ever any was; therefore the Apostle (in the * fore-cited place) calls it a *body of Flesh*, a body to shew the organization of it, and a body of flesh to shew the reality of it, in opposition to all aerial and imaginary bodies. It had all the essential properties of a true body; such as are organicalness, extension, local presence, confinement, circumscription, penetrability, visibility, palpability, (and the like):

* Quomodo hanc vocem interpretaris, *Marcion* &c. Ecce fallit & decipit &c. Ergo jam Christum non de cœlo deferre debueras, sed de aliquo circulatorio cœtu, nec salutis Pontificem, sed spectaculi artificem &c. *Tertull.* de Carne Christi. P. 362.

† Esuriit sub Diabolo, sitiit sub *Samaritide*, lacrymatus est supra *Lazarum*, trepidavit ad mortem, sanguinem fudit postremò; hæc sunt opinor signa cœlestia. *Idem.* *ibid.* P. 367.

¶ *Marcion* ut carnem Christi negaret, negavit etiam nativitatem; aut ut nativitatem negaret, negavit et Carnem, scilicet ne invicem sibi testimonium redderent, & responderent Nativitas & Caro, quia nec nativitas sine carne, nec caro sine nativitate. *Tertull.* de Carne Christi. P. 358.

* Μὴ δυνάται φαντασία τίπτερ ἐν πνεύματι θύειν ἐν τῷ σαρκί. *Athan.* de Incarn. P. 1083. Hæc quomodo in illo vera erant si ipse non fuit verus? Si non verè habuit in se quod figeretur, quod moreretur, quod sepeliretur, & resuscitaretur? Carnem scilicet sanguine sustulam, ossibus structam, nervis intexam, venis implexam, quæ nasci & mori novit? *Tertull.* de Carn. Christi. P. 361.

† Falsa est & fides nostra, & phantasma erit totum quod speramus à Christo. *Tertull.* *ibid.*

Luke 24. 39. * Behold my hands and my feet, that it is I myself, handle me and see, for a Spirit hath not flesh and bones as ye see me have: 1 Joh. 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life &c. He had also those natural † affections, passions, infirmities which are proper to a body, as hunger Matth. 4. 2. When he had fasted forty dayes and forty nights, he was afterwards an hungred: thirst Joh. 4. 7. Joh. 19. 28. I thirst: Sleep Matth. 8. 24. Weariness Joh. 4. 6. Jesus being wearied with his journey &c. He was conceived, retained so long in the Virgins womb, † born, circumcis'd, liv'd about thirty years on earth, convers'd all that time with men, suffered, died, was crucified, buried, rose again, ascended, sat down with his body at the right hand of God, with it will come again to judge the world. Doth not all this speak him to have a true body? could all this be done in and upon and by an imaginary body? Had it been only such, then his Conception, Nativity, Death, Resurrection, Ascension are all too but imaginary things; his Sufferings, * Crucifixion, but meer fancies, and what then would become of us? then all our † Faith, Hope, yea all our Religion would vanish into a meer fancy also. When Satan had him in the Wilderness and was tempting of him,

he

he thus assaulted him Matth. 4. 3. *If thou be the Son of God, command that these stones be made bread: and (Vers. 6.) If thou be the Son of God cast thy self down: now what an absurd ridiculous thing had it been for Satan thus to have tempted Christ, supposing that he had only had a phantastick body? what need would there have been of food for such a body? or what hurt could such a body have received by falling from the highest pinnacle? Nay further (as * Tertullian argues) what evil did his Murderers do in the crucifying of him if he had not a true body? for without that he could not have truly suffered, they then would have been excus'd (he suffering nothing at all by their means). The Sacrament of the Lords Supper is a symbol and representation of his body, 1 Cor. 11. 24. This is my body which is broken for you &c. now what a pitiful thing would this Sacramental representation thereof be, if in it self it was not a true body? (divers such Considerations might be insisted upon if it was necessary).*

So much for Christ's Flesh in its stricter notion, I come now in the Second place to consider it in its more large and extensive notion. So Christ was sent in Flesh (that is) in the verity of man's nature, he verily took upon him the whole Humane nature, became true Man, of the same make and substance with us, in all things like to us (some things excepted which do not in the least abolish or destroy the truth of his manhood). He's called the Man Christ Jesus 1 Tim. 2. 5. Since by man came death by man came also the resurrection of the dead, 1 Cor. 15. 21. He was made in the likeness of men: Phil. 2. 7. He's styled the Son of man Dan. 7. 13. Joh. 3. 13. the seed of the Woman Gen. 3. 15. the seed of Abraham Gen. 22. 18. the seed of David Rom. 1. 3. the son of David Matth. 1. 1. the branch of David Jer. 23. 5. he's said to be of the fruit of his loins Acts 2. 30.

The two essential or constitutive parts of Man are Soul and Body, where these two are there's the true man; Christ had both, therefore he was such: That he had a real body hath been already proved, I am only now to shew that he also had a real * Soul. And indeed the former proves the latter, for if Christ would assume the body (which is but in a manner the bark, shell, or case of man, but the lowest and meanest part of him, but as the † covering and gar-

(ut quidam putant), sed & animam nostrarum animarum similem per Naturam. August. de Incarn. Verbi Dei. tom. 4. lib. 2. p. 243. † — αἴσθησις ἐκτενέστερον σώμα. Nemes. de Nat. Hom. c. 3. p. 94.

* Scelestissime hominum, qui interemptores excusas Dei: Nihil enim ab eis passus est Christus, si nihil verè est passus: Parce unicæ spei totius orbis, quid destruis necessarium dedecus fidei: Terrull.

Of the Verity of Christ's Manhood.

Of his having a true Soul.

* Vide Aquin Sum. 3. p. Quest. 5. Art. 3. Suscepit non solum corpus humanum.

ment of the Soul, לְבוֹשׁ הַנֶּפֶשׁ as the Jews call it), certainly he would assume the *Soul*, the *reasonable Soul*, that being the *highest* and the *noblest* part. This is that which principally makes the *Man*, and hath the greatest influence into his *Being* and *Essence*; if therefore our Lord had only had an *humane Body* without an *humane Soul*, he had wanted that part which is *most essential* to man, and so could not have been look'd upon as *true* and *perfect*

* Hoc Deus in nobis salvavit, quod pro nobis suscepit, & illam Naturam participem fecit salutis quam sibi conjunxit. Fulgent. ad Trasimund. &c.

† Totum hominem sine peccato suscepit, ut totum quo constabat homo à peccatorum peste sanaret. August. de Civit. Dei. lib. 10. ca. 17. Si totum debuerat liberare pietas, totum debuit suscipere divina Majestas. Totius ergo fuit hominis à Deo suscipienda Natura, quoniam in toto fuit captivitas captivanda &c. Fulgent. ad Trasimund. de Myſterio Mediat.

man; but 'twas far otherwise. For indeed Christ * *redeem'd* and *ſav'd* nothing but what he *assum'd*, the *Redemption* and *Salvation* reach no farther than the *assumption*; our *Soul* then would have been never the better for Christ had he not taken that as well as our *body*, for τὸ ἀπρόσληπτον, ἀθεράπευτον (as *Najanzene* expresses it): if he will *ſave* the *whole man* from *ſin* he must † *assume* the *whole man* without *ſin*. 'Tis ſaid of him Luk. 2. 52. *he increas'd in wiſdom and ſtature*; here's *ſtature* for his *Body* and *wiſdom* for his *Soul*, his *growth*

in *that* ſpeaks the truth of the former, and his *growth* in *this* ſpeaks the truth of the latter; his *body* properly could not grow in *wiſdom* nor his *soul* in *ſtature*, therefore there must be *both*. There are *three* things in a *reasonable Soul*, *Underſtanding*, *Will*, *Affections*; now 'tis evident all theſe were in Christ: He had an *humane Underſtanding* (diſtinct from his *Divine Underſtanding*); otherwiſe how could he have been ſaid to *increase in wiſdom*? and how could he have been under the *neſcience* of ſome things? (as 'tis plain he was, for he knew not the * *precise time* of the day of judgment, Mark 13. 32.); as he was God he *knew all things*, ſo his *Underſtanding* was *infinite*, he must therefore have ſome other *Underſtanding* which was but *finite*, in reference to which there might be ſomething which he did not know. He alſo had an *humane Will* (diſtinct from his *Divine Will*); for what could that Will be which he did *ſubmit* and *ſubordinate* to the Will of his Father but *this*? Luk. 22. 42. — *Nevertheleſs not my Will but thine be don*. Then for thoſe *Affections* which are proper to the *Soul*, 'tis clear Christ had them; as namely *Anger*, Mar. 3. 5. Mar. 10. 14. *Love*, Mat. 10. 21. *Sorrow*, Mat. 26. 38. Luk. 19. 41. *Fear*, Heb. 5. 7. *Joy*, Luk. 10. 21. Joh. 11. 15. *Pity*, Mat. 9. 36. Mat. 13. 32. Now where theſe *three* things are moſt certainly there is a *true* and *real* Soul.

* Vide Najanz. Orat. 36. P. 588.

Yet here also our blessed Lord and Saviour is assaulted: he hath *two Natures* which make up *his Person* (his *Deity* and his *Humani-ty*), but both of them by several persons are taken away (as you heard but now); and there are *two Essential parts* which make up *one* of his *Natures*, his *Manhood*, (viz. *Soul* and *Body*), but both of these too by several persons are taken away also. Marcion divests him of a *Body* and * *Apollinaris* of a *Soul*, (the *Arrians* * See *Epi-* also are charged with this Heresie): these held that Christ had no *Soul*, but that the || *Deity* was to him instead of a *Soul* and supply'd p. 743, 771. the office thereof, that what the *Soul* is to us and doth in our bo- || *Αρειου, & Ευνομιου* dies all that the *Divine Nature* was to Christ and did in his *Body*: O what light can be clear enough for their Conviction and guid- σαμα μεν αυτον εφελ-
ance in the way of truth, whom God hath given up to † *strong* αυτον εφελ-
delusions that they should believe lies! Are not the *Scriptures* clear σαν ειλη-
enough in this matter that Christ had a *real Soul*? what was φλωουθεοτι-
the subject of his inexpressible sorrow and agonies in the Garden, τα ο Ιησους
but his *Soul*? Matth. 26. 38. My *Soul* is exceeding sorrowful, ενυρρηνικεναι
even unto death &c. Joh. 12. 27. Now is my *Soul* troubled, and τιλω χρεαν.
what shall I say? what did he in special recommend to God when Theodor. lib. 5
he was breathing out his last gasp, but his *Soul*? Luk. 23. 46. contra Hæ-
When *Jesus* had cryed with a loud voice he said, Father, into thy ref. cap. 11.
hands I commend my *Spirit*, and having said thus he gave up the † 2 Thes. 2. 11.
Ghost: what was the part affected in his sore desertion when he
cry'd out My God, my God, why hast thou forsaken me? surely his
Body could not be the immediate subject of a punishment purely
spiritual, no, that must terminate in his *spiritual part*, the *Soul*.
By all this it appears then that Christ was, as truly *God*, so also
truly *Man* (he having a *true Body* and a *true Soul*).

Yet a little further (that I may take in the whole truth, and
leave out nothing which may tend to the heightning of Christ's
incomparable Love and condescension to Sinners), he was not
barely sent in *Flesh* (so far as the verity of the *Humane Nature* is
concern'd, in his assuming the *Essential parts* thereof), but he al-
so submitted to the common accidents, adjuncts, infirmities, miseries,
calamities which are incident to that *Nature*: He lay so many
Weeks and Months in the Virgins womb, received nourishment
and growth in the ordinary way, was brought forth and bred up
just as common Infants are (bating some special respects shewn
to him to discover the greatness of his Person), had his life
sustain'd by common food as ours is, was hungry, thirsty, weary,
poor, reproached, tempted, deserted, &c. liv'd an afflicted life, then
dy'd

Of Christ's
submitting to
the common
Adjuncts &c.
of the Humane
Nature.

* Ifai. 53. 3.

† Phil. 2. 7.

dy'd a miserable death; was a * man of sorrows and acquainted with grief, † made himself of no reputation, took upon him the form of a Servant, was made in the likeness of man (not only in the taking of their Nature, but also in submitting to those abasements and miseries which now that Nature is lyable unto); his whole life

* Θεὸς νοούμενος τῇ τᾶν τερασίων ἐνεργείᾳ, ἄνθρωπος ὃ δεικνύμενος τῇ τῆς φύσεως ὁμοιοπαθείᾳ.
Justin. Martyr. Exposit. Fidei.

† Ὁμολογῶμεν ὅτι πάντα τὰ φυσικὰ καὶ ἀδιάκλητα πάθη ἀνθρώπου ἀνέλαβεν: ὅλον γὰρ τὸν ἄνθρωπον καὶ πάντα τὰ τῶν ἀνθρώπων ἀνέλαβε πλὴν τῆς ἁμαρτίας.
Damascen. de Orthodox. Fid. l. 3. c. 20.

How the Humane Nature in Christ and in us differs?

was a life of sufferings, wherein as there was enough in his Holiness, * Miracles, to shew him to be God, so there was also enough in his meanness, poverty, sufferings to shew him to be Man: In a word, he took all our infirmities upon him; (take it with a double restriction), 1. To all our † sinless infirmities: such as are culpable and carry sin in them they must be excepted, for though he was made like to us in all things yet without sin, Heb. 4. 15. 2. To all our Natural infirmities: as to personal infirmities, such as are proper to this and that Per-

son (as blindness, deafness, lameness &c.) these Christ did not put himself under; for he did not assume this or that Person but the Nature in common, and therefore was not lyable to the particular infirmities of Individuums, but only to those which properly belonged to the common Nature. I would carry this a little higher; though I have said so much concerning the reality and sameness of Christ's Humane Nature with ours, yet you are not in all respects to equalize that Nature as 'tis in him and as 'tis in us: for Substance and Essence 'tis one and the same in both, yet in other considerations there's a great disparity; for

1. The Humane Nature is solely and singly in us, in Christ 'tis conjunctly with the Divine.
2. We have it in the way of common and ordinary generation, Christ had it in a special and extraordinary way.
3. 'Tis tainted and defil'd in us, in Christ 'tis perfectly pure and holy.
4. In us it hath its proper subsistence, in Christ it subsists only in his Godhead.

Thus I have shewn what this sending of Christ in the Flesh is and what it imports, (viz.) the truth of his Incarnation, of his Body, and his assumption of the whole, entire, and perfect Nature of Man; and also (as the several Heads fell in my way) I have out of the Word given you the proof of them: I say out of the Word, for

Part I. In the likeness of sinful Flesh.

387

for these Mysteries are only to be known and believed upon the light and authority thereof; if it asserts them, that certainly must be sufficient to command the belief of Christians who profess in all things to make the *Scriptures* to be the *Rule* of their Faith. And as to the *credibility* of *Christ's incarnation* from *rational Considerations* (in subserviency to and grounded upon *Gospel-revelation*), sundry * *Authors* (*Antient* and *Modern*) have written very much with great strength and evidence, to prove that 'twas neither *impossible* nor *incongruous*, neither absurd as to the thing nor unbecoming as to the Person, for Christ to be made *Flesh*; but I will not engage in so vast an *Argument*, having to do with those who are sufficiently satisfied with what the Word reveals.

* *Tertull.* de Carne Christi: Deo nihil impossibile nisi quod non vult. — *Quedeung;* Deo indignum est mihi expedire. — *Quid*

magis erubescendum nasci an mori? Carnem gestare an Crucem? circumcidi an suffigi? educari an sepeliri? in praepe deponi an in monumento recondi? — *Vide Athanas.* de Incarn. Verbi Dei. tom. 1. p. 88. (more fully) p. 95. &c. *Isidor. Pelus.* Ep. L. 1. Ep. 141. *Cyrl. Hieros.* Catech. 12. p. 111. *Cyprian* de Bapt. Christi. p. 492. *Laſtant.* de Verâ Sapient. cap. 22. *Fulgent.* ad Regem *Traſim.* de Christo Mediat. *Anselm.* cur Deus Homo. l. 1. cap. 3. p. 92. — Hoc mysterium à rectâ ratione abhorre ac tanquam impossibile rejici, nunquam probabit. Ratio quidem corrupta ac primæ Philosophiæ ignara, futilia quædam argumenta contra illud fingit: verum ratio quæ infinitam divinæ Essentiæ perfectionem agnoscit, ac Scripturam, eâ quâ par est modestiâ ac diligentia, consulit ac confert, mysterium hoc divinæ naturæ omnibus; ejus Attributis quam convenientissimum esse fatetur. — Incarnatio illa non solum fuit possibilis, sed ejusmodi, Patris consilio posito quale in hominum salute exequi decrevit, simpliciter necessaria, tantumq; abest ut à divinâ Majestate abhorreat, ut nihil ejus Omnipotentiam, Omniscientiam, summam Misericordiam ac Justitiam, uno verbo, infinitam ejus perfectionem magis patefaciat ac illustret. *Bislerfeld.* contra *Crellium* Lib. 1. Sect. 2. cap. 32. p. 341, 342.

Having thus explain'd and confirm'd by Scripture-authority the Point in hand, I now proceed to a *Second thing* to give some short account of the *Grounds* and *Reasons* why Christ was thus sent in *Flesh*: *Paul* puts an *ἔφαλε* before it Heb. 2. 17. *Wherefore* in all things it [behoved] him to be made like unto his Brethren; which beehoving he brings down to one particular, that he might be a merciful and faithful high Priest in things pertaining to God &c. but I must take in more.

1. Our Lord Jesus was incarnate that the *Old-Testament Prophecies, Types* might all be fulfilled and accomplished. The incarnation of Christ was no new thing, or that which was never spoken of before it was done, 'twas that very thing which the Spirit of God had testify'd beforehand (as the Apostle speaks of his sufferings 1 Pet. 1. 11.): it pleased God betimes, very early to give out some (though darker) discoveries of it; you have it

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hinted

hinted in the πρωτο-εὐαγγέλιον the first-Gospel or first-Gospel-Promise that ever God made, Gen. 3. 15. *I will put enmity between thee and the Woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel*; here's a Christ incarnate. Then 'twas more clearly intimated in the promise to Abraham, Gen. 22. 18. *In thy seed shall all the nations of the earth be blessed*: in process of time 'twas again held forth in the Promise made to David, 2 Sam. 7. 12. (which the Apostle makes to point to Christ Acts 2. 30. *Therefore being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the Flesh, he would raise up Christ to sit on his throne*): Afterwards this was most expressly promis'd and foretold, God would have it vail'd and clouded no longer but it shall shine forth more clearly; Isa. 7. 14. *Behold a Virgin shall conceive, and bear a Son and shall call his name Immanuel*: Isa. 9. 6. *Unto us a Child is born, unto us a Son is given*: Yea Moses (long before this) had given a plain prediction of it; Deut. 18. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto him shall ye hearken*: (18) *I will raise them up a Prophet from among their Brethren, like unto thee &c.* now this Prophecie Peter apply's to Christ Acts 3. 22. and pray mark those words in it *from the midst of thee, of thy brethren, like unto me*, (which clearly refer to his Manhood and Incarnation): and that Prophecie of Balaam Numb. 24. 17. had some reference to this also. You perceive I only meddle with those Scriptural predictions of it which are unquestionable and which God would have fulfilled: as to the Sybilline predictions thereof, how far they are to be credited or valued I concern not my self at all in that enquiry; but if any great stress could be laid upon them one of those

* Sybilla Cumæa in Virgil. Eclog. 4.

Ultima Cumæi venit jam carminis ætas:

Magnus ab integro seclorum nascitur ordo:

Jam redit & Virgo, redeunt Saturnia regna:

Jam nova Progenies cœlo dimittitur alto &c.

Of this see Athanas. tom. 2. p. 386. Dr. Jackson on the Creed, 7th Book. Sect. 2. Chap. 8. p. 40. &c.

* Sybills went very far; (so far that some learned Persons do therefore doubt whether its prediction was genuine, upon this very reason because 'twas so express and clear): but I have not to do with them but with the sure Oracles of God. Then as to Types (which

were nothing but real Prophecies or Promises wrap'd up in visible representations,) these also pointed to a Christ in our Flesh. The Old-Testament-dispensation lay much in Types, all of which pointed to Christ as the sum and substance of them; he was the kernel

Part I. In the likeness of sinful Flesh.

389

in those shells, all were but as so many *fascia* or *swadling-bands* in which the Babe Jesus was wrap'd (as Luther us'd to say): Christ (saith a * Reverend Author) was *Abel's Sacrifice*, *Noah's Dove*, *Abraham's first Fruits*, *Isaac's Ram*, *Jacob's Ladder*, *Moses's Pass-over*, *Aaron's Rod*, the *Israelites Rock*, the *Patriarchs Manna*, *David's Tabernacle*, *Solomon's Temple*; and all of these (saith he) *prefigur'd his Incarnation*. But to wade into the several *Typical adumbrations* of this would be a long work! In short, under the Law when *Persons* or *Lands* were to be *redeem'd* he that was *nexæ a-kinn* was to make the redemption, (see *Levit. 25. 25.* *Ruth. 3. 13. &c.*) Christ being to redeem sinners he must take *their Flesh* that he may be *a-kinn* to them, their *Goel* (as he is sometimes stil'd) and so be a fit person to be their *Redeemer*. The *Tabernacle* seems to have a special reference to *Christ's manhood*, so the Apostle brings it in *Heb. 8. 2.* *A Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched and not man:* so again, *Heb. 9. 11.* *But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say not of this building &c.* by this *Tabernacle of the Lord's pitching and not made with hands*, he means the *body or flesh of Christ* which was the *true Tabernacle* and of which the *common Tabernacle* was but a *type*: and indeed there was so great a resemblance betwixt these two as that the *one* might very well *prefigure* and *typify* the other. For (1.) the *Outside* of that *Tabernacle* was but *mean*; it was made *without* of very ordinary and common things, *within* 'twas rich and glorious it being beautified with *Gold, Silver, Precious Stones &c.* but *without* all was plain it being covered only with *Ram-skins* and *Goat-skins* and such materials; *Exod. 25. 1. &c.* and *26. 14. &c.* So here, *Christ's outside* was (especially to some) but very mean, *Isa. 53. 2.* *He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him;* but yet he was exceeding glorious *within* (as 'tis said of the Church *Psal. 45. 13.*); such as had a discerning eye they could see the *inward glory* of his *Godhead* shining through the cloud of his *Manhood*; *And the Word was made flesh, and dwelt among us* (and we beheld his glory, the glory as of the only begotten of the Father) *full of grace and truth, Joh. 1. 14.* (2.) *God's special presence* was in the *Tabernacle*: there was the *Shechinah* or *habitation* of God, wherein at first by an extraordinary *Cloud* he signified his *glorious presence* to be (as afterwards he did in the *Temple* too): By which therefore Christ sets forth his *Body*, *Joh. 2. 19, 21.* *Jesus*

* Dr. Cudworth
true Notion of
the Lord's Sup-
per. p. 62.

† Dr. Jackson
on the Creed
7th Book, sect.
3. ch. 20.

* Josephus
calls it *ναὸν πο-
ρεύμενον*,
templum por-
tatile: Antiq.
Jud. lib. 3. cap.
5. And Au-
gustine, Templum
deambulatori-
um.

answered and said unto them, Destroy this Temple and in three dayes I will raise it up; but he spake of the Temple of his Body. Both Tabernacle and Temple were * types and apt resemblances of his Flesh or Manhood, in respect of the special presence and inhabitation of the Divine Nature in it. Hence † Some make all those great Prophecies made to the people of Israel concerning God's presence with them, in special in the Tabernacle and Temple, to point to Christ's Incarnation and in that to receive their accomplishment; (you may read them Exod. 25. 8. Exod. 29. 44, 45, 46. Levit. 26. 11, 12, 13. Ezek. 37. 26, 27, 28. (3.) *The Tabernacle was a moveable thing*; whilst Israel was in the Wilderness in an itinerary posture as they moved the Tabernacle moved with them, it was not fixed all that time as afterwards it was: So it was with Christ, he was here on earth with his Body for some time but neither he nor it were here long to abide; he ascended up to heaven and thither he carried his Body with him, and there tis fixed: this the Evangelist alludes unto Joh. 1. 14. *The Word was made Flesh, and dwelt amongst us* &c. ἐσκήνωσεν, he tented or tabernacled it for a time amongst us in respect of his short abode here; (in reference to which our Bodies too are set forth by Tabernacles, 2 Cor. 5. 1, 4. 2 Pet. 1. 13, 14.)

I might also instance in Melchisedech as a personal Type of Christ; he was without Father and Mother &c. Heb. 7. 3. which is very applicable to Christ; for he as the * Son of God was without Mother and as the Son of man without Father. Well then! that all these Prophecies, Promises, Types might be fulfil'd it was necessary that Christ should assume Flesh; (there's the first Ground of it.)

* *ἄνευ πατρὸς
θεοῦ, ἀνευ μητρός
θεοῦ.* Najanz.
p. 375. tom. I.

The 2d Reason
why Christ was
incarnate and
sent in Flesh,
that he might
be the better
qualify'd for
his Office and
Work.

2. This was necessary in regard of Christ's Office and Work.
1. As to his Office. He was to be the Mediatour betwixt God and Man, and that was to be his great and standing Office; now in order to his administration thereof it was requisite that he should be Man and take our Nature, for he who will be a Mediator 'twixt God and Man must himself be both God and Man. He must be God that he may be fit to transact, treat, negotiate with God, and he must be Man that he may be fit to do the same with Man; God alone was too high to deal with Man and Man alone was too low to deal with God; and therefore Christ was a middle Person 'twixt both that he might deal with both. He could not have been fit to be the Mediator in respect of Office if he had not first been a middle Person in respect of his Natures; for (saith the Apostle)

Part I. In the likeness of sinful Flesh.

391

postle) Gal. 3. 20. *A Mediator is not of one, but God is one*: Not of one that is (1.) *not of one Person*; for mediation supposes more persons than one, was there none besides God himself Christ's mediatory work would be at end (that necessarily implying different parties betwixt whom he doth mediate): (2.) *Not of one Nature*; the Mediator must necessarily have more Natures than one: Observe it, God (saith the Text) *is one* (viz.) as he is essentially considered, and therefore *as so* he cannot be the Mediator; but Christ as personally considered he is not of one (that is) not of one Nature, for he is God and Man too; whereupon hee's the Person who is qualify'd to be the Mediator. And therefore when he is spoken of as Mediator his Manhood is brought in (*that Nature being so necessary to that Office*), 1 Tim. 2. 5. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus.*

2. Christ's Incarnation and Manhood was necessary in respect of *that Work which he was willing to undertake*, I mean the Work of Redemption. If he will engage to redeem and save lost Sinners, he must be so qualify'd as that he may first make * *satisfaction* to an *injur'd and offended God*, for that God stood upon and would not recede from: he had decreed (as appears by the event) to save man that way, and what he decrees must accordingly be accomplished; he had *threatned death* to the Sinner, which threatening therefore must be inflicted either upon the *Offender himself* or his *Surety*; and God (as *Rektor mundi*) will vindicate the honour of his Government, and therefore will *punish* the transgression of his Laws; upon such Considerations as these there must be *Satisfaction*. Now in order to *that* there must be *suffering*, yea Christ himself must *suffer* partly because he was pleas'd to *substitute* himself in the Sinners *stead*, and partly because his *sufferings* only could be *satisfactory*: but unless he be *Man* how can he *suffer*? So that the *chain* or *link* lies thus, without *satisfaction* no *redemption*, without *suffering* no *satisfaction*, without *flesh* no *suffering*; therefore Christ must be *incarnate*. Look as he must be * *more than Man* that he may be able *so* to *suffer*, that his Sufferings may

* Vide Anselm.
cur Deus Homo
mo Lib. 1.
Cap. II, 12.
19, 20.

* Suscipitur a
virtute infirmi-
tas, a majesta-
te humilitas,
aut quod no-
stris remediis.

congruebat, unus atq; idem Dei & hominum Mediator & mori ex uno & resurgere possit ex altero: Nisi enim esset verus Deus non adferret remedium, nisi esset verus Homo non praeberet exemplum. Leo de Nativ. Quum mortem nec solus Deus sentire, nec solus Homo superare posset, Humanam Naturam cum Divina sociavit, ut alterius imbecillitatem morti subiceret, ad expianda peccata alterius virtute luctam cum morte suscipiens, nobis victoriam acquireret. Calvin. Instit. L. 2. cap. 12. &c. *ut in hac vita in hac vita in hac vita* &c. vide Epiphan. adv. Har. l. 2. p. 748.

be meritorious, that he may go through with his Work and conquer all enemies, difficulties, discouragements whatsoever (all which could not have been done by a *meer man*); so he must be *Man* that he may be in a capacity to *suffer, die, and obey*, for these are no work for one who is *only God*. A *God only* cannot *suffer*, a *Man only* cannot *merit*; *God* cannot *obey*, *Man* is bound to *obey* (whereupon his *Obedience* will be but matter of *debt* and therefore not meritorious); wherefore Christ that he might *obey* and *suffer* he was *Man*, and that he might *merit* by his *Obedience* and *Suffering* he was *God-man*; just such a *Person* did the work of *Redemption* call for.

The 3d Reason why Christ was sent in Flesh, because this was the best and fittest way in order to the carrying on of God's designs.

* De Necessitate si quæritur, non simplex quidem & absoluta fuit, sed manavit ex cœlesti decreto unde pendeat hominum salus; cæterum quod nobis optimum erat statuit clementissimus Pater. Calvin. Instit. lib. 2. cap. 12. Licet Deus solo nutu voluntatis abolere potuisset peccatum, convenientius tamen ei visum fuit, si hæc justitiæ viâ procederet ad destruendum regnum peccati. *Estim* in loc. Poterat Deus suam incomprehensibilem misericordiæ largitatem patefacere, condonando noxam humano generi absq; ullo actu perfectæ satisfactionis &c. Vide Soto in Rom. 8. 3. & Aquin. Sum. 3. P. Qu. 1. Art. 2.

thought of so proper, so effectual as this of Christ's coming in our Flesh! If God will punish sin was it not meet that he should punish it in that Nature in which it had been committed? what more congruous than since *Man* had been the sinner that *Man* should be the sufferer? By man we fell God will therefore in wisdom so order it that by man too we shall rise again, that in the same Nature wherein the τὸ τραῦμα the wound had been given the τὸ φάρμακόν the cure and remedy shall be provided also (as * one expresses it). 1 Cor. 15. 21. For since by man came death, by man came also the resurrection of the dead. Rom. 5. 12. As by one man sin entered into the world, and death by sin: and so death passed upon all men for that all have sinned. The Humane Nature was

* Cyril. Alexandr. Comment. in Joh. p. 95.

to be *redeem'd* therefore 'twas fit that that Nature should be *as- sum'd*; that was * *corrupted* and *spoyl'd* in us therefore it was expedient that Christ (to heal this Nature) should take it upon himself *pure, unstained* and *uncorrupted*: in short, Satan had foil'd and baffled the first Adam in this Nature, wherefore in it Christ the second Adam will foil and baffle him; to Man was the Law given, by Man was the Law broken, therefore by Man also shall the Law be fulfilled. So much for the Grounds and Reasons of Christ's Incarnation.

peccaverat, quæq; erat redimenda. *Thef. Salmur.* de Christo Mediat. p. 244. *Ititia & Lex Dei* ita flagitabant, ut Caro humana quæ peccaverat, eadem pro *Pareu* in loc. Homo qui debuit, Homo qui solvit &c. *Bern. Ep. ad Innocent.*

Hitherto I have insisted upon what is more plain and easie, and have only in a more general way spokē to some things that concern the Incarnation and Manhood of Christ; I must now endeavour more particularly to open some other things about them which are of a more mysterious and abstruse Nature: I'll reduce all to these Seven Propositions.

1. That the Lord Jesus, who antecedently to his incarnation was the Son of God and as such had a prævious existence, even he was incarnate and made Flesh. Here the † *SOCINIANS* again make their opposition, for though they acknowledge Christ's Flesh and Manhood (they had not need to deny him that it being all they grant him), yet that he, as præexisting in the Essence of God

and in the relation of God's Natural Son, did assume the Humane Nature and unite it to the Divine in one Person, this they will by no means acknowledge, nay, this they fiercely and vehemently oppose. With what vile reflections and opprobrious speeches do they load this great Article of our Faith (as thus stated)! * *Soci-nus* is pleas'd to call it *merum humani ingenii commentum*, a meer fiction of the wit of man; † *Smalcus* a very Fable, yea Dogma in Christian religion fere monstruosissimum, (with many other such vile expressions which I either dread or disdain to mention): only there's ‖ one (from this last named Author), which out-strips all the rest,

quod alicui persuaderi potuisse valde mirum esset, nisi homines vivi capti & dementati essent à Sathanà &c. Dogma tremendum Id. Hom. 8. in 1. cap. Joh. p. 87. ‖ Credimus etiam si non semel atq; iterum, sed satis crebrò, & apertissimè scriptum extaret, Deum esse hominem factum, multo satius esse, quia hæc res sit absurda & sanæ rationi planè contraria, & in Deum blasphemia, modum aliquem dicendi comminisci, quo ista de Deo dici possint, quam ista simpliciter ita ut verba sonant intelligere &c. *Smalcus* Homil. 8. in Joh. p. 89.

* Nascitur ut ipsam quam prius homo vitia-verat Naturam melioraret. *August.* de temp. Sermon. 20. p. 613. &c. Et quia ea natura pro nobis ple-cti debuit quæ Quoniam ju-peccato lueret.

Seven Propositions for the due stating and opening of Christ's Incarnation.

1. Prop.

Christ who did exist as the Son of God before, was incarnate.

† *Socin.* in Explic. cap. 1. Joh. & in Disput. de Nat. Christi. *Smalcus* Homil. in 1. Joh. Hom. 8. Refut. thes. *Græwer.* & in refut. thes. *Franzii.* *Crellius* de uno Deo Patre. lib. 2. sect. 2. cap. 5. p. 562. *Ostrod.* Instit. cap. 17. *Catech. Racov.* p. 89.

* Disput. de Nat. Christi. p. 10. Humanationem merum humani ingenii fuisse commentum, p. 8. stupenda Dei metamorphosis. † *Smalcus* refut. thes. *Franzii.* de Person. Christi. p. 67.

'tis this, *We believe* (saith he) *that though it should be written not once or twice, but very often, and that too very plainly, that God was made man; yet it would be much better (this being a thing very absurd, contrary to sound reason, blasphemous against God), to find out some other sense of it which might suite with the Nature of God, rather than to take it literally according to what such words do hold forth, thereby to expose Religion to scorn: O the boldness and even blasphemy of the man!* 'tis a vain thing to argue with these persons (either *in this* or any other Point) from the holy Scriptures, for let God say there what he will if their Reason (as the *Supream Judge* of what is to be believ'd or not to be believed) doth not like it, the Divine Revelation (let it be never so plain) signifies nothing: Lord! whither will the *pride* of Reason and the *wickedness* of the Heart carry men who are given up to themselves! But if *Scripture-revelation* must be thus subjected to *humane Reason*, let's bid adieu to all Religion (saving what is Natural): I thought *this had been the highest Reason in the world, that Creatures should believe what God reveals, because he reveals it, though they with their poor dimme and shallow reason cannot comprehend what is so revealed by him:* (but I am fallen upon another Controversie).

I hope I speak to those who bear a greater reverence to the sacred Scriptures; and surely if these may be believed what can be more clear than this, that Christ is not *only man* but that he who was before *the Son of God* was afterwards in time made the *Son of man*? Mark the Text *God sent his own Son in the likeness of sinful flesh*; where Christ is suppos'd antecedently to be God's Son, then as *such* he was sent, and then incarnate: So Gal. 4. 4. *When the fullness of the time was come, God sent forth his Son made of a woman, made under the Law:* Joh. 1. 14. *The Word was made Flesh:* 'tis not only he (that is, Christ the Personal Word) was *Flesh* but he was *made Flesh*, (so the word *ἐγένετο* is rendred * else-where, and the subject matter determines it to be so rendred here also). But how was Christ *made Flesh*? was this spoken of him only in respect of his mean, afflicted, calamitous state and condition here? was that all that was meant by it? surely no! that was so far from being all that the Evangelist had it not at all in his eye when he uttered these words, for he adds *and we saw his Glory, the Glory as of the only begotten of the Father*; he joyns his *being made flesh* with the glory of his Person, not with the *meanness* of his condition: and further, the Substance must antecede the Adjunct, the truth of the humane Nature must go before

* Joh. 1. 12.
1 Cor. 1. 30.
Rom. 7. 13.
Gal. 3. 13.
Rom. 1. 3.
Gal. 4. 4.

fore the abasement and miseries of it: So that when 'tis said the Word was made Flesh it can carry no other sense than that Christ took the very Nature and Substance of man upon him; I say Christ, for 'tis very evident (where men do not wilfully shut their eyes) that he is all along set forth by the Word, he being the personal, essential, and substantial Word: now observe he was the Word before he assum'd Flesh, and he who was so præexisting he assumed Flesh for 'tis the Word was made Flesh; plainly implying the antecedency of his being in that notion to this his incarnation. SOCINUS is shrewdly pinch'd with this Text, insomuch that he is fain to fall upon every word in it (with his usual Criticisms and forc'd senses) thereby to evade and elude the strength of it; but all his attempts are in vain. So also (for the Word is not sparing in the revealing of this Truth though our * Adversaries are pleas'd to assert the contrary), Heb. 2. 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil: For verily he took not on him the Nature of Angels, but he took on him the seed of Abraham: here the Apostle lays it down over and over by taking, he took part of the same, he took not on him the nature of Angels, but he took on him the seed of Abraham; thereby to note Christ's assuming of the humane Nature and joyning of it to that other Nature which he had before. 1 Tim. 3. 16. Without controversy great is the mystery of Godliness: God was manifest in the flesh &c. a Person here must be spoken of and the Lord Jesus must be that Person, for the following matter (justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into Glory) is only applicable to a Person and to Christ as that Person; (by the way * they who alter the reading of the Text putting out theos and putting in o, and so carrying it from the Person of Christ to the Gospel, have done no good service either to the truth in general or in special to that particular Truth which I am upon); now 'tis not here said only that Christ was manifested in the Flesh, but God was &c. to shew that he who was incarnate (for that's the manifestation in the flesh here intended,) was first God or God before and then he was incarnate. 'Tis a mighty Scripture that in Phil. 2. 6, 7. Who being in the form of God, thought it not robbery to be equal with God: (here's Christ's præexisting in the Nature of the Godhead and then after this comes his Manhood). But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

* Socin. de Nat. Christi. p. 7. Smalc. Hcm. 8. in 1. c. Joh. p. 88.

* Erasmus. Grotius. &c.

'Twould be a long work to draw out the full strength of these (and several other) *Texts* in order to the more undeniable proving of the *Proposition* before us; as also to answer the various *replies*, *evasions*, *misinterpretations* about them by such who dissent; and yet I could most willingly engage therein did I think such an undertaking would be proper (in such a *Discourse* as this) or tend to the advantage of any: but the truth is, I fear I should but perplex *private Christians* with things that possibly would be too high for them, and I'm sure I should do that which is *needless* for *Others* who know where this is * done already. And

* Arnold. Catech. Racov. major. p. 271.
Calov. Socin. proflig. p. 285. Cocceius
against Socin. in cap. 1. Joh. cap. 15.
Bisterf. against Crellius. p. 564. Jacob.
ad Porium against Ostorod. p. 166. Owen
against Biddle ch. 13. p. 289. &c.

* See p. 284.
&c.

indeed the whole matter in this *Controversie* is by *Crellius* himself brought into a narrow compass (wherein we are very willing to joyn issue with him), for he grants if *Christ* did *præexist* before he was *incarnate* that then his *incarnation* must needs be believ'd and own'd according to our stating of it; but I have * already proved (and *Others* do it much more fully) that he did so *præexist*, therefore (upon that *Concession*) the thing is clear and I need say no more upon it. Only let me leave this one word with our *Opposers*, their *Homo Deus factus* is the greatest *falsehood*, but our *Deus Homo factus* is the greatest *truth*.

2. Prop.
Christ the Second Person
only was incarnate.

* Joh. 1. 14.

2. The second *Proposition* is this, that *Christ the Son of God, the second Person in the ineffable Trinity, he only was incarnate*. 'Tis here said *God sending his own Son in the likeness* &c. the taking then of *flesh* was that *personal act* which was proper to the *Son* alone: and in that so often alledged Text 'tis said * *the Word was made flesh*; which Title (*the Word*) is never attributed to the *Father*, or to the *Spirit*, but alwayes to the *Son*, and you see he's the person who was *made flesh*. 'Tis true, *Incarnation* was the act of the whole *Trinity* approbative: but 'twas only the *Son's act* terminative; all the Persons approved of it and

* Sola persona Filii incarnata est, operante tamen eandem incarnationem tota Sancta Trinitate, cujus opera sunt inseparabilia. *August. Quest. de Trinit. tom. 3. p. 1040. Vid. Anselm. de Incarn. Verbi. cap. 3. & 4.*

+ See *Lombard. lib. 3. Dist. 1. Dr. Jackson on the Creed 7th Book. p. 255.*

* concurred to it, but it was terminated only in *Christ the second Person*. The *Schoolmen* compare *Christ's Flesh* to a garment made by three *Virgin-sisters* which yet but One of them only wears. A + *Question* is commonly here started, *why the second Person rather than the first or the third was thus incarnate?* which Some do venture to answer

answer by assigning the *Reasons* of it: I humbly conceive, there is too much of *curiosity* in the *Question* and too much of *boldness* in the *Answer*; why *Christ was incarnate* I can give *several Reasons*, but why *he* rather than the *other Persons*, there I must be silent. 'Tis also *query'd*, * there being such an *oneness betwixt all the Persons* how the *Son* can be said to *assume the Humane Nature* and yet the *Father* and *Spirit* not *assume it*? to which the *Answer* is obvious, this difference might very well be upon that *personal distinction* which is betwixt them; for this *assumption of flesh* being not the *act of the Nature* (which is *common*) but of the *Person* (which is *limited*), the *second Person* might so *assume* and yet the *other Persons* not.

3. Thirdly *Christ's incarnation was in time*, and not till the *fulness of time*. He was *always God* (for he that is not *always God* is never *God*, the *Divine Essence* admitting neither of *beginning* nor *end*,) but he was not * *always man*; there never was a time in which he was not *God* but there was a time in which he was not *Man*: His *Generation* as the *Son of God* was *eternal*, but his *Generation* as the *Son of Man* was but *temporal*. In the *fulness of time* God sent his *Son* made of a *woman* &c. Gal. 4. 4. The *Evangelist* sets him forth in his *two Natures* Joh. 1. with respect to his *Divine Nature* he shews that he was from everlasting: *In the beginning was the Word* &c. *the same was in the beginning with God* &c. then he comes to his *Humane Nature* and that he shews *was in time*, *the Word was made Flesh*; he was not so *ab eterno* but he was *made so in time*. In such a *sense* *Christ* may be said to be *incarnate* from all *eternity*, * viz. in regard of *God's eternal purpose* and *decree*, (as in reference to that he is said to be *the Lamb slain from the foundation of the world* Rev. 13. 8.) but as to the *actuality* of his *Incarnation* that was but 1600 and odd years ago.

A double enquiry here will be made: As 1. if this was *defer'd* so long *what then became of those who liv'd and dy'd before Christ was incarnate*? if that was so necessary (as hath been shown) what became of the *Patriarchs*, of all who liv'd under the *Law* before that was in being? I answer, they had the *merit*, *virtue*, *benefit* of the thing though they had not *the thing it self*; for *God* having *decreed* it, and *Christ* having *covenanted* and *engaged* to the *Father* that in the *fulness of time* he would *take flesh*, the *Father* all-along look'd upon it as *actually done*, and accordingly dealt with *Believers* under the *Law* as though it had been

* Of this see Zanchy de tribus Elohim. l. 3. c. 6. p. 546. &c. Tilen. de Incarn. Fili Dei Disp. 1. Sect. 20. Aug. Serm. 3. de Temp.

3. Prop. Christ not incarnate till the fulness of time. * Neq; enim Caro illa quæ ex carne Virginis nata est semper fuit, sed Deus qui semper fuit ex carne Virginis in carne Hominis advenit. Casian. de Incarn. Dom. Lib. 6.

The efficacy and benefit of Christ's Incarnation to those who lived before it.

actually done; insomuch that they had the *same benefit* by a *Christ in Flesh* which we now have: Therefore 'tis said Rom. 3. 25. *Whom God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins [that are past] through the forbearance of God:* Heb. 9. 15. *For this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions [that were under the first Testament], they which are called might receive the promise of eternal inheritance:* Whatever our Lord is now since the actual exhibition of him, he was the same before effectually and virtually, for 'tis *Jesus Christ the same yesterday, and to day, and for ever* Heb. 13. 8. We read Mark 11. 9. *They that went before and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord:* Believers who liv'd before Christ's incarnation and they who follow since both are equally obliged to magnifie God for him, both receiving the *same benefit* by him.

*Why Christ
was incarnate
just when he
was?*

2. It may be enquired, *why at this very Epocha or period of time rather than at any other was Christ incarnate?* why not either before or after but just then? Answ. why? because it was *that very time which God had set* (therefore called *the fulness of time* Gal. 4. 4.) He that is pleas'd to set the *time* for other things (as for the Churches deliverances, *Tbou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come,* Psal. 102. 13. (and so in several Other cases), surely he was pleas'd to set the *time* for so great a thing as the coming of his own Son in *Flesh*: he in his eternal decree had determin'd the precise *time* for this, which therefore when it was come then Christ came; now (I say) all must be resolv'd into this. True, there were some more immediate Reasons why he came just when he did; he was to come before the Scepter was (wholly) departed from Judah, Gen. 49. 10. whilst the Second Temple was standing, Hag. 2. 6, 7, 8, 9. during the Fourth Monarchy, Dan. 2. 44. Daniel's 70 weeks were almost expired, Dan. 9. 24. there was a general expectation raised in the world of the coming of the *Messias* (as might easily be made out): Now with respect to these things the Lord Jesus came at that very period of *time* whereat he did; but they all falling out but in compliance with and subordination to the Decree of God, therefore the determination of the *time* of Christ's Coming and Incarnation must ultimately be resolv'd into that: O he came just when he did, neither sooner nor later because the Father had appointed that very *time*.

4. 'Twas not the Divine Nature or Essence simply and absolutely considered which assumed Flesh, but it was that * Nature considered as subsisting in the Second Person. If this restriction and stating of the Point be not admitted, we cannot avoid our holding the Incarnation was common to all the Persons (contrary to what the Church hath ever held, and to what was asserted but even now): but that Essence therefore when 'tis said † God manifested in the Flesh you are to understand God in the Personal not in the Essential notion.

4. Prop. 'Twas not the Divine Essence absolutely considered which assumed Flesh, but that Essence considered as subsisting in the Second Person.

* Tota igitur

Natura Divina fuit incarnata, sed non quatenus absolute & in se consideratur ut omnibus Personis communis, sed quatenus personalibus proprietatibus seu ἰδίω ὑπαρχέτω; in Personā Filii determinata consideratur. Davenant. in Col. 2. 9. p. 240. Solus Filius suscepit humanitatem in singularitatem Personæ non in unitatem Naturæ Divinæ. Concil. Tol. Neq; enim Divina Natura si propriè & accuratè loqui velimus, sed Persona Divina assumpsit Naturam Humanam: Divina quidem Natura unitur Humanæ sed eam non assumpsit, assumere enim non est Natura sed Suppositi. Bisterf. contra. Crell. p. 565. Vide Aling. Theol. Problem. p. 562. & 577. † 1 Tim. 3. 16.

5. The Nature assuming was the Divine Nature (that being considered as was laid down in the foregoing Proposition): The Manhood did not assume the Godhead but the Godhead it, * Man did not become God but God became Man: 'tis not said that † the Flesh was made the Word but the Word was made Flesh: (this is a thing so unquestionable that the very naming of it is enough).

5. Prop. The Nature assuming was the Divine Nature.

* Διὸ ὁ ἄνθρωπον ἀπο-

θεωθέντα, ἀλλὰ θεὸν ἐνανθρωπήσαντα. Damasc. de Orthod. Fide lib. 3. cap. 2. p. 167. † Ὁ λόγος σὰρξ γέγονεν, καὶ ἡ σὰρξ λόγος ἐκρίται. Athan. de Inc. Christi. t. 1. p. 612.

6. The Lord Jesus (the eternal Son of God, God blessed for ever) did so assume the Humane Nature, as in a most mysterious and unconceivable manner, to unite it (upon the first framing or forming of it) to his Divine Nature, and to give that a subsistence in this, so as that both do make but one Person, the Essence, Properties, Operations of both Natures yet remaining the same, without either conversion or confusion. Here the Hypostatical Union is both asserted and also described, for wherein doth the nature of that Union consist but in that which is here laid down? Of it you read Col. 2.

6. Prop. That the Humane Nature was so assum'd as to subsist in the Divine, & that both Natures make but one Person.

9. In him dwelleth all the fulness of the Godhead bodily, (i. e. Personally and Hypostatically): Rom. 9. 5. Whose are the Fathers, and of whom is concerning the Flesh Christ came, who is over all, God blessed for ever: (here's both the Natures of Christ, and both in him making but one Person): upon the personal conjunction of which he's call'd Emmanuel, God with us Matth. 1. 23.

Of the Hypostatical Union.

But

The mysteri-
ousness thereof.

But not to insist upon the *Proof* of this *Union* (which all but *INFIDELS* and *SOCINIANS* do believe), I will endeavour (as well as I can) rather to *explain* and *open* it: an undertaking which I enter upon (the Lord knows) with great fear and dread, because of the *loftiness* and *mysteriousness* of the thing to be opened; O 'tis a thing so *sublime* and *mysterious* as that it transcends the capacity of *Angels* and *Men*! how then shall I be able to speak of it or to it? Take whom you will, single out a Person of the *sharpest wit*, the *profoundest judgment*, the most *elevated reason*, let all the most *raised abilities* concur in him, and then set the *Hypostatical Union* before this person, alas poor man! how will he be puzzl'd, nonplus'd, unable to fathom so great a depth as this is! And well he may since 'tis the *mystery* of *mysteries*, one of the *first magnitude*, than which by a *narrow intellect* none more hard to be conceiv'd of or understood.

* πρόφερε
ἐτοίμω λό-
γῳ, τὴν πί-
στιν. *Justin*.
Martyr.

'Tis indeed sure and certain to *Faith* (which *believes* it because *God* reveals it, which readily answers all *Objections* and * solves all *difficulties* about it by resting on *divine revelations*;) but if *Reason* (beyond its proper bounds) will be *prying* into and *judging* of a thing so *abstruse*, its *blindness* as well as its *boldness* will soon appear: its *bucket* will not go to the *bottom* of a *Well* so deep, its *line* is too short to measure such *heights*, *breadths*, *lengths*, *depths* as are here to be found. I do not in the least wonder that they, who make *Reason* to be the *supream Judge* of matters of *Faith*, do throw off the belief of *this mystery*, for though it be not at all *contrary* to reason (that being suppos'd to be *modest* and *rectified*) yet 'tis infinitely *above* it. There are several *unions* in *Nature* but all come *short* of this, there's *no resemblance* in the whole compass of *Nature* that doth exactly reach it: Some I know speak of a * plant which hath *no root* of its *own*, only it *grows* and is *sustain'd* by a tree of *another kind*; by which they would shadow out the *subsistence* of the *Humane Nature* of *Christ* in the *Divine*: Others tell us the *union* of the * *Soul* and *Body* in *Man* is of all resemblances the most fully expressive of *this Union*: Now 'tis granted these (or some other such-like) *resemblances* may hold forth something of it, but (alas!) 'tis but *something*; they go but a little way, their discoveries are as imperfect as those which some *Travellers* make of the *World*, who when they have seen and said all they can do yet leave a vast *terra incognita* undiscovered. *Without controversy great is the mystery of Godliness*, *God manifested in the flesh* &c. *Christ's incarnation* hath the *precedency* before

* See Mr. Perkins on Galat. P. 273.

* Yet there is a disparity in the union of these two in *Man* and of the two *Natures* in *Christ*. Of which see Dr. Jackson on the Creed 7th B. P. 333.

all the *other mysteries* which are there mentioned about him; if that in *it self* be such a mystery, how must the mystery thereof be *heightened* the *Hypostatical Union* being taken in and added to it? The *Mystical Union* is very *mysterious*, the *Hypostatical Union* much more. Well therefore might I in the *Proposition* thus lay it down, that the *uniting* of the *Humane Nature* in Christ to the *Divine* is done in a most *mysterious* and *unconceivable* manner. Well! upon the due weighing of that which hath been said, it concerns me with all *tenderness* and *humility* to treat of this *Argument*, and to fetch in all the *light* and *direction* that ever I may (for I shall need it all) from the *Word* and *Spirit*.

1. I desire that this in the *General* may be taken notice of, that the *Hypostatical Union* is no *common* or *ordinary Union* but that which is *special* and *extraordinary*: O 'tis an *Union* by *it self*, that which is of a very *different* and *peculiar* nature from all *other Unions*. Of which there is great *diversity*: for instance, there's an *Union* by *apposition* (as in the several *parts* of a *building*); by *mixture* (as in the several *Elements* in a *compound body*); by *alteration* (as when *water* is turned into *wine*); there is a *Natural Union* (as in the *Soul* and *Body* in man); a *Moral Union* (as betwixt *Friend* and *Friend*); a *Relative Union* (as betwixt *Husband* and *Wife*); a *Mystical Union* (as betwixt *Christ* and *Believers*); an *Union* in respect of *special presence* or *inhabitation*, of *special assistance*, of *special grace* and *favour*, (which was all that *Nestorius* would grant in the *Union* of *Christ's Divine Nature* with his *Humane*; but most falsely, * for then there would be no more (for *substance*) in the *Hypostatical Union* then what there is in that which belongs to all *Believers*, *Christ* being in *these respects* united also to them though in a *lower degree*). Now some of *these Unions* are not at all applicable to *Christ*; such as are *so* do yet come short of that *high* and *glorious Union* that is betwixt his *Godhead* and his *Manhood*; alas! take the highest of them what is it when compar'd with the *Hypostatical Union*? You'l ask me, *why*? or what is there in *that* more than in *them*? let the following head be observed and there will be the *Solution* of this *Question*. I add therefore:

2. The two *Natures* are *so* united in *Christ* as that the *Humane* doth *subsist* in the *Divine*, and that both do make up but one *Person*: Herein lies the *formal nature* of the *Hypostatical Union*, that wherein it *differs* from and *transcends* all *other Unions* whatsoever; the explication of this therefore I must a little insist upon.

The Hypostatical Union opened in some Particulars.

*Tis not a common or ordinary Union but special and extraordinary.

*ὁ δὲν ἐν διαφέρει ἡμῶν &c. Athan. de Inc. Verbi Dei. p. 593.

The two great things wherein it consists.

Of the Subsistence of the Humane Nature in the Divine.

* *Estwick* against *B.p.* 113

1. First, the conjunction of the two Natures in Christ is so near as that the Godhead imparts subsistence to the Manhood: for the Manhood as 'tis in Christ is ἀνθρώπος, having no subsistence but what it hath in the Personality of the eternal Word; so it subsists and no otherwise. And here's one great difference 'twixt the Humane Nature as in us, and as in Christ; in us it hath its proper personality and subsistence, in Christ it hath not so. But how comes this about? take an answer to that from a * *Judicious Divine*, "It's true (saith he) the essential parts of a man's Body and Soul being united, would have constituted a Person (as they do in all other men) if they had been left to themselves; but it was prevented and stayd from subsisting in it self, and was drawn into the Unity of the second Person by Divine and supernatural operation; whereby it was highly advanced, and subsists in a more eminent sort than it could have done if it had become a rational

* *Incarnatio non est qualiscunq; unio, sed est specialissima, proxima, & immediatissima unio, quā Persona divina humanam Naturam suā Personalitate carentem ita terminat, ut eam personaliter sustentet, ipsiq; illud complementum (attamen longe eminentiori modo) communicet, quod a suā connaturali Personalitate accepisset. Bisterf. contra Crell. p. 568. Vid. Davenant. in Colof. p. 244.*

humane Person. * And this may also prevent that *Objection* which from hence so readily offers it self, (viz.) that if the Humane Nature in Christ hath not a personal subsistence belonging to it, then it wants that perfection which that Nature commonly hath in all Men, which seems to make it less perfect and excellent in him than 'tis in them: This is easily answered, the

Consequence is not good because the want of this subsistence is compensated with advantage in that subsistence which the Manhood hath in the Godhead; in which the Humane Nature subsisting 'tis so far from being depress'd that 'tis highly advanced; as the Sensitive Soul in man being joyn'd with a nobler Soul and subsisting in it, is thereupon more excellent than the sensitive Soul in a Beast, though there it hath a subsistence distinct from and independent upon the reasonable Soul.

The two Natures make but one Person.

* *Deus in æternam personam Deitatis temporalem accepit substantiam Carnis. August. Duas substantias accipimus in uno Filio Dei, unam Deitatis, aliam Humanitatis, non duas Personas. Idem. de Trinit. & Unit. Dei. Vid. Anselm. de Incarn. Verbi. cap. 5. 1. 87.*

2. Secondly, Such is the Union of the Humane with the Divine Nature in Christ, that 'tis taken into his * Person and both make but one * Person. Here's the difference 'twixt the essential union of the three Persons (where there is but one Nature yet three Persons); as also 'twixt the mystical Union of Believers (where there is the Union of Persons yet not so as to make one Person);

Part I. In the likeness of sinful Flesh.

403

Person); and the *Hypostatick Union* of the *two Natures* in Christ: for against the *former*, here is *distinction* of *Natures* yet but *oneness* of *Person*; and against the *latter*, here is the *union* of *Natures*, & so as to make but *one Person*. And this follows upon the *former head*, for if the *Manhood* hath not *personality* in it self but only *subsists* in the *Godhead*, then it cannot cause any *personal multiplication* in him. In short, in Christ there is *Nature* and *Nature* but not *Person* and *Person*, *aliud & aliud* but not * *alius & alius*, for 'tis but one Christ: as *Soul* and *Body* make but *one Man* so *God* and *Man* make (I say) but *one Christ*. We call it the *Personal Union*, but how? not because 'tis made up of *Persons* but because it centers in *one Person*. Christ took the † *Nature* of of man but not the *Person* of man; *Nature* did not assume *Nature*, nor did *Person* assume *Person*, but *Person* assumed *Nature*. He was a *Person* before *incarnation*, and his *personality* (or a *distinct personality*) did not result from the *union* of the *two Natures*, only they are said to make *one Person* as the *latter Nature* makes no *personal addition* to Christ. And he was a * *perfect Person* before the *Union*, only *in ordine ad finem* (the *redeeming* of man) he was pleased to take the *Manhood* into communion with the *Godhead*. So much for these *two things* wherein the *nature* of the *Hypostatical Union* mainly lies.

3. Though this *Union* be thus close and intimous, yet notwithstanding, the *Essence*, *Properties*, *Operations* of both *Natures* are preserv'd entire, without any *conversion* or *confusion*. Nestorius multiplies the *Person*, Eutyches errs upon another extream (as 'tis usual when the staff is crooked and bends too much one way, they that would make it strait do often make it to bend as much the other way,) he confounds the *Natures*; to shun the *plurality* of *Persons* he destroyes the *distinction* of the *Natures*; asserting that after the *Union* the *Humane Nature* was wholly swallowed up in the *Divine*, and so leaving but *one Nature* to Christ: both of these *Opinions* were condemned by the *Primitive Church* as equally false, heretical, and dangerous. Here's the admirableness of this *Union*, though the *Godhead* and the *Manhood* are brought into so near a *conjunction* yet both retain that which is *essential* and proper to each; the *One* is not *converted* into the *Other* nor yet both confounded in one. The *Word* was made *Flesh*, but not so as to * cease to be the *Word* still; when Christ was incarnate he did

&c. *Tertull.* de Carn. Chr. p. 359. Quasi non valuerit Christus verè hominem indutus Deus perseverare. *Idem* p. 360. Verbum caro factum est &c. non in carnem mutatum ut disiceret esse quod erat, sed cepit esse quod non erat. *August.* de Trin. & Unit. tom. 4. p. 947. & Ep. 174. Non mutando quod erat, sed assumendo quod non erat.

* In Deo non aliud & aliud quia una Natura, in Christo non alius & alius quia una Persona. † *Aquin.* Sum. 3. parte quæst. 4. Art. 2.

* *Vid. Daven.* in *Colos.* 242.

In this *Union* no *conversion* or *confusion* of the *two Natures*.

* Ο μὲν ἄνθρωπος γεννᾷ, ὁ δὲ ἐκ ἡμῶν ἀποσπάζεται. *Najan.* Orat. 35, 375. Non potes dicere, nisi natus fuisset & hominem verè induisset; Deus esse desinit, amittens quod erat, demit quod non erat. Periculum enim status sui Deo nullum est

not part with what he had, only he took what he had not; there was assumption but no abolition, * no conversion, no confusion. In-
 * Nemo credat Dei Filium co-
 æternum & co-
 æqualem conversum esse in hominis Filium, sed potius credamus, ut non-consumptâ Divinâ & perfectè assumptâ humanâ substantiâ manentem Dei Filium factum hominis Filium. *August. de Temp. Serm. 23. p. 616. &c.* Neutra tamen ex duabus Naturis in aliam mutata est substantiam, unita quippe est non confusa Verbi Dei hominisq; substantia, ut in Deum quod ex nobis susceptum fuerat perveniret. O admirabile mysterium! O innarrabile commercium! *Aug. Medit. c. 16.*
 — & τελευτῆς τῶν ὅσων — ἐνθεὶς κατ' ὁμοίωσιν ἀσυνμίχτης καὶ ἀναλλοίωτος καὶ ἀδιαίρετος, μη μεταβάλλων τὴν τῆς θεότητος αὐτοῦ φύσιν εἰς τὴν σαρκὸς ὁσίαν, μήτε τὴν ὁσίαν τῆς σαρκὸς αὐτοῦ εἰς τὴν φύσιν τῆς αὐτοῦ θεότητος. *Damasc. Orth. Fid. lib. 3. cap. 2. (vide etiam ibid. c. 3.)* οὐ ὁ ἦν μεταβάλλων ἀπὸ τοῦ θεοῦ, ἀλλ' ὁ ἦν προσλαβὼν. *Najanz. Orat. 39.* λόγος καὶ πρὸ τῆς σαρκὸς καὶ μετὰ τὴν ἐν σαρκὶ διοικησίαν λόγος, καὶ ἦν καὶ ἐξ, καὶ ὁ θεὸς πρὸ τῆς τοῦ σώματος μορφῆς καὶ μετὰ τὴν ὁ θεὸς ἐξ. *&c. Nyssen. contra Apollinar. l. 2. p. 69.* — ἢ ὁ ἦν τελευτῶν, καὶ ὁ ἦν προσλαβὼν. *Isidor. Pelus. l. 1. Ep. 323.* — τῇ ἐνέσει καὶ τῇ συναφείᾳ ἐν ᾧ ὁ θεὸς λόγος καὶ ἡ σὰρξ, & συγκείμεναι γενομένης, ἐδὲ ἀρραγμένῃ τῶν ἐσῶν, ἀλλ' ἐνωσεν ἀήρτου. *Chrysost. in Joh. 1. 14. Vid. Athan. de Inc. Christi. p. 624.* See *Leporum* his recantation in *Cassian. de Incarn. Dom. L. 1.* Agit utraq; forma cum alterius communione quod proprium est, Verbo scil. operante quod Verbi est, & carne exequente quod carnis est. *Leo in Ep. ad Flav. Ep. Constantinop.*

may admit of Union yet they are not capable of any transmutation or commixtion; the Godhead can never be so depress'd as to be turn'd into the Manhood, nor the Manhood ever be so advanc'd as to be turn'd into the Godhead. The Athanasian Creed thus sets it forth.
 “Although Christ be God and Man yet he is but one Christ: one,
 “not by conversion of the Godhead into Flesh, but by taking of
 “the Manhood into God: one altogether, not by confusion of
 “substance, but by unity of Person. The Scriptures plainly hold forth the two Natures of Christ to be distinct even after the Union; (turn to Rom. 1. 3, 4. Rom. 9. 5. 1 Pet. 3. 18. 2 Cor. 13. 4.). To which Texts let me add a few Considerations drawn out of some other Texts. Christ sayes * I and my Father are one (there's his Godhead), but withal he sayes † my Father is greater than I, (there's his Manhood too); he sayes || Before Abraham was, I am (there's his being God), and yet he was born but the other day (there's his being Man too); he had the Divine Nature for he was Omniscient, but he had the Humane also at the same time, for he's said to * grow in wisdom and † not to know the time of the last Judgment (of which before); he was God and so the Father's Will and his were all one, but he was also Man and so he pray'd * Nevertheless not my Will but thine be done; He was the † Lord of David and the Son of David, the branch of David
 * Luk. 22. 42.
 † Matth. 22. 45.
 * Revel. 22. 16. and the root of David, both || root and off-spring; how could such

differens

different things be affirm'd of him but upon the distinction of his two Natures? that therefore is not in the least impeach'd by the Hypostatical Union. True, upon this Union there is the communication of properties betwixt them, so as that that which is proper to one Nature is applyed to the other (as you see Joh. 3. 13. 1 Cor. 2. 8. Act. 20. 48.), and so as that that which is predicated of the one may be also predicated of the other, (I mean in the concrete for in the abstract this will not hold, as I cannot say the Deity is the Humanity or the Humanity is the Deity, yet I may truly say God is Man and Man is God): a communication of properties (thus far or in this sense) we deny not (it follows upon the Union), but that that which is essential to one Nature should really, Physically, be convey'd and made over to the other Nature, as Omnipresence, Ubiquity, Omniscience &c. from the Godhead to the Manhood (which is the Popish and Lutheran Communication), this, as implying a Contradiction and carrying in it a perfect repugnancy to the nature of the thing, we cannot assent unto.

4. No sooner was the Humane Nature framed or formed, but in that very instant of time it was united to the Divine Nature; (this also I put down as another branch of the main Proposition). 'Twas * taken as soon as it was made, its first existence and its union were contemporary. We distinguish betwixt the formation, sanctification, and assumption of the Humane Nature, and we conceive of these as done successively in such an order, first that Nature was form'd, then sanctify'd, then assum'd: But this is meerly founded upon our conception, not that it was so indeed and really as to the things themselves; for in truth there was no priority of time (priority of Nature I deny not) betwixt the one and the other; but at the very same moment wherein by the Power of the Holy Ghost the Manhood of Christ was formed, it was also sanctify'd and united to the Godhead. A Question here is moved by Some whether Christ's Humane Nature was compleat and perfect at the first? (that is) whether as soon as ever his Flesh was formed, his Soul was infus'd and united to it? or whether (as it is with us) there was not some space of time intervening betwixt the formation of the Flesh and the infusion of the Soul? in the discussing of which there is a difference among them, Some being for the * Affirmative and Others for the † Negative: But (which is to my purpose) all agree in this, that whether it was only Flesh for some time, or whether both Flesh and Soul were form'd together, yet still the Union began at the first instant of the Incarnation. There

The Humane Nature in the first moment of its formation was united to the Divine. * Aug. cap. 2. de Trinitate. cap. 2. Damasc. Orth. Fid. l. 3. cap. 2. v. Luommbard. L. 3. Dist. 2.

* Sharp. Cur. sus Theol. p. 362.

† Lud. Capellus in Theol. Salmur. part. 2. p. 12. thes. 15. Dr. Jackson on the Creed 7th Book. Sect. 3. ch. 29. p. 324.

was a time before Christ's *Manhood* did exist, but as soon as ever it did exist there was no time wherein it was under *disunion* and *disjunction* from his *Godhead*. Thus I have endeavoured by these *Four* things to give you a little light concerning the *Hypothetical Union* of the *two Natures* in Christ's Person (which this *Sixth Proposition* led me unto); a point of such *high importance*, and so *proper* to the *subject* in hand that I could not wholly pass it over, and yet withal so *sublime* and *mysterious* that I can neither speak nor conceive of it according to what is in it.

7. Prop.
'Tis probable,
if Adam had
not saln Christ
had not been
sent in Flesh.

7. Let me add but one thing further, 'Tis probable had there been no sin that Christ had not been sent in Flesh; or had not Adam fallen and thereby involv'd his whole Posterity in a state of sin and guilt, 'tis probable that Christ had not been incarnate: (I express it modestly going no higher than 'tis probable, because though the Scriptures make it *certain* to me yet 'tis not so to others, nay some are of a quite other opinion). The question is not *de possibili*, what God by his absolute Power and Will might and could have done? but only *de facto*, whether if man had not sin'd Christ should actually have assum'd our Nature? about which the *Schools* (with other *Divines*) are divided, some **affirming* it, some

* Scotus in 3.
part. disput. 7.

* denying it.

Quest. 3. Absq;

præjudicio concedi potest, etiamsi humana natura non peccasset adhuc Christum carnem sumpturum fuisse. Alex. Alens. 3. p. Qu. 2. memb. 13. Catharinus de præd. Christi. Pet. Galarinus de Arc. Cathol. ver. 1. 7. c. 2. — Osiander &c. * Aquinas p. 3. qu. 1. art. 3. Vasquez. in 3. part. tom. 1. disp. 10. art. 3. Becan. Theol. Schol. p. 3. c. 1. qu. 7. Calvin. Instit. 1. 2. c. 12. against Osiander. Hoorneb. Socin. Confut. tom. 2. l. v. c. 2. p. 253. Stegm. Photin. disp. 15. p. 176. Alting. Theol. Probl. Loc. 12. Probl. 5. p. 564.

The *former* affirm though sin had not been yet Christ would have come in Flesh, not to have dy'd or suffer'd, but only to have let the world see the glory and excellency of his *Humane Nature*, that so great a work as his *Incarnation* might not have been lost or not done, that God thereby might give out a singular demonstration of his Love to man: the *latter* cannot lay so great a stress upon these things, and therefore assert if man had not sin'd Christ had not been incarnate. And indeed their Opinion seems to be more agreeable to the Word, for that usually mentions *saving from sin* and the *taking away* of sin as the *end* and *ground* of Christ's taking Flesh: My *Text* describes the state of the sinner to be *desperate* (upon the terms of the *Law*), and then upon that *God sent his Son in Flesh*; it adds further, he was thus sent

to condemn sin in his Flesh, so that had there been no sin to have been condemn'd, he had not been sent in Flesh: So Matth. 1. 21. *She shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins*: 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners &c.* Joh. 1. 29. *Behold the Lamb of God which taketh away the sin of the world*: Dan. 9. 24. *Seventy weeks are determined upon thy people, and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.* Tit. 2. 14. *Who gave himself for us, that he might redeem us from all iniquity*: Matth. 18. 11. *For the Son of man is come to save that which was lost*: as soon as Man fell Christ was * pro- * Gen. 3. 15.

mis'd as incarnate, but not before. The truth is, had we not been Captives what need would there have been of a Redeemer? * had we not been sick and wounded what need of a Physician? had there been no breach 'twixt God and us what need of a Mediatour in the way of reconciliation? As to that which † Some alledge that Christ might have come though there had been no sin, for this end that he might have secured man (though in innocency) from death; that is grounded upon a meer falsehood, for had there been no sinning there would have been no danger of dying, and consequently no need of one to secure from death in a sinless state.

(* Venit Filius hominis quærere & salvare quod pererat; si homo non periisset filius hominis non venisset. Aug. Serm. 8. de Verbis Apost. Nulla causa fuit veniendi Christo Domino, nisi peccatores salvos facere: tolle vulnera, tolle morbos, & nulla est medicinæ causa: Idem Serm. 9.

† Smalcus disp. 12. contra Franzium. See Franzius's answer to him de Sacrific. Disp. 15. Th. 75. &c.

I have done with the First thing observed in the Words, *Christ was sent in Flesh*: in the opening of which I have been somewhat large, but if that be all I hope none will blame me for it; for the Incarnation and Manhood of the Son of God being the great foundation of our happiness, a thing wherein we have the very pith and marrow of the Gospel, the highest demonstration of the love of God, surely I could not stay too long upon it: 'tis an Argument which very * many have wrote upon, and Some very fully, but that which I have said as 'twas necessary (because the Text led me to it) so 'tis sufficient with respect to my design in this Work.

* As Athanas. de Incarn. Verbi Dei. tom. 1. p. 53. &c. & p. 591 &c. & de Hum. Nat. susc. 595. &c. Cyril. Alex. tom. 5. p. 678. &c. Tertull. de Carne Christi, & contra Marcion. Cassian. Petav. Theol. Dogm. tom. 4. Ragusa in 3. part. Aquin. with Vasquez &c. Zanch. Oper. Theolog. tom. 8. Gerhard. Loc. Com. tom. 1. de Perf. & Officio Christi. p. 312. &c. et in Uber. Exeg. Artic. tom. ult. lib. 4. p. 424. &c. Calvin. Instit. lib. 2. cap. 12. & 13. with innumerable others.

Of the *Second*
Head.

Before I fall upon the application of this Head I must speak something to the *Second*, namely that *Christ was sent in the likeness of sinful flesh*; the Apostle doth not say only God sent him *in flesh*, but he adds *in the likeness of sinful flesh*.

In the handling of this I have two things to open,

1. *Christ was sent in the likeness of sinful flesh.*
2. *It was but in the likeness of sinful flesh.*

How Christ
was sent in the
likeness of sin-
ful flesh.

Of the first: the Apostle again uses his former *Hebraism*, for in the Greek, 'tis in the likeness of the flesh of sin, which is as much as (according to our rendring of it) *in the likeness of sinful flesh*. The meaning of it is this, as Christ had true *Flesh* so he was under some appearance of having *sinful flesh*, there was some outward shew as if his *Humane Nature* had been tainted with *sin*; he externally appeared like a sinner, yea as like a sinner as one could do who yet indeed and in truth was none; such as look'd upon him and saw how it was with him in his external condition, might be apt to conceive of him as they once did *Joh. 9. 24. We know this man is a sinner.* There was something about Christ that had some resemblance of *sin*, otherwise Paul would not have called it the likeness of *sinful flesh*: he saith *Heb. 9. 28. Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time [without sin] unto salvation*; implying that Christ at his first coming was not without some appearance of *sin*: when he shall come the second time there shall not be the least shew or appearance of it in him, nothing then but Majesty and Sanctity, but Greatness and Goodness shall be seen in him; but at his first coming it was otherwise.

But wherein was it the likeness of sinful flesh?

I answer, if you take it in the restrained notion of the flesh or body of Christ, that was like to *sinful flesh*, how? why in as much as it was so far like to our flesh (which is really *sinful*) as to be

* Carnem peccatrici similem in pena non in culpa. Habet tamen simili-

tudinem carnis peccatrici per passibilitatem & mortalitatem. *August.* In carnem suam non peccatum transtulit tanquam venenum Serpentis, sed tamen transtulit mortem ut esset in similitudine carnis Peccati pena sine culpa; unde in carne peccati & culpa solveretur, & pena. *Idem.* See him lib. 14. c. 5. contra *Faustum Manich.* Similem carni peccatrici in hoc quod erat passibilis, nam caro hominis ante peccatum passioni subiecta non erat. *Aquin.* Si peccatum cum carne accepisset, dictus esset missus in Carnem peccati: si etiam Carnem immotalem & impassibilem sumpisset (qualem modo habet) non diceretur missus in similitudinem carnis peccati; atque quia carni accepit sine peccato, passibilem tamen & mortalem, qualis est peccatorum caro propter peccatum talis effecta, ideo dicitur missus in similitudinem carnis peccati. *Toler.*

anguish,

anguish &c. and dying, are shrewd signs and tokens of sin. Had man continued in his innocent and sinless state, his body had not been lyable to either of these, but he sinning it became lyable to both: and it being so too with Christ's own body, here was the likeness of sinful flesh.

If you take it in the large notion, of the whole Humane Nature or Person of Christ as Man, so 'twas the likeness of sinful flesh in several respects: He was truly man and in appearance and likeness he was sinful man, for he was * dealt with, handled, used just as guilty and sinful persons are; and that both by God and by Men. By God; he charg'd upon Christ the sin of all the Elect, † the Lord laid on him the iniquity of us all, † he made him to be sin for us who knew no sin &c. He then let out his wrath upon him, demanded satisfaction of him, would have him to suffer, did * not spare him in the least, yea, † it pleas'd the Lord to bruise him, though he pray'd that † the Cup might pass from him yet his Father would have him drink of it; was not here the likeness of sinful flesh in God's dealing thus with him? By Men: to them 'twas more than likeness, they charg'd him to be really and actually guilty of sin, that he was a * glutton, a wine-bibber, a friend of Publicans and Sinners, an impostor, a † deceiver, a † blasphemer, a breaker of the Law, and what not! Towards the close of his life they accus'd him of crimes of a very high and heinous nature, arraign'd him as a malefactor, condemn'd him to die, executed him, crucify'd him 'twixt two thieves, * numbred him amongst transgressors; he that had sin upon him by imputation was also a sinner by reputation: was not here the likeness of sinful flesh? Look upon him in his sorrows, afflictions, sufferings, he was † a man of sorrows, acquainted with grief; his whole life was but one continued passim, never was any sorrow like to his sorrow, afflicted without, afflicted within, he suffer'd from God, he suffer'd from Man, drunk such a Cup as never any drank before him, was not here the likeness of sinful flesh? Did not the blind and sadly mistaken world judge Christ's own personal sin to be the proper Cause of all his suffering? Isa. 53. 4. Surely he hath born our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted: Are not suffering and sin so conjoyn'd and link'd together, that where there is the one there is some appearance of the other also? I do not say that really and in truth where there is suffering there is also sin, yet I say apparently and in the opinion and judgment of men (who take their measures in their judging of persons by their outward

* Ut tractaretur quo modo nocentes tractari solent.
Grot. in Loc.
† Isa. 53. 6.
‡ 2 Cor. 5. 21

* Rom. 8. 32.
† Isa. 53. 10.
‡ Matth. 26. 39.

* Matth. 11. 19.
† Matth. 27. 63.
‡ Joh. 10. 36.

* Isa. 53. 12.
Mar. 15. 28.

† Isa. 35. 3.

outward condition), where-ever there is suffering there is sin : so that in our most *holy* and *innocent Saviour* it was the *likeness* of *sinful flesh*, because it was the *reality* of *suffering flesh*. Will you go

* In morte ejus potissimam causam sim-
tam arbitramur, cur ei similitudo carnis
peccati attributa sit ab Apostolo. *De*
Dien. Caro peccati habet mortem & pec-
catum, similitudo autem carnis peccati
habuit mortem sine peccato. Si haberet
peccatum caro esset peccati ; si mortem
non haberet, non esset similitudo carnis
peccati. *Anselm*.

† Tametsi nullis maculis inquinata fuit
Christi caro peccatrix tamen in specie
visa est, quatenus debitam sceleribus no-
stris penam sustinuit. *Calvin*.

‖ Christus induebat personam peccatum
habentis &c. cum caro passionibus mor-
tiq; subiecta signum est communissimum
hominis peccatum habentis, nec in ali-
quo secessit nisi in Christo. *Cajetan*.

on to his * *Death* (the *worst* and most *ex-
quisite* part of his *Sufferings*) ? did he *die* ?
did he *so die* ? undergo a death so *ignomi-
nious*, so *painful* ? yea, and so *penal* too, (the
† *punishment* due for the sin of all believers
being therein inflicted upon him) ? O surely
here was a very great *likeness* of *sinful flesh* !
There seem'd to be much of *meer man* in
Christ's low condition whilst he continued
in the world, but there seem'd to be much
of *sinful man* in the *manner* of his going out
of the World. What ? *so to suffer* and *so to*
die, and yet *no sin* ? no, no sin for all that ;
but *so to suffer* and *so to die*, and yet *no shew*
or *appearance* of sin ? yes that there was,
(especially to them who could not look in-
to things, & who were altogether ignorant
of Christ's Person and of the great designs
which he was carrying on.) There was such
a *likeness* of sin in these things as that it ne-
ver yet ‖ fail'd and was but a *likeness*, but

only in this *one* great and *unparallel'd Instance* of our blessed Savi-
our. As he submitted to the *ordinary infirmities* of the Humane
Nature, hunger, thirst, &c. in them there were some *features* and
lineaments of *sinful flesh* ; but as he submitted to *death*, to *such a*
death, there was a more *lively draught*, a *fuller resemblance* of *sinful*
flesh. As it was with the Creatures which were offer'd in *Sacri-
fice*, they in themselves were *harmless* and *innocent*, yet having the
sins of the people laid upon them and they dying for them, so
they had the *likeness* of *sinful flesh* ; and just so it was with *Christ*,
upon his being offered up upon the Cross as the *Sacrifice* for our
sins.

'Twas in Christ
but the likeness
of sinful Flesh.
Of his Sancti-
ty & Holiness.

2. Here was *much likeness* (you see) of *sinful flesh*, yet 'twas
but likeness and nothing more ; some *external appearance* of sin
there was but that was all, yet *no sin* in *truth* and *reality* : 'twas
the *verity* and *sameness* of *natural flesh*, 'twas but the *likeness* of
sinful flesh. As 'twas with the *brazen Serpent*, that was made in
an *exact resemblance* of the *fiery Serpents*, having that very *shape*
and

Part I. In the likeness of sinful Flesh.

411

and form which they had; yet 'twas but the *likeness* of them, for it had not that *poison* and *venome* in it which was in them; so here as to Christ (of whom the *brazen Serpent* even in this was an *excellent type*), he seem'd to have *that very flesh* which we have (and so he had in *such a sense*), but yet there was *this difference* ours is *envenom'd*, his not; 'tis *truly sinful flesh in us*, 'twas but *like sinful flesh in him*

This (as before) may be understood either of Christ's *fleshy part*, or of his whole *Humane Nature*: In the *first respect* to his *flesh* was *sinless*, he had a *true body* but there was *no sin* in that body, 'twas *pure, holy, untainted* * *flesh*;

'twas made (as to *purity* and *sanctity*)

† κτ' τῷ ἀρχέτυπον πλάσιν according to the *primitive* and *archetype-formation* of *Adam's body* in the state of *innocency*; that was *created holy* and *spotless*, and just *such a body* Christ did *assume*: 'tis true *his body* and *Adam's* differ'd in the *manner* of their *production*, but as to their *purity* and *undefledness* by sin so they did agree. He says his Father had *prepared him a body* Heb. 10. 5. now if the *holy God*, in such a wonderful and *immediate manner*, for such high and *glorious ends* will prepare him a body, to be sure it shall be an *holy body*, and such an one as shall be proper for the attaining of *those ends* (which only an *holy body* was). 'Twas indeed upon *our account* and Christ's putting himself into *our stead*, a *passible* and *mortal body* (and so far like to *sinful flesh*); but had it not been for that, it had neither *suffer'd* nor *dy'd*.

In the *Second respect*, to the *whole Humane Nature in Christ* was * *sinless*. He was *true* and *very man* but not in the least *sinful man*; he was made man *for the sin of man*, but yet was man *without the sin of man*. That *Nature* which is so sadly depraved, vitiated, corrupted in us, in him had its *primitive, original purity* and *holiness*: Sin was not so essential or so inseparably twisted into it, but that God knew how to separate 'twixt the *Nature it self* and the *deordination* of it; Christ took the *one* but not the *other*. The *Humane Nature* is made up of *soul* and *body*, both of these in Christ were *untainted*, not having the least *macula* or *spot* of

X x x

* Τὸ σῶμα τῷ χριστῷ ἐκ τῆς ἁμαρτίας σῶμα, ἀλλ' ὁμοίωμα σαρκὸς ἁμαρτίας. Cyrill. lib. 15. contra Julian. Peccatricem carum non assumpsit qualis est nostra, naturalem vero illam nostram assumpsit. Si Caro Adæ erat vera Caro antequam peccavit in Paradiso, utiq; & Christi caro vera est humana caro, etiamsi peccati qualitatem non assumpserit. Muscul. Noltram induens suam fecit, suam faciens non peccatricem eam fecit. Tertull. de Car. Christi. Hierom's gloss upon the Words (if those *Commentaries* upon this *Epistle* be his) is lyable to exception; suscepta postea carne quæ ad peccandum esset proclivior, ipse tamen absq; peccato eam suscepit. See *Perer.* upon this *Disp.* 3. p. 850. † *Athanas.* de Incarnat. Christi. p. 620.

* Habuit Naturam Humanam quam Christus suscepit peccati, non tamen ea revera peccato contaminari potuit. P. Mar.

sin

* φάβεται
ὁ κύριος &c.
vide Oecum.
in loc.p.301.
† Particeps
factus est infir-
mitatis. Aug.
Trahens de
homiæ morta-
litate non
iniquitatem.
Id. tom. 3.
p. 1072.

fin cleaving to them; as 'twas an *unpolluted, undefiled body*, so 'twas also a *pure, holy, spotless Soul*. The Humane Nature too is attended with such * *affections* and such † *infirmities*, to all of which Christ submitted so far as they were *sinless*, but no further. as to the former, he had *Anger, Sorrow, Joy, Compassion, Love*, but without the least stain or tincture of sin; as to the latter, he underwent *hunger, thirst, pain* &c. but yet under all he was without sin; he could suffer but he did not, nay, he *could not sin*. Hence he's called God's *holy one* Psal. 16. 10. *the holy Child Jesus* Act. 4. 27. *the most holy* Dan. 9. 27. *Jesus Christ the righteous* 1 Joh. 2. 1. God's *righteous servant* Isa. 53. 11. He was a *Lamb without blemish and without spot* 1 Pet. 1. 19. *holy, harmless, undefiled, separate from sinners* Heb. 7. 26. 'tis said of him *he did no sin* 1 Pet. 2. 22. *he knew no sin* 2 Cor. 5. 21. (he knew it in a way of *imputation* for he *was made sin*, but as to any *inbession or commission* so he knew it not). The Apostle saith *he was tempted in all things as we are, yet without sin* (that must alwayes be excepted) Heb. 4. 15. he challeng'd all his enemies *which of you convinceth me of sin?* Joh. 8. 46. He says of himself *he always did the things which pleas'd his Father* Joh. 8. 29. and now 'tis said of him *in him is no sin* 1 Joh. 3. 5. so that upon all this it appears that 'twas but the *likeness of sinful flesh*.

A threefold
Holiness in
Christ.

Christ (as Man) had a *threefold Holiness, Original, Habitual, Actual*: (1.) He was *Originally Holy*. David bitterly lamented it that he *was shapen in iniquity, and in sin did his mother conceive him* Psal. 51. 5. and so 'tis with every man that comes into the world (in the way of *common generation*); the very foundation of our Being is laid in sin: But 'twas not so with our blessed Saviour, in his *Conception*, the first *framing and forming* of his *Humane Nature*

* Hæc est similitudo carnis, quia cum eadem sit caro quæ & nostra, non tamen ita facta in utero est & nata: sicut & caro nostra. Est enim sanctificata in utero & nata sine peccato, & neq; ipse in illâ peccavit. Ideo enim Virginalis uterus electus est ad partum dominicum, ut in sanctitate differret caro Domini à carne nostrâ. Ambros.

there was nothing of sin; for he was therefore * *conceived in the Virgins Womb* in an *extraordinary manner* by the *overshadowing of the Holy Ghost*, that he might be preserv'd pure from the *common pollution*: so the Angel told Mary Luk. 1. 35. *The holy Ghost*

shall come upon thee, and the Power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God. (2.) He was *Habitually Holy*: there was in his Nature nothing but an *universal rectitude* and conformity to the

Part I. In the likeness of sinful Flesh.

413

the rule and pattern of holiness, he had therein *grace, all grace, nothing but grace*, without the least mixture of *habitual corruption*. We bring with us into the world *Natures* most wofully depraved, such as are a very *seed-plot* and *seminary* of all evil; but our Lord Jesus had a quite *other Nature*, one that was *perfectly sanctified* and not in the least *tainted* with *sin*. This also was brought about by his *miraculous* and *extraordinary* formation, for had he been *begotten* as we are, his Nature had been tainted as well as ours is: *that which is begotten* (so I would read it rather than *that which is born*) *of the flesh, is flesh*; Joh. 3. 6. *Who can bring a clean thing out of an unclean? not one*; Job 14. 4. The *liquor* will taste of the *cask* into which 'tis put; as *water* when it comes from the *fountain* may be very pure, yet if it runs through a *dirty pipe* it will contract filth; so let the *Soul* as it comes out of God's hands be never so pure, yet upon *union* with the *body* begotten and propagated in the *usual way*, both it (and the *nature* of the person too) will be defil'd: therefore to avoid this Christ was *begotten in another way*. By which means he was also freed from the *imputation* of *Adam's sin*; for he not descending *naturally* and *seminally* from *Adam*, his sin was not imputed nor imputable unto him. The Apottle indeed saith Heb. 2. 11. *Both he that sanctifieth, and they who are sanctified, are all of one* (i.e.) of *one Adam* as the common root; but they are not both of this *one Adam* in the *same manner*, for they who are *sanctified* are of him, and from him in a way of *seminal propagation*, but he who *sanctifieth* was not so; whereupon though *Adam's sin* be imputable and imputed to the *former*, 'tis not to the *latter*. As (according to the * usual illustration) *Levi* being in the loins of *Abraham* paid † *tythes* in him, & yet *Christ* who was also in the loins of *Abraham* did not; so all men being in the loins of *Adam* and carnally descended from him, *sinned* in him and became partakers of his *guilt*; but Christ (though in some sense he might be said to be in *Adam's* loins too, for his *genealogie* is carried up to *Adam* Luk. 3.) yet he not descending from him in the *ordinary fleshly way*, his *Person* was exempted from the *guilt* of his *sin* and his *Nature* from the *general depravation*. (3.) Christ was *actually Holy*; there was nothing but holiness in whatever he did, all his *actings* (*inward* and *outward*) did exactly correspond with the *Nature* and *Will* of his *Father*, he never was guilty of the *least sin* in *thought, word, or deed*, sin was neither contracted nor * committed by him, *Grace* and *Holiness* were advanced in him to the *highest pitch*, according

* *Aliq. Theol. Problem. prob. 8. p. 571. Dr. Pearson. on the Creed. p. 365. † Heb. 7. 9, 10.*

* *Eandem assumit Naturam Christus, sed in ea non peccavit. An- bres.*

The Grounds
of Christ's
Holiness and
Sanctity.

to the utmost capacity of the *Humane Nature*, without the least mixture of what is contrary thereunto: in a word, he liv'd in his whole course a most *holy, innocent, spotless, sinless* life (as the Scriptures which have been alledged do abundantly testify).

This *sanctity* and *sinlessness* of Christ's *Humane Nature* was necessary upon a double account:

1. To fit it for the personal union with his *Divine Nature*. Can it be imagin'd that ever the Lord Jesus would take a Nature tainted with sin, and so nearly unite it to himself? when the *Divine Nature* stood at so great a distance from sin, can we (without blasphemy) think that it would assume the *Humane Nature* (had it been sinful), into so close an union as that both should make but one person? O such a thing was not possible! God can take a *sinning* (if repenting) *Creature* into his bosom, but he cannot take a *sinning Nature* into his Person. Christ might condescend to take flesh & yet be God, but he could not have taken *sinful flesh* and yet be God: the humane nature (simply considered) was not inconsistent with his Godhead, but that Nature (if sinful) was.

2. This was necessary in respect of Christ's Office and undertaking for our good: In order to which, as he must be man so he must be man perfectly *holy* and *righteous*, for he that is a *sinner himself* cannot be a *Saviour* to other sinners: then 'twould be *Physician heal thy self*, or *Saviour save thy self*; all that such a one could do would be little enough for himself. Christ was both *Priest* and *Sacrifice*, with respect to both he must be *without sin*: as *Priest*, for if sin had been chargeable upon him he must then have offer'd *for himself*, and so have been in the same condition with the *Priests* under the *Law*; which the Apostle shews he was not Heb. 7. 26, 27. As *Sacrifice* too, for whatever was offer'd up to God it was to have no blemish in it. In allusion to which the Apostle calls him a *Lamb without blemish and without spot*, 1 Pet. 1. 19. (answerably to the *Paschal Lamb*, Exod. 12. 5. and to the *two Lambs* in the *fire-offering* Numb. 28. 3.) and he's said to offer himself *without spot to God* Heb. 9. 14. How could Christ have taken off guilt from us had he had it lying upon himself? or how could he have made us righteous had he not been righteous himself? therefore 2 Cor. 5. 21. *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him*: and Isa. 53. 11. *By his knowledge shall my righteous servant justify many*, (mark it, Christ being a righteous Person himself so he comes to justify and make others righteous): so

1 Joh. 3. 5. And ye know that he was manifested to take away our sins, and in him is no sin; the connexion is observable, * he that will take away sin from others must have no sin in himself; Christ coming for that end therefore in him there was no sin. Three things (as † one observes from the words) were requisite to him that should be the Mediator, he must be God, he must be Man, he must be perfectly and unmixtly holy: all these three qualifications you have in the Text; Christ was God's own Son, there's his Godhead; he was sent in flesh, there's his Manhood; he was sent but in the likeness of sinful flesh, there's his purity and holiness.

* Si esset in illo peccatum, auferendum esset illi, non ipse auferret.

August. * Piscat.

Having done with the Explicatory part, I come now to what is Applicatory: Where in the first place (passing by other things) these two we are mainly informed of,

Use. 1. Information.

1. Of the excellency of the Gospel and Christian Religion.
2. Of the excellency of Christ's Flesh or Manhood.

1. First, that great Truth which I have been upon informs us of the excellency of the Gospel and Christian Religion. The more raised and mysterious the things are which the one reveals and the other believes, the more excellent must both of them needs be; for this is a Principle grounded upon Reason, and strengthened by the Consent of all who pretend to Religion (whether it be true or false): What more common amongst men, when they would argue for the excellency either of that from which they fetch their Religion, or of their Religion it self, than to cry up the mysteries and to tell us what high, sublime, mysterious things are contained in them! These make a great impression upon mens minds, and strongly induce them to believe that whatever hath in it such mysteries, must certainly be of God and have a divine Original: therefore Heathens themselves (as well as Christians) have much pleas'd themselves with this, and have been great pretenders to such and such mysteries, thereby to gain credit and reputation to their way. Now let us apply this Principle or common test to the Gospel-revelation and the Christian Religion; and then I'm sure their excellency above all other pretended Revelations and Religions will be evident. For look into all those admired and rare Secrets, those high and raised mysteries, which they who know not the Gospel did so much cry up and magnifie; and do but compare them with this one mystery [God's own Son sent in flesh], alas! what trifles, what shallow, contemptible, ridiculous things are they in comparison of it! A God incarnate shames all the little mysteries of the Pagan Religion (if so good a title may be given to so bad a thing);

Of the excellency of the Gospel and Christian Religion.

they

they all vanish before this and are not able to stand in competition with it. Now where is this profound mystery *revealed* but in the *Gospel*? and where is that revelation *believed* but in the *Christian Religion*? therefore how excellent must both needs be upon this account! The *Heathens* knew nothing at all of this; they dreamt of *Men* being made *Gods*, but that he who was *truly God* should be made *truly Man*, this they were altogether ignorant of; in all their Religion there was no such mystery. The Apostle cries out 1 Tim. 3. 16. *Without controversy great is the mystery of Godliness, God manifested in the flesh, &c.* his design in these (and in the following) words was to set forth the excellency of the *Gospel*, (which he calls *Godliness* because its main scope and tendency is to that); and how doth he do it? why, by the *glorious mysteries* held forth therein, of some of which he there gives a particular enumeration: As to the height and verity of which mysteries he saith, *Without controversy &c.* confessedly, beyond all dispute or denial, these are *mysteries* indeed; 'tis as if he had said, I know the poor *Heathens* pretend to great and high mysteries, but indeed they are so far from being *high mysteries*, that they are *no mysteries* at all (they being but the *fancies* of deluded men): but (saith he) I'll tell you of *mysteries* that are both *real* and *sublime*, which are so beyond all contradiction, *Without controversy great is the mystery of Godliness &c.* But how doth he make that appear? he makes it out in some instances, and his first instance is in the *Incarnation* of the Son of God, *Without controversy great is the mystery of Godliness, God was manifested in the flesh &c.* O there's a mystery indeed, a *transcendent mystery*, one which all the *Gentiles* cannot parallel. A very *Learned** *Author* in a very *learned Discourse* upon this *whole Verse* proves, that *Paul* therein throughout had his eye upon the *Gentile-Rites, Customs, pretensions to mysteries &c.* especially upon those amongst the *Greeks*, and amongst them especially upon those in their *Eleusinia sacra* (which above all others were in highest repute at that time when the Apostle wrote this *Epistle*): Now therefore against them he sets down the great *mysteries* of the *Gospel* and *Christianity*, which certainly were infinitely to be preferred before the other. The making out of this was our Apostles design (according to the Opinion of the *forenamed Author*) in every branch of the Words; but I'll go no farther than the first (that only suiting with the thing I am upon): And there are in it *four things* to prove the thing in hand; (1.) As to *Gospel-mysteries* the *true God* was the *object* of them and

* Jac. Gothofredus in 1 Tim. 3. 15, 16. in Critic. vol. 7. p. 3770. &c.

Part I. In the likeness of sinful Flesh.

417

and concern'd in them; but the *Gentiles* in *their* mysteries had to do with those which by nature were no Gods, which were but called Gods (as they are described Gal. 4. 8. 1 Cor. 8. 5. (2.) In Gospel mysteries one God only was the object of them, and Christians had to do with this one and only true God; but the *Gentiles* in *their* mysteries had to do with variety and multiplicity of Gods: and so indeed with no God, for many Gods are no God. 1 Cor. 8. 5, 6. *Though there be that are called Gods, whether in heaven or in earth, (as there be Gods many, and Lords many); But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him: 'tis God (one God) manifested &c.* (3.) In Gospel mysteries there's a God, as incarnate, commemorated and remembred in them; in the *Gentile*-mysteries it was not so: In them they had some notions, and made some commemorations of their Gods, but how? only as common benefactors, as giving them bread and wine and corn &c; but they went no higher; but now *Christians* under the Gospel they commemorate God as taking flesh and suffering in that flesh for their good; O there's mercy indeed, a mystery indeed! (4.) Whereas the *Gentiles* in *their* mysteries pretended such and such apparitions of their Gods, in opposition to these the Apostle sets down the great and glorious appearance and manifestation of Christ: He was indeed manifested in the flesh, for he was so manifested in the flesh as to be made flesh, his was not an appearance only but a real assumption; there's a mystery indeed. In these respects the Apostle advances the mysteries of the Gospel and of the Christian Religion, above those which the blind *Gentiles* were such admirers of in their idolatrous way. Well! we who know and believe these things, what high thoughts should we have of the Gospel and of the Christian Religion! how should we adore and magnifie God for his infinite mercy to us, in bringing of us under that revelation and that Faith wherein this unparallel'd mystery of a Christ incarnate is made known and embrac'd.

2. Secondly, this further informs us of the excellency and glory of Christ's Flesh and Manhood; from the premises it clearly appears that that is (and needs must be) superlatively great. Was Christ himself sent in flesh? did God's own Son assume and so assume flesh? O what a lustre and glory must there be upon that flesh (or body), which such a person doth so assume! 'Tis call'd after its being glorified in him, a glorious body Phil. 3. 21. but 'twas a glorious body long before, even from the first moment of its formation and

Of the excellency of the Flesh and Manhood of Christ.

In the likeness of sinful Flesh. Ver. III.

and *assumption*. 'Tis true, its glory whilst 'twas *here on earth* did not shine forth in its *full brightness*, there was a *vail* and *covering* upon it during the state of *Christ's Humiliation*; but yet even then 'twas *full of glory* though the *fulness* of its *glory* did not appear, (as the *Sun* is very glorious even when 'tis *hid* under a *cloud*). And indeed 'twas requisite, not only from the *state* of his *abasement*, but also from the *weakness* of those with whom he was to converse, that here he should very much *keep in* its *glory* for we see when at his *transfiguration* he let it break forth in a more than *ordinary manner*, the beholders thereof could not well bear it, it fill'd them with *consternation*; (read *Matth. 17. 1. &c.*) But yet, upon its *miraculous framing*, its *unstain'd* and *unspotted sanctity*, its *neer union* with the *Godhead*, even here (I say) its glory was exceeding great. O what a sight will it be in heaven to see *this body* of *Christ* in all its *splendor*, and to see him in *this Flesh* sitting at the right hand of *God*! As he was at first *sent in it* 'twas but *mean* (in external appearance and to meer sense), but now he is *ascended* and hath *carried it up* with him and 'tis *plac'd* at the right hand of *God*, so 'tis an *Object* so glorious, that 'tis fit only for a *glorify'd eye* to behold.

And doth the *Body* of *Christ* engross all this glory? hath his *Soul* no part or share therein? yes surely! it may rather be ask'd hath not that the *greatest share*, (it being the *better* and *nobler part*, and capable of that of which the *Body* is not)? If *God* prepare so *excellent a body* hee'l be sure answerably to prepare as *excellent a soul* to dwell in that body, (as they that build stately houses will put in inhabitants that shall be answerable to them). Imagine a *Soul* untouch'd and unblemish'd with sin, fully and perfectly sanctify'd, fill'd with grace to the utmost of its capacity, having nothing in its *several faculties* but *truth* in the *Understanding*, holy conformity in the *Will*, *heavenliness* in the *affections*; I say, represent to your selves in your thoughts such a *Soul*, and then think what an excellent *Soul* would that be? just such a *Soul* is in *Christ*. Indeed if we consider these *constitutive parts* of *Christ's Manhood* as they stand *apart* and *by themselves*, they are excellent to a very *high degree*; but if we go further and consider them in the *Hypostatick Union*, then we are at a mighty loss and cannot conceive what a glory is by that conferr'd upon them. As suppose a *Pearl* was put into a glass of *Chrystal*, that would put a great *radiancy* upon it; but what if the *Sun* it self could be put into this *glass*, how *radiant* then would it be? So
here,

here, the Lord Christ having so precious a *Soul* dwelling in his *Flesh*, even that (if there was nothing more) must make it very glorious; but when the *Godhead* it self dwells in it, how unspeakable must its glory and splendor needs be!

Leaving the *parts* let me speak to the *whole*; the *whole humane nature* in Christ is *transcendently excellent*. If the *essential and eternal Son of God* will so far condescend as to assume *Man's Nature*, certainly in him the *Manhood* must have all that *dignity, glory, perfection* that ever it was capable of: and surely never was the *Humane Nature* so *advanc'd* as in *Christ*. If you consider it as 'tis in us, so it hath its *worth and excellency*; for man is yet a *glorious creature*, (though 'tis too true by the loss of *God's image* he hath lost very much of his glory): As he was at first *created* in the state of *innocency* he was high indeed; by the *Fall* the case is sadly altered, the *Humane Nature* now is exceedingly *debas'd and depress'd*; but yet even in its ruins (as 'twas with old *Carthage*) it may be seen what once it was: much is lost and the best is lost, but all is not lost; the glory of the *Saint* is gone, but the glory of the *Man* (in a great measure) yet remains. He is yet, as to his *natural composition and indowments*, very excellent, the top of the *whole creation*, *God's* * *master-piece* and highest workmanship, endowed with a *body* curiously wrought, with a *Soul* of divine original, excellent in its being and operations. And besides this (which is general) it pleases God in some to restore the *Humane Nature* (in part) to what it lost in *Adam's fall*, to advance it again by *Grace and Regeneration*; yea, to take it up to heaven to the vision and fruition of himself: And now 'tis at its *ἀκμή*, here's its *non-ultra*, its highest advancement; 'tis not capable (as in us) of

* Vid. Nyssen de Hom. opific. 3. p. 51. τὸ θῆιον ἄνθρωπον πολυτελέστατον ζῶν εἰς τὸν κόσμον ἐσώκισεν, ἀντίτιμον μὲν τὰς ἰδίας φύσεως, ὀφθαλμον δὲ τὰς τῶν ὄντων διακοσμάσει. Euryphamus in Stob. Ser. ci. p. 556. Theophrastus calls him ἀντίτιμον παράδειγμα, as though God in him would vye with and out-vye all that he had done besides in the whole visible creation. See Weems's Portrait. p. 60, 61.

higher exaltation than what it hath by *Grace and Glory*. This dignity and glory the *Humane Nature* hath in us; but yet as 'tis so subjected, take it even at its highest elevation it comes infinitely short of the *dignity and excellency* of the *Humane Nature of Christ*; the reason is, because in it there's all that hath been spoken in an *eminent manner*, and besides (which is higher than all the former) it is taken into a *near conjunction* with the *Divine Nature*. How glorious must that *Manhood* be, which subsists in

* Psal. 45. 7.

the *Godhead* and hath no subsistence but in that! The nearer the *Union* is with *that*, the greater is the perfection and glory of that which is admitted into that union: And hence it is that there is such a fulness of *Grace* in *Christ* (as *Man*) over and above what is in the best of men, that he is ^{*}anointed with the oyl of gladness above his fellows; that his *Manhood* bears a part in the mediatory Office; that 'tis to be worshipped with *Divine Worship* (as hath been proved before); I say all this belongs to it by vertue of the *Hypostatical Union*, from which in all things it derives super-excellent *Glory*. And yet I must tell you this *Humane Nature* (as high as 'tis) is the lowest thing in *Christ*; that which is the highest in us is but the lowest in him, *Supremum infimi infimum supremi*: as *Man* he's glorious but what is he then as *God*? What a Person is *Christ* take him altogether! O let him be adored and revered by you as *Man*, but especially as he is *God-man*. (So much for Information).

Use 2.

Exhortation to
several Dutys.To give a full
and firm assent
to the truth of
Christ's Incar-
nation.

2. Secondly was *Christ sent in flesh*? hence ariseth matter of Exhortation to several Duties:

1. I would exhort you to give a full and firm assent to the truth of *Christ's incarnation*, as also firmly to adhere to *Christ as sent in flesh*. Here are two things which I'll speak to apart: First, see that you give a full and firm assent to the truth of *Christ's Incarnation*. 'Tis a thing which the Scripture layes a great stress upon; 1 Joh. 4. 3. Every Spirit that confesseth not [that *Jesus Christ is come in the flesh*] is not of *God*: and this is that spirit of *Antichrist*, whereof you have heard that it should come; and even now is it in the world. 2 Joh. 7. Many deceivers are entred into the world, who confess not [that *Jesus Christ is come in the flesh*]: this is a deceiver and an *Antichrist*. It seems the *Incarnation* of *Christ* met with early opposition, his *flesh* was no sooner translated to *Heaven* but 'twas deny'd on *Earth*; this *Apostle* therefore (who in his *Gospel* had been a great asserter of it) in his *Epistles* will be also a zealous defender of it: and see how warm he was upon it, the denial of *Christ's coming* and of his coming in the *flesh* (for there lies the main emphasis), he carries as high as *Antichristianism* and sets no lower a brand upon it: *Antichristianism* doth not only lie in the opposing of *Christ* in his Offices (which is the latter and modern *Antichristianism*), but also in the opposing of him in his *Natures* as *God* and *Man* (which was the first and ancient *Antichristianism*); to deny *Christ's Manhood* and assuming *flesh* this is down-right *Antichristian*, the very spirit of *Antichrist*, (if the *Apostle* here may be

be believed). Now there's a *twofold* denial of this; one *open*, *express*, *direct*; the other * *implicit*, *virtual*, *interpretative*: the former (I hope) is very rare, the latter (I fear) is too common; he's no *Christian* who comes under the former, but there are too many *Christians* who come under the latter. As you read of some who *profess* that they know God, but in works they deny him Tit. 1. 16. so here; all that own the Gospel *profess* they believe *Christ's Incarnation*, but yet *virtually*, *interpretatively*, *consequently*, too many of them do no better than deny it. Now for you (my Brethren) I assure my self I need not spend time in warning you against the *denial* (I mean the *rank* and *gross* denial) of our Lord's *Manhood* and *Incarnation*, (that *Antichristianism* I hope you will never be guilty of); yet *two things* I would say to you: (1.) *Get such a firm and rooted belief of this Fundamental Doctrine, as that there may be no secret doubting about it*; no, not the least doubt stirring in the mind, for any doubting may by degrees by little and little work up to the full denial of it. (2.) That you will take heed not only of the open and direct denial of it, but also of all those *Opinions* and *Practices* which may amount to a *virtual*, *implicit* denial of it.

This minds me of something (upon which I crave leave a little to digress) that passes betwixt *Papists* & *Protestants*: the former do greatly insult upon the *mentioned Texts*, from which they think they have enough to free the P O P E (in whatever notion you consider him) from the charge of being *Antichrist*; and therefore thus they argue, *He is Antichrist who confesses not that Christ is come in the flesh*, but the P O P E doth confess this, ergo he is not *Antichrist*: (this is one of * *Sanders* his *Demonstrations*). To which tis answered,

1. That the Apostle in these Texts doth not define or describe the *Antichrist* (by way of eminency), him who was to come afterwards (who is set forth 2 Thes. 2. 3, 4, 5, 6, 7, 8. 1 Tim. 4. 1.); but some lesser *Antichrists* who were already risen up in the Apostles days: for he saith even now there are many *Antichrists*, 1 Joh. 2. 18. This is that spirit of *Antichrist*, whereof you have heard that it should come, and even now already it is in the world, 1 Joh. 4. 3. & 2 Joh. 7. Many deceivers are entred into the world &c. this is a deceiver and an *Antichrist* (though not the *Antichrist*). As to the grand *Antichrist*, there was a τὸ κατέχον about him, a let and impediment in his way to be remov'd before he could come (2 Thes. 2. 7.); but for the lesser *Antichrists* (the *precursors* of the great one) they were already come: And 'tis

Y y y 2

* Non attendamus ad linguam sed ad facta; si enim omnes interrogantur, omnes uno ore confitentur Jesum esse Christum, quiescat paululum lingua, vitam interroga. Aug. in Ep. Joh. Tract. 3.

* Vide Whitaker. ad Sandersi Demonstrationem. Resp. p. 755.

probable

probable that the Apostle in *these descriptions* in special had his eye upon * *Simon Magus*, who deny'd that Christ came in *true flesh*. * Of him as to this see *Cyrill*. The *Argument* then (so far as 'tis grounded upon *these Texts*) only proves, that his *HOLINESS* is none of the *little Antichrists* (of whom *John* spake as already come), which we readily grant, for we make him to be the * *great Antichrist* (of whom *Paul* spake as yet to come).

* Vid. Anti-christi Demon-strat. per Rob. Abbat.

2. Yet our *Divines* will not wholly acquit him (and his party) as to *this Character* of *Antichrist*; for though as to *words* and *profession* they confess that *Christ is come in the flesh*, yet *implicitly* and by * *Consequence* they plainly deny it,

* Quamquam P. R. & corde credit & ore confitetur Jesum esse Christum, hoc tamen non integrè ac simpliciter, sed ex parte tantum facit, dum Jesu multa detrahit quæ Christo conveniunt: & Christum negat in carne venisse, non quidem totidem verbis atq; aperte, sed per consequens & oblique, verè tamen & necessario. *Whittak. resp. ad Sanderi Dem.* p. 768.

they maintaining those *Opinions* and *Practices* which are *interpretatively opposite* to Christ's *incarnation*. As their burdening the Church with such swarms of *unnecessary Ceremonies*; if the *substance* be come indeed (and they believe it) why do they keep up the *shadow*? *At ουτοι παρατρέχουσιν, η αληθεια επισέρχεται*, (*Nazanz.*), under the Gospel the shadows vanish,

* *Pet. Molin.* in Th. Sedan. vol. 1. de Transub. p. 2. p. 531. where he proves *Ecclesiam Romanam destruere Naturam Humanam Christi* &c.

the truth and substance being come: Their Doctrine of * *Transubstantiation* in effect deny's Christ's Body to be a *true body*; for can a *true body* exist in *puncto* (as they say Christ's doth)? can it be a *true body* and yet not *extense*? can it be a *true body* and yet be present in a thousand places at once? can it be a body and yet have none of those *Adjuncts* which are inseparable from a body? So again, their invading of Christ's *great Offices*, advancing of their own *Merits*, *Satisfactions* &c. (with many other things which might be instanc'd in) are *all* and *each* of them *interpretative denials* of our Saviours *being come in the Flesh*. Now (Sirs!) your Religion doth not expose you to this guilt, but rather highly secures you from it; but take heed you do not draw some *opinion* or *practice* into it, which may also make you guilty of denying *implicitly* the *Incarnation* of the Son of God.

But I go further, 'tis not enough for you *not to deny* this great Truth, no nor *just to believe* it, but there must be a *firm believing* of it, a *full* and *steady assent* given to it. I would assure my self that you do believe the *verity* of Christ's *Manhood*, the *reality* of his *Flesh*, the *truth* of his *Incarnation*; but do you believe it *steadily*? do you come up to a *full assent* to it? are there no *wavering*, *doubting* thoughts about it? are you *rooted*, *stablished*, *confirmed*?

confirmed in the belief of it? This I press'd upon you before with respect to *Christ's Sonship*, and now I am to press it upon you with respect to his *Incarnation*. Whence let me tell you, that though the belief of this be not the *main, vital, essential act* of *faith*, quā *justifying*; yet 'tis absolutely necessary to *that* which is so; for there will be no *fiducial reliance* upon *Christ's Person* (which is the *great act* of *faith* as *justifying*), if *antecedently* there be not a *firm belief* of his being *made Flesh*: O therefore see that you be fully settled in your minds as to the *unquestionable verity* of this great *Article* of the *Christian Religion*. 'Twould be sad if (in our *circumstances*) we should *fluctuate* about it: for did all the *Old-Testament-Prophecies* point to it, (as old *Zacharias* tells us they did, Luk. 1. 70, 72, 73. *As he spake by the mouth of his holy Prophets, which have been since the world began &c.* To perform the *mercy* promised to our *Fathers*, and to remember his *holy Covenant*: *The Oath* which he *swore* to our *Father Abraham* &c. (in all which expressions his eye was chiefly upon the *birth* and *incarnation* of *Christ*)? and have these *Prophecies* received their *full accomplishment*? and have we liv'd to see this? and yet shall we doubt of *the thing*? surely that would be sad. The *Patriarchs* and they who lived under *the Law*, had but some *dimmer discoveries* of it; here and there an *obscure promise* and that was all; to them (for a long time) this was reveal'd but in *types* and *shadows*: And it was too a *great way* off from them; yet they saw *the promises afar off*, and were *persuaded of them* (as the *Apostle* tells us Heb. 11. 13.); and now when *Christ* is come, when the thing is done, shall we be *doubting* and *questioning* in our selves about it? when our *light* is so *clear* shall our *faith* yet be *weak*? Our Lord's *coming in Flesh* to *redeem* *Man* was that *great thing* held forth in the *Scriptures* of the *Old-Testament*, and they are *full* of it; observe that passage Heb. 10. 5, 6, 7. *Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the Volume of the Book it is written of me) to do thy will, O God*: what doth *Christ* mean by the *volume of the book*? I answer, the *whole body* of the *Old-Testament-Scriptures*; this was not written only in *this* or *that* particular *Text*, but you have it all along interwoven into the *body* of those *Scriptures*: now when the *whole stream* and *current* of the *Scripture* runs to this very thing, shall we yet give but a *languid assent* about it? Especially when we have the *New-Testament-revelation* superadded

to the former? the *New Testament* (I say), which gives us so full an account as to matter of *fact* (in reference to the *Conception, Nativity, Life, Death* of Christ); which shews us how this and that *Prophecie* (pointing to his *Incarnation*) was *fulfill'd*; which asserts it over and over again, telling us expressly that *the Word was made Flesh, God was manifested in the Flesh &c.* shall we notwithstanding all this, yet stagger in our faith about the truth of *Christ's* being *sent in flesh*? O believe it, and believe it steadily! so as to look upon it as a thing *without controversie*. Satan hath all along (more or less) made his assaults upon Christians in *this*, as well as in *other* matters; and no question he'll do the same to you, if it be possible to undermine and hinder your *firm assent* to it; but let him not prevail.

Firmly to adhere to Christ, as sent in flesh.

2. But under this *branch of Exhortation* I am to urge, not only *firmness of assent* but also *firmness of adherence*: I mean this, you must believe that Christ was *sent in flesh* so as to cleave and stick to him as sent in *Flesh*. There are some amongst us (whom therefore I cannot but look upon as most *sadly deluded*, and most *dangerously erring* in the very *Fundamentals* of the *Christian Religion*,) who make little of a Christ in *this notion*; they are all for a Christ *within them*, but as to a Christ *without them* or a Christ *in flesh*, as born of the *Virgin Mary*, crucify'd at *Jerusalem &c.* I say a Christ (thus stated) they *decry* and *disregard*: (O that from what I have heard and read I had not too just occasion for this charge!) 'Tis highly necessary therefore that I should say something to *antidote* you against this *venome*; that under the pretence of a *Christ within* you do not lose or overlook a *Christ without*. In a *sober sense* we are for a *Christ within* as much as any; viz. as he is *formed* in the Soul at the *new birth* Gal. 4. 19, as he is *united* to and *dwells* in believers Col. 1. 27. Rom. 8. 10. but yet 'tis a *Christ without*, as *incarnate*, whom we *rely* upon for *life* and *salvation*; as he is *so considered*, we eye him in the *great acts* of *faith* and *ground* all our *hope* and *confidence* upon him. I have *before told you, that a Christ *as formed in the heart* is necessary to *justification* and *salvation* (for he saves none but those who have this *inward work*); but yet 'tis a Christ *as formed in the Virgins womb* and *as dying upon the Cross*, who is the *proper, efficient, meritorious, procuring Cause* of *Justification* and *Salvation*. These *two* must by no means be *parted*, yet their *efficiency* or *causal influence* upon Sinners good is very *different*; for by the one *mercy* is *procured*, by the other 'tis only *apply'd*; the *impetration* is by the *Christ without*, the

Part I. In the likeness of sinful Flesh.

425

the application only is by the *Christ within*: And therefore though you are to put an high value upon the *latter*, and to endeavour to make sure of it as the *way and condition* of receiving benefit by Christ; yet you are to know that 'tis the *former* by which all is *merited*, and therefore there the great stress of your Faith must lie: 'tis a Christ as *taking flesh and dying in flesh* that you must stick unto. Matth. 1. 21. *She shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins*: (Christ the Son of Mary was to save) 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus [came into the world] to save sinners &c.* (the Apostle layes the meriting of Salvation upon a Christ without, as coming into the world and not as coming into the heart); he who died upon the Cross, was slain, suffer'd at Jerusalem, hee's the person whom God hath exalted to be Prince, and Saviour, Acts 5. 30, 31. *The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins*: (surely where persons have not forfeited the very principles of Christianity, this is a thing which needs no proof). Indeed Christ in the Spirit will very little profit those who disregard him in the flesh.

But no more of this! Paul hath a passage which I would a little open; 2 Cor. 5. 16. *Henceforth (saith he) know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more: how? know Christ no more after the flesh? what doth he mean by this? did he cast off all respects to him, all relyance upon him, as considered in his Flesh? O no! all that he aims at is this, he knew Christ no more after the flesh (that is) so as to have any further converse with him in a fleshly way; he did not expect again to eat and drink with him (as sometimes the Apostles had done), all that external converse was now at an end: Or he means that he did not look for any fleshly advantages by him, (as worldly honor, preferment, riches &c.) : Or again, that he did not know him as in the state of his former abasement and humiliation, (so the word flesh is sometimes taken more restrainedly, see Heb. 5. 7.) Thus you are to understand the Apostle in these words; and not as if he laid aside all knowledge of or respects unto the Lord Jesus, as considered in his Humane Nature.*

In believing we must eye a whole Christ; Christ God and Christ Man too; his whole Person with both his Natures is the proper object:

object of Faith: And certainly there's something in't that believing is so much set forth by its reference to his *Flesh*; as Joh. 6. 53, 54, 56. *Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you: Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day: He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.* Take away this *Flesh* and Christ's fitness to be a Mediator to God, and a Saviour to us, ceases; and consequently his fitness too to be the object of saving Faith: 'tis Christ God-Man whom in believing you have to do with; and you are neither so to eye his *Manhood* as to overlook his *Godhead*, nor so to eye his *Godhead* as to overlook his *Manhood*: both together do your work. Upon the whole therefore, you are in the actings of Faith to look upon Christ as having assum'd your *Nature*, and so to rest upon him.

2d. Branch of
the Exhorta-
tion, To be
much in the
study and con-
templation of
a Christ incar-
nate.
Phil. 3. 8.

2. Secondly, be much in the study and contemplation of Christ as sent in flesh. What an object is a Christ incarnate for these! I have press'd you to study him as the Son of God, I would also press you to study him as the Son of Man: to know him as God's own Son and as having taken our own *Flesh*, there's the τὸ ὑπερέχον the * excellency of the knowledge of him. What dry, insipid, jejune knowledge is all other in comparison of the knowledge of Christ as God-Man. One dram of this (especially if saving, practical, and fiducial) is better than great heaps of meer natural and philosophical knowledge. It cannot be enough lamented that Christ in his Person, Natures, Offices is so little known; as to that which I am treating of, his assuming Mans nature, how little do the most understand of it! all hope to be saved by a Christ incarnate but (alas!) they know not what a Christ incarnate is: in the general possibly they can tell you he was a Man, but if you examine them about particulars what woful ignorance will you find in them! is not this to be greatly bewail'd? Nay, go even to Saints themselves how scant and dimme is their light and knowledge about this! none can know it fully, some know nothing of it, they who know something 'tis (God knows) but very little in comparison of what they might, they wade but ankle deep into this great depth: is there not need therefore of this advice, to stir you up to the studying of Christ as sent in the flesh? O that you would study other things less, and this more! that you would every day (with all due sobriety) be prying, searching, diving into this mystery of a God manifested in the flesh! so the Angels do, this

is one of those things which they *desire to look into* 1 Pet. 1. 12. and we being more concern'd in it than they shall not we be looking into it? *David* says Psal. 111. 2. *The works of the Lord are great, sought out of all them that have pleasure therein*: here's a great work indeed, the *greatest* that ever was done by God; many great and glorious things he hath done but the sending of his own Son in *our flesh* exceeds them all: now shall not this be *sought out* by us? Things are to be studyed according to their *excellency in themselves* and their *influence* upon the *good* of others: there are (in a very eminent manner) *both* of these *inducements* in the *Incarnation* of Christ, to draw out our most serious endeavours after the knowledge of it; for what so *excellent in it self*, so *beneficial* to *Man* as that? It stands very high in the *place* and *reference* which it bears in and to the Gospel; 'tis the *Soul* and *Spirit*, the *marrow* and *kernel* of the whole Gospel, one of the highest discoveries which the Gospel makes; all the *Articles of Faith* (faith * one) stoop and vail to it: and if so, what a necessity doth this lay upon you to search as narrowly into it as ever you can? Pray do not object the *mysteriousness* of the thing, as if it was so much above you that you were not to meddle with it: for (1.) Though it be a *great mystery* yet 'tis a *mystery* (in a great measure) *revealed*. (2.) The more *mysterious* it is the more need there is of the most *diligent inquisition* into it; (3.) 'Tis a *mystery* to curb *curiosity* and *Pride*, but not to stifle *sober* and *modest enquiries*.

* Dr. Sibbs on
1 Tim. 3. 16.
P. 65.

Further, *be much in meditating upon and contemplating of Christ as sent in the flesh*. You are to *study him* that you may know more of him, to *meditate* upon him that you may draw out and improve what you do know. O Sirs! he that is in *your Nature* in *Heaven* should he not be very much in your *hearts* here on earth? A *Christ incarnate*? how should our Souls be swallowed up in thinking of him as *such*! What doth the whole world afford so deserving of our most *fixed thoughts*? is there any *flower* in *Natures garden* out of which such *sweetness* may be suck'd? what divine comfort, what heavenly delights must needs flow from hence to the Soul that is much in the contemplation of it? Is the foundation of our eternal happiness laid in it, and shall we not mind it? is it a thing so *rare*, so *unparallel'd*, and yet shall it be seldom in our thoughts? What fools are we to suffer our selves to be so much taken up with *trifles* and *shadows*, when we might live in the *daily view* of Christ *God-Man*! why should an *empty*, *perishing world* engross our thoughts when we have such an ob-

ject as a *Jesus incarnate* to contemplate? why do we dwell so much upon *fleshy things* (of a *deceiving* and *defiling* nature), when the *flesh-assuming* Christ, the *spotless* and *undefiled* flesh of the holy *Jesus*, is either not at all regarded or very hastily pass'd over? 'Tis said of *Isaac* Gen. 24. 63. *He went out to meditate in the field*: O Christians! what a *spacious* and *delicious* field is Christ's *Humane Nature* for you to meditate in and upon! O that you would go out frequently and so do. You say, sometimes you would imploy your thoughts in divine *Meditation* and *Contemplation*, but you cannot call to mind a *proper object* for it, or you are presently on ground and want matter for your thoughts to work upon: pray when 'tis so, fix upon the *Word as made Flesh*; there's a *fit* and *full object* for these things, where think and think as long as you will yet fresh matter will offer it self; that's a *Well* out of which the more you draw the fuller you'l find it to be. Psal. 104. 34. *My meditation of him* (saith *David*) *shall be sweet*; surely the believer may say, *My meditation of God* (who & as he was *made Man*) *shall be sweet*: O that you would live in the *daily exercise* of this *heavenly duty* upon this *excellent object*! What a blessed thing would it be if we could lie down, rise up with a *Christ*, and especially a *Christ incarnate* in our minds! Me thinks that which was the *product* and *matter* of *God's thoughts* from everlasting, should very much be the *subject* and *matter* of *our thoughts* in time.

3d. Branch of
the Exhortati-
on. To adore
the mystery in
self, and also
the Father and
the Son in the
mystery.

3. Thirdly, was Christ *sent in Flesh*, yea, in the *likeness of sinful Flesh*? this should strike us all with *amazement* and *astonishment*; how should we *admire* and *wonder* at this dispensation! Was it so indeed that *such a person* did become *man*? *such a man*? O the wonder of wonders! here's nothing but Wonders, a *conflux* and *complication* of *Wonders*; in this *one thing* there are *many Wonders*, and those too not of the *lowest rank* but the *highest* that ever were. Who can duly think of, weigh, ponder upon what is here laid down, without being transported and swallowed up in high and holy admiration! The glorified ones in heaven are *always wondering*, and what is it which causeth them so to do? 'tis the *beholding of Christ in our flesh*: they began betimes so to do (even as soon as ever Christ had assumed our Nature), and they continue still to do the same, and so they will to all eternity. The *Angels* were so full of joy and admiration upon the first breaking out of this, that they must come from heaven and give *some vent* to themselves, in singing * *Glory to God in the highest, on earth peace, good will towards men*: Now when there is such admiring and wondering

* Luk. 2. 14.

Part I. In the likenels of sinful Flesh.

429

ding in heaven, shall there be none in earth? Things which are mysterious and strange affect us very much; was there ever any thing so *mysterious* and *strange* as the *incarnation* of the *Son* of God? this is a mystery indeed, the first link in that *chain* of *mysteries* 1 Tim. 3. 16. When *little things* make us wonder 'tis an evidence of *weakness*, when *great things* do not make us wonder 'tis an evidence either of *great inconsideracy* or *gross stupidity*. The proud *Philosopher* scorns to wonder at any thing in *Nature*, but the humble *Christian* (who hath things before him far more sublime and unsearchable than any mysteries in *Nature*,) may well stand and wonder at those things in *Religion* which 'tis not possible for him to comprehend. Amongst which, what more incomprehensible (take it in all respects) than the *incarnation* of God's own Son! he that doth not wonder at this pray what will he wonder at!

To be more *particular* and *distinct* in the urging of this duty (of *humble* and *thankful admiration*), *two things* I would say;

1. *Admire in reference to the thing it self:*

2. *Admire God and Christ, the Persons who had the hand in it.* *The mystery of Christ's Incarnation to be admired.*

1. *For the thing it self:* Christ in *our flesh*? 'pray pause and ruminat a while upon it and then tell me what you think of it; the more you look into it and consider it the more you will admire it. A God to be made *Man*? a God to take dust (for *flesh* is but *living* or *breathing dust*) into *intimate conjunction* with himself? a God to submit for some time to lie in the womb of a *Virgin*? O wonderful! Here's *finite* and *infinite* joyn'd in one, *eternity* match'd with *time*, the *Creator* and a *Creature* making but *one Person*, here's the Lord and Sovereign of the world *marrying* into a *mean* and *broken Family*, the *maker* of the *Universe* made himself; here's *two Natures*, which stood at an *infinite distance* each from the other, *hypostatically* united; here's the *verity* of *flesh* and yet but the *similitude* of *sinful flesh*; here's a *man* begotten *without man*, a * *Son* without a *Father* (for though Christ had more than a *putative body*, yet (as *Man*) he had no more than a *putative Father*, Luk. 3. 23. *Jesus began to be about thirty years of age, being [as was supposed] the Son of Joseph &c.*) here's a *Virgin* conceiving and bringing forth a *Son*, she remaining a *Virgin* still; Jer. 31. 22. *The Lord hath created a new thing in the earth, a woman shall compass a man:* are not all these *stupendious, amazing*, never enough to be admired things? How do wonders here grow upon us! no sooner doth one go off but present-

* Filius Dei de Patre sine matre, Filius hominis de matre sine Patre. Aug. de temp. Serm. 23. Vide Tertull de carne Christi. p. 373. Vacabat viri semen &c.

In the likeness of sinful Flesh. Ver. III.

ly another succeeds in its room. Christ wrought many *miracles* in his *Flesh*, but the *greatest miracle* of all was his *assuming flesh*: let *Jews* and *Infidels* scoff and deride, the sincere Christian must admire and adore.

2. For the Persons who had the great hand in this they are to be admired too: Ple instance (1.) in God the Father; (2.) in God the Son.

God the Father
to be admired:
his shown how
or wherein.

* Psal. 118. 23.

* Mr. Bur-
roughs Gosp.
Conv. p. 89.

1. God the Father hee's to be admired. For 'twas he who sent his own Son in the likeness of sinful flesh; he ordain'd and order'd all about this, he laid the foundation of it in his own purpose and will: it was the * *Lord's doing* (from first to last) should it not be *marvellous in our eyes*? I and (as was said before) 'twas the *highest thing* that ever he did, in this. (with reverence be it spoken) he went to the *utmost* of all his *Attributes*. "In *Christ's Incarnation* (saith a * *Reverend Divine*), we may see God as "it were resolving to do a work from himself to the uttermost, "to manifest the uttermost of his glory in a work out of himself. "The work of God within himself was his *eternal Generation* "and the *Procession* of the *Holy Ghost*, but now God would work "out of himself, and that to the utmost extent. He had made "a World but there he had not manifested the uttermost of his "glory; therefore God will &c. what's that? to take the "Nature of man into a personal union with his Son, that's the "uttermost. Now where God goes to the *utmost* of his *Attributes* it becomes us to go to the utmost of our *thankfulness* and *admiration*.

There are *Four Attributes* in God which upon the account of *Christ's Incarnation* can never be enough admired: (1.) His *Wisdom*; in finding out such a *glorious way* for the Sinners recovery. This was his *invention* and *contrivance*, and his *only*; the wisest Creatures in the world had they united all their wisdom could never have thought of such a way for the redeeming of lost man: In so desperate a case God himself (to speak after the manner of men) was fain to set his own wisdom on work to find out a remedy; and this was that which he found out and pitched upon: O the *infinite, unsearchable, incomprehensible Wisdom* of God! The Apostle speaks of the *deep things of God* 1 Cor. 2. 10. of the *manifold wisdom of God* Eph. 3. 10. of his *abounding in all wisdom and prudence* Eph. 1. 8. what may these expressions refer to, but to God's deep and most wise designs and methods display'd in the work of man's redemption by a Christ incarnate. And (which

Part I. In the likeness of sinful Flesh.

431

(which was a great demonstration of his Wisdom) see how the remedy was suited to the malady; *Man* at first would be as *God* and that ruin'd him, therefore now *God* shall be as *Man* and that shall restore him; *Man* gave the wound and *Man* shall heal that wound; O the wisdom of God! (2.) His Power: for Christ as he was the *Wisdom of God* so also the *Power of God* 1 Cor. 1. 24. and as he was so in other respects so eminently in that which I am upon. 'Twas an act of mighty power for God so nearly to unite the *Godhead* and the *Manhood*; the bringing of two *Natures* (so distant) together in one *Person* must needs be the product of infinite power. For God to make something out of nothing, that speaks the greatness of his Power; but for God to be made *Man*, there being (in some respects) a greater distance betwixt the *Godhead* and the *Manhood* than 'twixt *Something* and *Nothing*, this speaks a greater power. 'Tis much that *Soul* and *Body* (two such different Beings) should be so conjoyn'd as to make a *Man*, that such disagreeing Elements should be reconcil'd in corpore mixto; but what are these to the joyning of the *Godhead* and *Manhood* in one hypostasis? (3.) His Justice: Is sin committed? the holy Law broken? doth the Creature lye under guilt? God stands upon the vindication of his Honour, the making good of his threatenings, the satisfaction of his Justice: Satisfaction he will have, and in that Nature too in which the offence had been committed; and because the Creature was altogether unable to make it, in order thereunto God will have his own Son to take flesh, that he may be in a capacity to obey, do, suffer what Justice required; and when this Son had so assum'd flesh God fell upon him, charg'd him with the guilt of all Believers, exacted of him that punishment which was due to them, would not spare him in the least or 'bate him any thing; O the severity and impartiality of God's Justice! (4.) His Mercy, Goodness, and Love. And doth not this Attribute shine forth as brightly in our Saviour's being made flesh, as any of the former? Here was the tender mercy of our God Luk. 1. 78. God's so loving of the world Joh. 3. 16. the great manifestation of his Love 1 Joh. 4. 9. his glorious grace, and the riches of his grace Eph. 1. 6, 7. Did ever God give the world such a demonstration of his Love and Grace as in the Incarnation of his Son? O matchless, infinite, unlimited Love and Grace! He had done exceeding well for *Man* as he made him at first; for he put him into a very good state, stamp'd his own Image upon him, made him above all other Creatures to be his favourite: but he foolishly

foolishly sin'd, and fell from God, and thereby lost all his happiness: Well! what did God now do? did he let Man alone, shut up his bowels against him, fall upon him with his utmost wrath? did he say, Nay, since 'tis thus let him even rise as he hath fallen; since he would be so foolish as for a *trifle* to break with me let him rot and die and perish for ever, I'll do no more for him? O no! not such a word or thought did pass from the gracious God towards his miserable Creature. He pitied undone man, found out help for him, yea sent his *own Son* to restore him: and how did he send *this Son*? why, in *Flesh*; but in *what Flesh*? surely it shall be altogether *glorious flesh*, such as shall be of a quite *other Nature* than that is which we poor mortals have? I so it was (in some respects), but in *others* but just like to *sinful flesh*: put all this together and was not here Love? God will have sin to be *punished* but then the punishment shall be laid upon his *own Son*, and the sinner himself shall be acquitted; O the height of *Justice*! and yet O the height of *Mercy* too! There's more of *Mercy* in God's *sending Christ* and sending him in *this way*, than there would have been in his *absolute pardoning* of sin without *any sending* or *any satisfaction*; because alwayes the more *costly* a mercy is the more there is of *Mercy* in that mercy. And *meer pardon*, nay *Salvation* it self have not so much of *Mercy* and *Love* in them, as what was in Christ's *assuming* our *Nature*; for (as to the *first*) 'tis more for a *King* to put himself into the *Traitor's stead* and himself to make *satisfaction* for his Offence, than just to *pardon* him: and (as to the *second*) in *Salvation* there is our *advancement* but in Christ's *Incarnation* there was his *abasement*; now 'tis more for *such a Person* as Christ to be *abased* than 'tis for *such a Creature* as Man to be *advanced*. All which being consider'd, what an obligation doth there lie upon us to get our hearts rais'd up unto and drawn out in the *highest admiration* of God's *Mercy*!

God the Son to
be admired;
'tis shewn here
also how or
wherein.

2. Secondly, God the *Son* or *Christ* himself the Person who was incarnate, he too is *greatly to be admired*: with respect (1.) to his *Love*; (2.) to his *Holiness*; (3.) to his *Power*.

1. For his *Love*: which indeed was *superlative* and *admirable*, transcending the reach of the highest finite capacity. Christ knew what our *flesh* was, how much it was below him to take it, * yet for our good he readily condescended to it; and was wil-

* Te propter vitamq; tuam sum Virginis alvum

Ingressus, sum factus Homo &c. Lactant. de Benefic. Christi.

ling

Part I. In the likeness of sinful Flesh.

433

ling to *debase* and *depress* himself if he might but *advance* and *exalt* us: here was the *mirror* of Love! The *greatness* of his *Person* speaks the *greatness* of his Love: * *Who being in the form of* ^{*Phil. 2. 6, 7, 8.} *God, thought it not robbery to be equal with God; But made himself of no reputation, &c.* what a *Person* was *Christ* before his *Incar-nation*! what a *fall* was here thereby for such a *Person*! * He who *sate upon the throne* was willing to *lie in the manger*; he that was clothed with *brightness* and *Majesty* *disrob'd* himself, put off his *own royal attire* and put on *our course rags*; he who *fill'd the World* *confin'd* himself to a *Womb*; he who was the *Maker* of all own'd a poor *Woman* for his *Mo-ther*; he who was *David's Lord* became *David's Son*: what *unsearchable mysteries* of the *Grace* of *Christ* are here! He had *Angels* at his *beck* and might have *employ'd* one of them upon this *service*; but he would not, he'l come him-self and trust no *Creature* in such an *undertaking*: was not this Love? *God's first love* (saith * one) *to man was in making man like himself, his Second great love was in making himself like man.* There's + a *what manner* of love upon the *Sons of men* being made the *Sons of God*; but *what manner* of love was there in this that the *Son of God* should be made the *Son of Man*? I have nothing to say but wonder, wonder. This great person vouchsafed to come so near to believers, that he is not || *ashamed to call them Brethren*; he was willing to be made *like to them* that they might be made *like to him*, he took of *theirs* that he might *give* them of *his*; and since they could not * *ascend* to him he was pleased to *descend* to them; O *inexpressible Love*! He did not only take *flesh* but that *very flesh* and *blood* which we have; yea he stoop'd to the + *likeness* of our *sinful flesh*: and how did he abase himself by and in this *flesh*! *Phil. 2. 7, 8.* But *made himself of no reputation*, (*ἐνέτασεν*, he *emptied* himself (as it were) of all his former glory and fulness,) and took upon him the form of a *Servant*, and *was made in the likeness of men*: and being found in *fashion* as a man he *hum-bled* himself, and became obedient unto death, even the death of the *cross*. *Christ's external state* in our *Nature* was so low and mean (which he yet never stuck at or regarded, * his design being to do good and not to appear in any *worldly pomp* or *grandeur*), that it seem'd to be below him not only as he was *God* but even as he was *Man*; He who before was *equal to God* was now scarce *equal to*

* Jacet in pannis qui regnat in coelis.
Mundum implens in præcepti jacens: Si-
dera regens, ubera lambens &c. Conditor
Mariæ natus ex Mariâ: Filius David
Dominus David semen Abraham qui est
ante Abraham: Factor terræ factus in
terrâ. August. de Temp. Sermon. 20. 8.
Serm. 23.

* Dr. Reyn.
on the Passi-
ons. ch. II.
p. 99.

† I Joh. 3. 1.

|| Heb. 2. 11.

* Dep lorata
certe res erat
nisi Majestas
ipsa Dei ad nos
descenderet,
quando ascen-
dere nostrum
non erat. Cal-
vin. Instit. l. 2.

c. 12.

+ ἐκεῖ ἐτίθεν ὁ
λαβὼν σαρκα,
ἐν τῷ δούλῳ ταύ-
τῳ τῷ κατὰ
πρῶτον.

Chrysost.

* ἐν τῷ αἵματι
ἡλθεν ὁ νόμος
ἐν αὐτῷ πνεύματι
οὐκ ἐν δόξῃ
οὐκ ἐν πάρεσσι.

Athan. de Inc.
verbi. p. 66.

Man; 'twas prophetically spoken in his person Psal.22.6. *I am a worm and no man*; nay, he was scarce equal to the meanest of other creatures, for he saith Matth. 8. 20. *The Foxes have holes, and the Birds of the air have nests, but the Son of man hath not where to lay his head*: now surely the lower Christ's condition was, the higher should be our admiration of his Love. When the *Humane Nature* (as in us) was at the worst, sadly tainted by *Adam's fall*, then Christ took it upon him; though our stock was now *poore and degenerate* yet he was willing to be ingrafted into it. When the noblest *Families* are under an *attainder of treason* persons are very shy of *matching* into them; 'twas no better than so with ours, and yet the Lord Jesus did not refuse to match into it. My Brethren, had he assum'd our *Nature* before we had *spoyl'd* it, even that had been an admirable condescension; but to assume it when (in us) it was so *spoil'd & defac'd*, here was the highest condescension that was imaginable. The *Angelical Nature* was pure and *untainted*; for though many *Angels* had sinned yet their *Nature* was not touch'd, because they not standing in a *Common Head* as *Man* did, the *Fall* of some did not reach the *whole order*: and yet Christ meddled not with *that Nature* but with *ours*; Heb. 2. 16. *Verily he took not on him the Nature of Angels, but he took on him the seed of Abraham*: O the grace and love of Christ to Man! There are *Five expressions* concerning him under the word *made*, every one of which holds forth the *greatness* of his *humiliation* (and consequently of his *love*): (1.) He was *made flesh* Joh. 1. 14. (2.) He was *made of a woman* Gal. 4. 4. he might have had flesh *immediately created* but 'twas not so; there was the *instrumental concurrence* of a *woman* to it (which heightens his *humiliation* therein): then (3.) he was *made under the Law* Gal. 4. 4. yea (4.) he was *made a curse for us* Gal. 3. 13. yea (5.) he was *made sin* 2Cor. 5. 21. Now though there be some *gradual rise* (or rather *fall*) in all these yet I conceive the *first* holds forth the *greatest humiliation*; the reason is, because there is a *greater distance* and *repugnancy* betwixt *God* and *Flesh*, than there is betwixt *Flesh* and any of the *other things* which follow: but shall not all put together highly affect us, and fill our Souls with high thoughts of the Love of Christ? Blessed God! what hearts have we if *such Considerations* as these will not work them up to a *Christ-admiring frame*? Dear Saviour! thou who didst once take our *sinless flesh* be pleas'd to take away our *lumpish, dull, sinful hearts*; that there may be in us some such *warm and raised affections* as may (in some measure) answer to *thine immense Love* in thy *Incarnation*.

2. *Admire the Holiness of Christ.* That he should take true flesh and yet but the likeness of sinful flesh, be so like a sinner and yet no sinner, come so near to sin and yet be so far off from it, assume our Nature so wofully corrupted and vitiated (as it is in us), and live so long in that Nature after it was assum'd, and yet be perfectly free from sin; that so much sin should lye upon him and yet not the least sin be committed by him; O this is very strange and wonderful! *Who can touch pitch and not be defiled?* who can take a Nature which (in its proper subject) was wholly depraved, and yet be holy? why, Christ did so and yet was holy: and if he could not have so done without impeaching his Holiness, as well as he lov'd man he would never have been made man: O let the Holiness of Christ be adored by you.

3. *Admire the Power of Christ.* That that Nature which is so weak in us should be so strong in him, that he, even in our flesh, should be able to do and suffer as he did, this is admirable. Therein he basted a tempting Devil, bore up under the greatest pressures that ever lay upon any, did not sink under all his Sufferings, wrought unquestionable Miracles, pacified divine wrath, satisfy'd God's Justice, fulfilled the Law, condemned sin, subdued and conquered all the powers of Hell, held it out till all was finished; all this was done in our flesh by Christ-Man (though not as meer Man): I say, in our flesh, for had it not

been so * the thing had not been so great; but that Christ in our very Nature and Flesh should be able to do such things, there's the wonder: doubtless he must be assisted and strengthened by an higher Nature, otherwise it could not have been thus. Nay that Christ-Man should continue yet to do such strange and mighty things, O stand and wonder at his Power! 'Twas the stone cut without hands (by which you are to understand Christ in the miraculous production of his Humane Nature,) which smote the image &c. Dan.2.34. You read of one sitting upon the cloud like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, for the cutting down of his enemies, Rev. 14. 14. and the Son of man is brought before the ancient of dayes, and there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him &c. Dan.7.13,14. Now that Christ in the Nature of Man should be thus exalted, and also do such great and glorious things,

* Εἰ μὴ ἐν τῇ σαρκὶ νικῇ γέγονεν, οὐκ ἔστο θαύμασόν ἡν &c. Chrysost. Hæc erat Dei virtus in substantiâ pari perficere salutem. Non enim magnum si Spiritus Dei Carnem remediaret, sed si Caro consimilis peccatrici, dum Caro est sed non peccati. Tertull. adv. Marcion. l. 5.

* Exod. 2. 3.

is not this wonderful? Suppose you had seen * *Moses* (when a child) in his *Ark of bulrushes*, laid in the flags by the rivers brink; and then afterwards had seen him (when grown up) in the head of the people of *Israel*, as their ruler and deliverer (as he is stiled *Act. 7. 35*), subduing *Pharaoh* and all his Host; would not this have struck you with admiration? What then shall we say and think of *Christ*? he that for some time was shut up in his Mothers womb, lay (as a weak infant) on her lap, suck'd at her breasts &c. and (when grown up) suffer'd and dy'd upon the Cross; this very *Christ* is the redeemer of the world, the Saviour of man, the King of all the earth, the universal Conqueror over Devils and all Enemies whatsoever, exalted far above principalities &c. what shall we say to these things? verily they command adoring silence and wonderment.

I have been very long (yet not too long I hope) upon this head; when the Incarnation of the Son of God is before me (than which there never was a greater thing to be wondred at) could I say too much in order to the raising of your hearts to the highest adoration, both of the thing and also of the persons concern'd in it? what more proper and necessary to be urg'd upon such an Argument than such a frame of spirit?

Fourth Branch
of the Exhortation,
To labour after the
powerful influence of
Christ's Incarnation upon
Heart & Life.
* 1 Tim. 3. 16.

4. Fourthly, this great mystery of *Christ's Incarnation* must have some powerful influence upon your hearts and lives. My Brethren! 'tis not enough to believe it, to have an ineffectual light in the head about it; no, nor sometimes to have the affections wrought upon in the admiration of it; but this must be attended with deep impressions upon the heart and have a great efficacy upon the life. The Apostle having spoke of the * mystery of Godliness presently he falls upon *Christ's being manifested in the flesh*, as a great part of that mystery of Godliness; and this in particular (as well as the whole Gospel in General) is set forth thereby, because (where 'tis known and believ'd aright) it doth very much conduce and operate to the promoting of Godliness. St. John tells us 1 Joh. 4. 2. Every Spirit that confesseth that *Jesus Christ is come in the flesh*, is of God: is every Spirit that confesseth this, of God? yes, so far as assent to the truth and a faithful profession of that truth will carry it: But such as would be said to be of God in a more special and saving way, they must not only assent and profess but they must live suitably to what they do so believe and profess; this truth (of *Christ's being come in the flesh*) must have an efficacy upon them in what is practical, and then they will be of God indeed.

deed. A God incarnate is both the great encouragement to Faith and also the great incentive to Duty.

Should I here fall upon the several particulars which offer themselves and enlarge upon them, I should too much trespass; briefly therefore let me but touch upon six or seven things:

1. Was Christ sent in flesh? and do you know and believe it? *Christians upon this must be humble.*
 Oh how humble should you be! What an argument is here from Christ's Incarnation for humility! in his assuming flesh he hath set before you the highest, the most glorious pattern of humility that ever was, will you not follow it? * Learn of me, for (saith he) *Matth. II. 29.*
 I am meek and lowly; he gave sufficient evidence of his lowliness in becoming Man; now is it not better to learn of an humble God than of a proud man? O Christian! after such abasement of thy Lord and Saviour wilt thou be haughty and proud? how unsuitable is a proud sinner to an humble Saviour! What (saith one) more mysterious than God humbled, more monstrous than man proud? When ever pride, self-conceitdness, self-exalting begin to rise in the heart, think of the humility of the Son of God; how he emptied himself, made himself of no reputation, took upon him the form of a Servant &c. and surely this will be an effectual Antidote against pride: The Apostle when he would further lowliness of mind in the Philippians, this is the consideration which he sets before them, Phil. 2. 3, 6, 7, &c. * We were undone by a proud Devil and a proud heart, if ever we be sav'd it must be by an humble Saviour and an humble heart.

* Diabolus superbus hominem superbientem perduxit

ad mortem, Christus humilis hominem obedientem reduxit ad vitam; quia sicut ille clatus cecidit & deiecit contententem, sic iste humiliatus surrexit & crevit credentem. *August. tem. 3. p. 1051.*

2. Do not sin. Partly, that there may be in you as full a conformity to Christ as here you can come up to; he took your Nature and sinn'd not therein, you should be as like to him as ever you may: Partly, that Christ may have his end in his coming in the flesh; for why did he so come? but that he might destroy the works of the Devil 1 Joh. 3. 8. that he might redeem you from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. 2. 14. that you being delivered out of the hands of your enemies, might serve him without fear, in holiness and righteousness before him all the dayes of your life, Luk. 1. 74, 75. Partly too, because upon Christ's sending in the flesh you have so full a demonstration of the evil of sin, how hateful it was to God &c. for it ha-

ving got into the world nothing could *expiate* it unless God's own Son will *take flesh*, yea, and *suffer* and *die* in that flesh, and so bring about the expiation of it: O what an evil is sin! Now notwithstanding and after all this will you yet love it and live in the commission of it? what will this be but (in effect) to say you regard not what Christ was or did? that you desire (as far as in you lies) to make this his great act, *the taking of flesh*, to be insignificant and to no purpose? as also to declare to the world by your practices that you have quite *other thoughts* of sin than what God himself hath.

Especially they must shun those sins which do most disparage and debase the Humane Nature.

* Agnosce (O Christiane) dignitatem tuam, & divinæ consors factus Naturæ, noli in veterem vititatem degeneri conversatione redire.
Leo de Nativ.

3. Of all sins be sure you shun those which do most directly disparage and debase the Humane Nature; (such as drunkenness, intemperance, bodily uncleanness &c.): what a sad thing is it that ever such things should be done where there is *such a Nature*? When Christ hath assum'd that Nature, and by assuming it hath so dignified and advanc'd it, nay when he hath so highly glorify'd it as to carry it up with him to Heaven, and there to sit with it at the right hand of God; shall we by such and such sinful courses, the gratifying of such *base lusts*, * dishonour and disparage it? God forbid! Sinners! let me intreat you when ever the temptation comes to excite you to *those Evils* which in special do trench upon the glory of the Humane Nature, (as to drink to excess, to defile your bodies by *fleshly lusts* &c.), do but seriously think with your selves that you are Men, and shall such carry it as *beasts*? that your Saviour hath just *such a body* as you have, and doth he *abuse* it by the committing of *such Evils*? that he hath your Nature, and doth he so and so sin in it? that he hath restor'd it (as 'tis in himself) to its *pristine glory*, and will you (as 'tis in your selves) keep it as *vile* as ever? surely if such who are drown'd in *sensuality* did but seriously think of this, they would abandon their *base lusts* rather than by them debase their excellent Nature.

They must love God and Christ.
* 1 Joh. 4. 16.

* Joh. 3. 16.

|| Si amare pigebat, saltem reamare non pigeat. August. de Catech. Rud.

4. Love God and Christ: yea, love them *strongly, ardently*, to a very intense degree of love. * God is Love, (he hath made it to appear so in his *sending of Christ in flesh*), therefore he *deserves* love; he hath sufficiently acted and declared *his love* to you, how will you act and declare *your love* to him &c. he loved and * *so loved* you will you not || return love for love? I and *so love* him too (to the utmost of your capacity)? What will fire the cold heart with love to God if this will not do it, (viz.) *his sending his own Son in the likeness of sinful flesh*? he that knows and considers this certainly he cannot but be full of divine Love. And then Love

Christ:

Part I. In the likeness of sinful Flesh.

439

Christ: was he willing to put on *your rags*, to cloath himself with *your flesh*? did he take *your Nature*? and that too under *those circumstances* which have been mentioned? doing this not for himself but wholly for *your good*? was he pleas'd so far to condescend as to become *one of you*? nay to put himself not only into *your Nature* but also into *your stead* (he might have been a *Man* and yet not a *Surety*)? O let him have *your Love*! your most hearty and cordial Love: pray let it be your greatest grief that you have no more love for him who deserves so much: alas! 'tis but a drop when it should be an Ocean, but a poor spark when it should be a vehement flame. And I would have you to love Christ who is incarnate as well as because he was incarnate: what an alluring, attracting object of Love is Christ God-man! God loves him as he is in our flesh, the Angels love him as in our flesh, the glorify'd Saints love him too in that notion, will not you also love him as he is so considered? Christ in our Nature is a Person very amiable; what is there in *mean man* to draw our love to him which is not in Christ (God and Man) with great advantage? he indeed is the *Deliciae humani generis*, * fairer than the children of men, the † chiefest amongst ten thousand, ‖ altogether lovely: those excellencies which are but scattered in us do all (like lines in the Centre) concur in him. A Christ incarnate is the love of heaven, let him be the love of earth too.

* Psal. 45. 2.

† Cant. 5. 10.

‖ 16.

5. So love Christ as to be willing, nay ambitious to do, to suffer, to be abased for him. O Sirs! what shall we * do for him who hath done such inexpressible things for us? shall we be loth to take his Cross who was so willing to take our Nature? he had but the likeness of sinful flesh, and yet how willingly and patiently did he suffer! we have the reality of sinful flesh, shall we hang off from suffering or be impatient under it? what abasement can be too much for the sons of men when the Son of God was thus abased? what service can be too mean for us when Christ stooped to the form of a Servant? He that knows how much Christ's love was above him will never think any work or service to be below him.

Be ambitious to do and suffer for Christ.

* Deus Homo factus est, quid facturus est Homo propter quem Deus factus est Homo? August. tom. 3. p. 1070.

6. As Christ was pleas'd to partake with you in your Nature, so let it be your desire and endeavour to partake with him in his: I mean that which the Apostle speaks of when he saith, that by these you might be partakers of the divine Nature, 2 Pet. 1. 4. even man (in such a sense) is capable of this and therefore should pursue after it. 'Twas part of Christ's humiliation to take our Humane Nature, but 'tis our highest exaltation to be brought under the participation

Labour after the participation of the divine Nature.

of:

of his *divine Nature*: of *which* though we cannot be partakers as he was of the *former*, (for then we should be *properly* and *formally* deify'd, which is high blasphemy); yet in the *fruits* and *effects* of it and in regard of *conformity* and *likeness* to it, so we may. God may become *very man* but man cannot become *very God*; he may be *like* to God by *grace* and *holiness*, but that's all: (thus we are to understand some passages of the * *Antients* which seem to be very high). Now this is that which I would have you to labour after; that as Christ hath taken of *yours* so you may receive of *his*, as he was made like to you in what is proper to *Man*, so you (according to your capacity) may be made like to him in what is proper to *God*.

* Factus est Deus Homo, ut Homo fieret Deus. Aug. de Nativ. — Divinitas Verbi æqualis Patri facta est participes mortalitatis nostræ non de suo sed de nostro, ut & nos efficeremur participes Deitatis ejus, non de nostro sed de ipsius. Aug. tom. 3. p. 1051. Ἀλλὰς ἐνανθρωπήσαντες ἵνα ἡμεῖς θεοποιηθῶμεν. Athan. de Incarn. Verb. p. 108. l. 1.

tatis nostræ non de suo sed de nostro, ut & nos efficeremur participes Deitatis ejus, non de nostro sed de ipsius. Aug. tom. 3. p. 1051. Ἀλλὰς ἐνανθρωπήσαντες ἵνα ἡμεῖς θεοποιηθῶμεν. Athan. de Incarn. Verb. p. 108. l. 1.

Be thankful, both for the thing it self and also for the revelation of it.

7. Be thankful: not in a *common, ordinary, formal* manner, but in the most *lively, enlarged, raised* manner that is possible. Where the *mercy* is high and great the *thankfulness* must bear some proportion to it. Did Christ condescend to *take your flesh*? for such *gracious ends*? O where is your praising and magnifying of God? should not the whole Soul be summon'd in to give its most united acknowledgement of so signal a mercy? The *Angels* never reaped that advantage by his *Incarnation* which we do, and yet as soon as ever that took place they were at *praising-work*; Luk. 2. 13, 14. *Suddenly there was with the Angels a multitude of the heavenly Host praising God, and saying, Glory to God in the highest &c.* Good old *Zachary* began his *Prophecy* with *thanksgiving*, Luk. 1. 68, 69. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people &c.* and *Simeon* upon the sight of Christ in the *Flesh* was transported with joy, Luk. 2. 29, &c. *Then took he him up in his arms, and blessed God, and said, Lord now lettest thou thy Servant depart in peace according to thy word: For mine eyes have seen thy Salvation: Which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.* To move you to this *thankfulness* I can say no more than what I have already said; let but that be consider'd and you will *daily, heartily,* with the most *raised affections* bless God for a *Christ incarnate*.

And as you should do this for the *thing it self* so also for the *revelation* of it in the *Gospel*: where the *mystery which was kept secret*
since

since the world began, is now made manifest (as the Apostle speaks Rom. 16. 25, 26.) This we had never known if God had not there revealed it; and the deeper is the mystery the higher is his mercy in the disclosing of it. * To you 'tis given to know the mysteries of the kingdom of Heaven, to others 'tis not so; how little doth the greatest part of the world know of a God in Flesh! Nature may discover a God but 'tis Scripture only which discovers God-man: now why is that revealed to you which is hid to so many? Even so Father, for so it seemed good in thy sight Matth. 11. 26. Nay further you have the clear revelation of this; what was hid in darker Prophecies and Types to the Fathers under the Old-Testament, is now under the New made as evident to you as the light of the noon-day: you do with * open face behold the truth and glory of Christ's Manhood, you live under the days of the Son of Man; that which others expected and waited for and saw but † a far off is now accomplished and made good to you. Under † the Law believers looked for the Son of God in flesh, you under the Gospel look on the Son of God in flesh; their language was I shall see him but not now, I shall behold him but not nigh, (as Balaam prophesied Numb. 24. 17.); but under the Gospel the language is That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; For the life was manifested and we have seen it &c. 1 Joh. 1. 1, 2. I may say to you what Christ once did to his Disciples Luk. 10. 23, 24. Blessed are the eyes which see the things which ye see: For I tell you, that many Prophets and Kings have desir'd to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. O put the thing and the revelation thereof together, how should God for both be magnified by us! had we as many tongues as members, was the whole body turn'd into this one member, yet we should not be able for this high and glorious mercy sufficiently to speak out and celebrate the praises of the most high God, (as * Augustine pathetically expresses it). So much for this Second Use by way of Exhortation.

The third and last is for Comfort. The point in hand is every way as fruitful for Consolation as for Exhortation; Christ sent in flesh? made flesh? what abundance of matter is wrap'd up in this for the heightning of the true believers joy! I have brought you to the very spring-head of divine Consolation; O that you might feel it flowing forth and running into your Souls! Abraham re-

joyced

* Matth. 13. 12.

* 2 Cor. 3. 18.

† Heb. 11. 13.

* Si certe omnia membra nostra vertentur in linguas, ad respondendum tibi debitas laudes nequaquam sufficeret exiguitas nostra, Aug. medit. cap. 15.

3. Use. For Comfort to Believers.

joyced to see Christ's day (the day of his Incarnation), he saw it and was glad, Joh. 8. 56. let me tell you, you see that about it which he never saw will not you rejoyce and be glad? *Fear not* (said the Angel to the Shepherds), for behold I bring you good tydings of great joy, which shall be to all people: (what were these good tydings? why,) Unto you is born this day in the City of David a Saviour, which is Christ the Lord. Luk. 2. 10, 11. Christ born? the Son of God incarnate? good tydings indeed! blessed be God that they were ever brought to our ears! surely such tydings call for great joy. If God would please to open your eyes to let you see what there is in a Christ sent in flesh, to fix your thoughts upon it, to help you to make the best improvement of it; I cannot but assure my self, that your hearts would be brimful of Comfort, that your fears would vanish (like the dark cloud before the bright-shining Sun); that instead of your sad despondencies of Spirit you would triumph in Christ and lift up your heads with joy. O how injurious are they to the Saints in their heavenly glorying who would take away from them the Manhood of Christ! since (as 'tis truly said) * *No man can glory in that head in which he believes there is not his own Nature*: And how injurious are the Saints unto themselves, who do so little meditate upon, improve, and draw comfort from Christ in this consideration!

* Nullus potest eo capite gloriari, in quo asserit Naturam suam non haberi: Leo Epist. 11.

Wherein doth Christ's Incarnation afford matter of Comfort to Believers?

This an effectual way to promote God's glory and the good of Sinners.

If it be ask'd, *What is there in a Christ incarnate for the strengthening of the Faith, the heightning of the comfort of God's Children?* give me leave to answer this Question in several particulars:

1. There's this in it, certainly this must be an effectual (and the most effectual way imaginable) for the promoting of God's glory and the Sinners good. If Christ become Man that must be a very proper and powerful Means in order to these ends, for (besides the greatness of the thing in it self) if it shall please God out of his abundant mercy to propound to himself the bringing about of such things, he out of his infinite Wisdom will be sure to pitch upon such means as shall certainly reach them: and therefore he pitching upon this, unquestionably it shall attain what it was designed for. Is not this then ground of joy and a great support to faith, to consider that there is a way and such a way found out as shall infallibly and effectually promote your good?

2. *In this you have an high demonstration of his * Love, yea the highest that was possible :* for there was in it *ultimus divini amoris conatus*, infinite Love it self could go no higher than a *Christ in Flesh*. Now this Love of God is the *strongest*, the most *heart-reviving cordial* that can be given to a gracious person ; and answerable to the degree

The highest demonstration of God's Love.

* *Nihil tam necessarium fuit ad erigendam spem nostram; quam ut demonstraretur nobis quantum nos diligeret Deus: Quid vero isto indicio manifestius quam quod Dei Filius Naturæ nostræ dignatus est inire consortium? Aug. de Trin. l. 13.*

of that, so is the degree of his comfort ; for evermore where God displays his *highest Love* there he hath the *highest comfort*. You that are such, do you desire an evidence of this ? and would that cheer you ? here you have one (the very highest that God could give), viz. *his sending his own Son in the likeness of sinful flesh*.

3. By *this* (as hath been already observed under a former head) *All the Promises are seal'd, confirm'd and ratify'd :* Christ's Incarnation was not only one of the promises it self, yea, the *grand Old-Testament promise*, but it was the *seal and confirmation* of all the rest. When God would give *Abaz* a sign for the encouraging of his faith as to the making good of a particular mercy promis'd, what was that sign ? why, *Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel ; Isa. 7. 14.* and so it is in all other respects. The Promises indeed are confirmed *several ways*, but there is not any one thing which gives an *higher confirmation* to them than this, *Christ's being made Flesh*: What ever God hath promis'd 'tis all sure now to be made good, why ? because his *great promise* of the *Incarnation* of his Son (than the which nothing could be more *high* and more *improbable*) is exactly accomplished. A *Christ incarnate* is Faith's *highest security*: Saints ! you have no reason now to question either God's power, (for what cannot he do who can unite the *Godhead* and the *Manhood* ? what can be too hard for him who can make a *Virgin* to conceive ?) or his mercy and willingness to do any thing for you ; for he that will send his own Son in the likeness of sinful flesh what will he stick at ? what can come after that can be so great as that ? * *He* * Rom. 8. 32. *that spared not his own Son how shall he not with him give us all things ?* Well therefore might the Apostle say, *All the promises of God in him (in Christ) are yea, and in him Amen &c.* 2 Cor. 1. 20.

A very great and precious Truth here lies before me, which therefore I would fain speak more fully unto : 'tis this, that *all the excellent*

All the great objects of the Christians Faith and Hope, are by Christ's Incarnation made sure and credible : This proved by Instance.

Bbbb

Objects

Objects of the Christians Faith and Hope are made credible, nay, sure and certain upon the Incarnation of the Son of God. This I'll endeavour to make out in some Instances :

As the Mystical Union.

* Heb. 7. 7.

Communion with God, Christ's special presence, the inhabitation of the Spirit.

[* &c. Alioquin nec satis propinqua vicinitas, nec affinitas satis firma, unde nobis spes fieret Deum nobiscum habitare ; tantum erat inter nostras fordes & summam Dei munditiam diffidium. Calvin. Instit. lib. 2. c. 12.

1. There's first the *mystical union* betwixt Christ and Believers : a very great mystery (as you have heard) ! Christ in believers and one with them ? what can be more wonderful ! yet 'tis sure, there is such a thing and we may be assured of it for 'tis made credible and certain by that which I am upon. The *Hypostatical Union* ascertains the *Mystical Union* : the *union of Persons* is not so much as the *Personal Union* ; he that hath thus united our *Manhood* to his *Godhead* in one Person, why may he not mystically unite *our persons* to his Person (this latter union not being so high as the former) ? As 'tis said, * *the less is blessed of the better*, so I may here say *the less is confirmed by the greater* : if Christ had not come so near us in the taking of our Nature the *mystical union* might have been more doubtful ; but now there's no room for doubting. Observe that place Heb. 2. 11. *Both he that sanctifieth, and they who are sanctified, are all of one*, (there's the union in the same common Nature) ; for which cause he is not ashamed to call them brethren, (there's the near relation or the mystical union grounded upon the former).

2. There's *Communion with God*, Christ's special presence in the Soul, the inhabitation of the Spirit. All very high and glorious things ! so high that the poor creature knows not how to believe them : yet they also are very credible and certain upon Christ's Incarnation. 'Tis more for God to be made man then 'tis for God to converse with man, God manifested in the flesh is more than God manifesting himself to flesh. Moreover, Christ in our flesh laid the foundation of the Creatures *Communion* with God, and removed that which hindered it (namely distance and enmity) ; these two stood in the sinners way as to this blessed communion, but Christ removed them both, and so brought it about. 'Tis observable, the Apostle having spoken of the Incarnation of Christ 1. Joh. 1. 1, 2, 3. presently he adds, *and truly our fellowship is with the Father, and with his Son Jesus Christ*. O if he had not condescended to take our flesh there had been * no such thing as our *Communion* with God ; but now 'tis sure. And so 'tis in the other things which were mentioned : what is Christ's gracious presence in the Soul, or the *in-dwelling* of the Spirit in a child of God

(both :

Part I. In the likeness of sinful Flesh.

445

(both of which are often spoken of in Scripture) to the *personal* presence and *inhabitation* of the Godhead in the *Manhood* of Christ? In him dwelleth the fulness of the Godhead *bodily*; Col. 2. 9.

3. There are such and such communications of Grace from God to a *Communications of Grace from God.* gracious heart: these are very *secret* yet very *sure* and *credible*. Upon communion of Nature communications of Grace do certainly follow; Christ having assumed flesh there's now a way made, through which God may convey his Mercy and Love to Creatures as he pleases. The Godhead is the fountain from which all flows, and there's now a pipe to convey supply's from that fountain, viz. the *Manhood of Christ*; 1 Cor. 8. 6. To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him; by Christ (in our flesh) all things come to us and we by him go to God; he is the Way (as he saith of himself Joh. 14. 6.), the Way by which our duties are handed to God and God's mercies to us. O so long as Christ is Mediator betwixt God and Man as God-man, there may and there shall be mutual intercourses and communications betwixt God and Man.

4. The Scripture speaks much of the Sonship and Adoption of Sonship to God Believers. A very great and glorious privilege! infinitely too great for such despicable worms as we are (considered in our selves): yet through the Grace of God in a Christ incarnate it is ours. This near relation to God upon the Manhood of his own Son is now made very *credible; for if the

Son of God was made the Son of Man, why may not the Sons of Men be also made the Sons of God? if the One was so abased why may not the Other be so advanced? Especially if we consider, that the bringing of Believers into this near relation was one great and special end why Christ was incarnate; Gal. 4. 4, 5. When the fulness

of the time was come God sent forth his Son, made of a Woman, made under the Law; To redeem them that were under the Law, [that we might receive the adoption of Sons]. When the Evangelist had laid down the exaltation of believers to a state of Sonship, Joh. 1. 12. and had shown how that is brought about (Vers. 13.) immediately he falls upon Christ's being made flesh (V. 14.): whether the latter carries any reference to the former, or is brought in upon this or that account with respect to the Saints Sonship spoken of, I will

* Εγένετο υἱὸς ἀνθρώπου, θεὸς ὤν υἱός, ἵνα τὰς τῶν ἀνθρώπων υἱὸς τέχνη ποιῶσι τοῦ θεοῦ. Chrysost. in 1 Joh. Si Naturā Dei filius propter filios hominum factus est Hominis filius, quantum est credibilis Naturā Filios Hominis Gratia Dei filios fieri. &c. Aug. de Trinit. lib. 13. c. 9.

The Resur-
rection of the
Body.

not be positive in determining one way or another; only this I say as to the *thing*, 'tis not incredible that such who believe should become the *Sons of God* when the *Word was made Flesh*.

5. There's the *Resurrection of the Body*. And what more incredible to us than that! though the *Scriptures* are very express and plain in the asserting of it, though we know the *Power of God* and have many *Considerations* for the assuring us of its truth and certainty; yet how apt are we to stagger and to be under doubtful thoughts about it! But saith the Apostle Acts 26. 8. *Why should it be thought a thing incredible with you, that God should raise the dead?* blessed Paul! is the *Resurrection of the dead* a thing not incredible? what is there to take off the *incredibility* of it? why, enough and enough (especially to us Christians). Christ's *Incarnation*, and that which followed upon it, is sufficient to remove the *incredibility* of this mystery; for he took *our flesh*, then died in *our flesh*, then rose again in *our flesh*, (I say in *our flesh*, for he rose not only with a true Body but with the self-same Body that ours is, with that very Body in which he died and was buried): and if so, why then should the *Resurrection of our Flesh or Bodies* be incredible? This is nothing but what hath been done already to and in *our flesh*; and 'tis less to raise flesh than to take flesh; 'twas more strange for him who was God to die, than 'tis for him who is Man being dead to live again. If it be said that Christ was an extraordinary Person, and therefore that his *Resurrection* is not to be bottomed upon for the making of ours sure and certain; I answer, but it is; because he did not rise as a single Person but as a common Head; and therefore he rising we may be assured that we shall rise too. 1 Cor. 15. 20, 21, 22. *But now is Christ risen from the dead, & become the first fruits of them that slept: For since by man came death, by man came also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive.* He that believes Christ's *Incarnation* will upon that believe the *Resurrection*: As 'tis well observ'd by some upon that passage betwixt Christ and Martha (which we read of Joh. 11.); where he asked her (vers. 25, 26.) *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die; believest thou this?* mark her answer (Vers. 27.), *She said unto him, yea Lord, I believe that thou art the Christ the Son of God, which should come into the world: as if she had said, yea Lord I do believe that thou canst raise the dead, since thou art the Son of God which wast to be and now art incarnate:*

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Part I. In the likeness of sinful Flesh.

447

he questions her about the *Resurrection*, she professeth her faith in his *Incarnation*; yet her *Answer* was very *pertinent* because she believing *this* could not but believe *that* also.

6. *The possessing of the heavenly glory is the highest of all*: and therefore of all the most incredible; for (usually) the *higher* the mercy is the *harder* it is to believe it. What (saith the poor Christian)? shall I in *this flesh* see God and live with him for ever? O this is a thing very improbable, much too big for my hope and faith! but whoever thou art (if thou beest a sincere Christian) thou mayst believe it and be *sure* of it. For Christ *took thy flesh*, purchased heaven for thee in *thy flesh*, *ascended* up to heaven in *thy flesh*, and is there *glorify'd* in *thy flesh*; and therefore may't not thou assuredly hope, that thou also *thy self* in thine *own flesh* shalt go to God, and have it *glorify'd* (in its measure) as well as the *Flesh* of Christ is? what encouragement is here for faith! By Christ incarnate we do not only see that the *Humane Nature* is capable of the *future blessedness*, but we have thereby ground of *full assurance* of it: for what could he aim at in his *being so*, short of Heaven? In our *Nature* he both *purchas'd* it and also took possession of it, and all *for us*; Heb. 6. 20. *Whether the forerunner is [for us] entred, even Jesus, made an high Priest for ever after the order of Melchisedec.* He being glorified, * in him we are glorify'd; as he rose as a publick Head so he was glorified as a publick Head too: He who hath so advanc'd our *Nature* will in time advance *our persons*; his *Incarnation* (which is past) secures our *Glorification* (which is to come). 'Twas more for Christ to come down to earth than 'tis for him to carry us up to heaven; if he will condescend to be like to us in his *humiliation*, he will have us to be like to him in his *exaltation*. * What can be too high for man when for him God was made Man? Well (Believers) Christ being sent in *flesh* what can now be too great for your faith! you have great and glorious things in your eye, but do not in the least question the accomplishment of them; all is made *easy*, *credible*, nay certain upon Christ's *Incarnation*; that being done all shall be done: (this is the *third thing* for the Comfort of God's people).

4. Fourthly, was Christ sent in *Flesh*? there's this in it for the strengthening of Faith and the heightning of Joy, that God is now knowable & accessible. 'Tis beyond all contradiction (some may say) a blessed thing to know God, I but who can know him? can any

The Heavenly Glory.

* Est in ipso Jesu Christo unius cujus nostrum portio Caro & sanguis: Ubi ergo portio mea regnat ibi me regnare credo, ubi caro mea glorificatur ibi gloriosum me esse cognosco &c. Aug. Medit. c. 15;

* Quid futurus est Homo propter quem Deus factus est Homo? Prosper.

Upon Christ's Incarnation God is knowable and accessible.

see.

see God and live? can a finite eye take a view of such an infinite Majesty (the least ray of which out-shines the Sun in its greatest brightness)? what? Man to know God? alas poor creature! his weak faculties will not bear the beholding of so glorious an Object. To which I answer, all this (in such a sense) is very true, yet let not humble Souls be discouraged; for this notwithstanding they may yet know God *savingly and comfortably* (though not perfectly). In and by a Jesus *in flesh* the great God is knowable: partly as he by Christ (so considered) is most clearly manifested; in Christ God-Man we have the brightest objective manifestation of God. The whole Creation (though thereby much may be known of God, as you read Rom. 1. 20.) makes no such discoveries of him as Christ doth; therefore he's said (for this is one explication which the words will very well bear) to be the brightness of his Father's Glory Heb. 1. 3. and hence some stile him *Speculum Patris*, the glass wherein the Father in the most clear and lively manner is represented; He that hath seen me hath seen the Father Joh. 14. 9. and the Apostle speaks of the light of the knowledge of the glory of God in the face (i.e. in and by the Manhood) of Jesus Christ, 2 Cor. 4. 6. Partly too, as Christ in our flesh is a fit medium to transmit God as knowable to us: Indeed God (as consider'd absolutely and in himself) is so infinitely above us, that we cannot here immediately behold him; so his Glory, his immense and infinite perfections should they be let out upon us, would soon reduce us to our first nothing: But he being consider'd in Christ, so mediately through Christ we can look upon him, see him and live; in this way the Majesty of God is (as it were) so *re-fraied, temper'd and qualified* that the poor dimme eye of the creature may behold it. As we cannot immediately look upon the body of the Sun, so its *splendor and intense light* presently dazzles us; yet we can look upon it in a pail of water: so here, we cannot immediately behold God in the brightness of his Glory, (a finite faculty must needs be dazzled by an infinite Majesty); yet take him in the Flesh and Manhood of Christ, there his Glory is so brought down to us that we can see him and know him to our comfort. Christ Man interposes not only between us and God's Anger (to *skreen* us from it that we be not thereby consum'd), but also between us and God's Majesty that we may not be overwhelm'd by the infiniteness of it: he lets it out as our capacity will bear, and so by him God becomes knowable: he both carry's us up to God and also brings down God to us. O
study

study God much ! but then be sure you study him in *Christ incarnate*; in that way you may come to the knowledge of him.

* *Augustine* saith, by the *Hypostatical Union of the Humane Nature with the Divine*, there is such a collyrium or eye-salve made for us, that we may with these very eyes almost see the Deity : how should we rejoyce in the *Manhood* of *Christ* ! By that flesh in which the *Godhead* was sometimes hid 'tis now reveal'd; that which was once a vail to cover it, is now a glass to represent it : do but know *Christ* and you will know God.

I add, *God is now accessible*. Christians ! *Christ* having taken your flesh, carried it up with him to heaven, sitting in it at the right hand of God, and therein *interceding* for you ; through him you may now go to God, and that too with all holy boldness and confidence. You have not to do with a *Deus absolutus* (which *Luther* so much dreaded) but with God through a *Mediator*; and (which may be a great encouragement to your Faith) that *Mediator* is the man *Christ Jesus* 1 Tim. 2. 5. You go to God and you go by God (as clothed with your Nature); 'tis *Deus quā itur & Deus quonitur* : the God to whom you go commands your reverence, the God-man by whom you go encourages your confidence. O that you would more explicitly in Duty revive upon your thoughts *Christ's Mediation* and *Intercession* in heaven in your Nature ! surely that would much embolden you in your addresses to God. Eph. 3. 12. In whom we have boldness and access with confidence by the faith of him. Heb. 4. 14, 16. Seeing we have a great high Priest, that is passed into the heavens, *Jesus the Son of God*, let us hold fast our profession : Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 10. 19, 20, 21, 22. Having therefore boldness to enter into the Holiest by the blood of *Jesus*, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh ; and having an High Priest over the house of God : Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Had *Joseph's Brethren* known that their own brother had been so near to *Pharaoh*, with what confidence would they have addressed themselves to him ! Believers ! *Christ* your Brother, who is flesh of your flesh, is at God's right hand as the great Master of Requests, the great Dispenser of Mercies, why do you not more improve this for the emboldening of your Spirits when in Prayer you go to God ?

* Per illam Unionem Hypostaticam, & assumptionem Humanæ Naturæ factum collyrium, per quod & oculis penè ipsis Divinitas cernitur. Aug. Tract. 3. in Joh.

'Tis a great thing for the Saints Comfort to consider how things were formerly *under the Law* and how they are now *under the Gospel*. Then God carried it in a way of greater state and majesty, then he kept a greater distance and was more hardly accessible: see how the Apostle sets it forth Heb. 9. 1. &c. Then verily the first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary: For there *was a Tabernacle made, the first wherein was the Candlestick &c. and after the second vail, the Tabernacle which is called the Holiest of all: Which had the golden Censer &c.* Now when these things were thus ordained, the Priests went alwayes into the first Tabernacle, accomplishing the Service of God: But into the second went the high Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Apostle here takes notice of the partition or division of the Tabernacle: for the * *Atrium* or outer Court where the people used to be, that he speaks not of; only he meddles with the first and second Tabernacle where the ordinary Priests and the high Priest did officiate. Now (he saith) the first of these were to go no further than the first Tabernacle (the People might not go so far); the high Priest might go into the second Tabernacle (the *Sanctum Sanctorum*),

* Of this and of the whole Tabernacle, see Joseph. Antiq. Jud. 1.3. c.5.

* *Ausline* (whom *Sigonius* follows) differs in his interpretation of this: Quod autem scriptum est, Pontificem semel in Anno solum Sancta esse ingressum, S. *Augustinus* interpretatur, eum quotidie quidem ingressum esse propter incensum, ac semel in Anno propter expiationem cum sanguine purificationis. Verum possumus etiam dicere, eum quotidie quidem Sanctuarium esse ingressum, sed Sacerdotum comitatu stipatum, semel autem in Anno solum, i.e. sine Sacerdotibus in die expiationum. *Sigon.* de Rep. Hebræ. 1.5. c. 2. For this Opinion he is severely taken up by *P. Cunam* de Rep. Heb. 1.1. c.4.

but how? with great restrictions; he must go alone, but * *once a year*, and that too *not without blood* (see Exod. 30. 10. Levit. 16.); and God was so strict about this, that it was as much as *his life* was worth even for him at any other time to venture into the Holy of Holy's: Levit. 16. 2. *The Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the Holy place, within the vail, before the Mercy-seat which is upon the Ark [that he die not]: for I will appear in the cloud upon the Mercy-seat. Well! (not to instance in the restraints laid upon the Priests, Levites &c. which the Word also mentions,)* what might God's meaning be in this? see Vers. 8. *The Holy Ghost this signifyings, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing:* as if the Apostle had said let not any wonder that God then would keep men at such a distance, here was the reason of it (or the mystery which was at the bottom of it), Christ was not yet come; the true Tabernacle was

not

not as yet erected, the first *Tabernacle* was only then standing; Christ had not assum'd the Nature of *Man* thereby to make way for man freely to go to God; therefore *the way to the Holiest of all was not yet made manifest*. But now under the Gospel Christ being incarnate and gone to heaven in our flesh, now all may go to God freely, the way to him is open, every believer in the world may now enter into the Holy of Holy's, all former restraints and distances are now taken away. Mark the Scripture cited already, Heb. 10. 19, 20. *Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.* By this flesh Christ's Humane Nature (or Christ in the Humane Nature) is unquestionably meant, which he calls the vail in allusion to that in the Tabernacle: wherein there was a twofold vail, one that covered the Ark; Exod. 40. 3. *And cover the Ark with the vail: the other which separated betwixt the Atrium and the first Tabernacle,* as also betwixt the first Tabernacle and the second; Exod. 26. 33. *And the vail shall divide unto you between the Holy place and the most Holy:* so Heb. 9. 3. *And after the second vail, the Tabernacle which is called the Holiest of all;* to which he also alludes Heb. 6. 19. *which entreth into that which is within the vail.* Now with respect to these vails Christ's Flesh or Manhood is set forth by the vail; (1.) as his Godhead for a time was hid and covered under it: (2.) as believers through this do go to God, as it is the way into the Holiest: And so 'tis here brought in, for he saith by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh. You see what these Texts drive at, and what the Apostle draws from them (viz.) that Saints now (upon the Manhood of Christ) should with boldness enter into the Holiest, and draw near to God with full assurance of Faith: this is their unspeakable privilege under the Gospel which they should improve and rejoyce in. This is the fourth thing for Comfort, God is now knowable and accessible.

5. Fifthly, This cannot but be exceedingly delightful to us to consider the advancement and dignity of our Nature. How is that Nature advanced by Christ's assuming of it! that which was his abasement was its advancement: As a mean family is advanced when some person of eminency marry's into it, so Christ having match'd into our broken and decay'd Nature what an honour did he thereby reflect upon it! God put a great deal of glory upon it in its first creation, Christ hath put much more glory upon it in the

The Humane Nature is by Christ's Incarnation highly dignify'd and advanc'd.

Hypostatical Union. The *Angelical Nature* in some respects is above ours, but in others ours is above it; the Angels are not so concern'd in the *mystical conjunction* to Christ as we are; their advantages by a Saviour are not so high as ours, they are confirmed by Christ in a state of happiness and that's all, but we are confirmed and restored too; the great things which are done by Christ as Mediator he doth them in our Nature, and the great Honor which is conferr'd upon him refers to him in our Nature; 'tis the Son of Man who stands on the right hand of God Act. 7. 56. Dominion, and Glory, and the Kingdom is given to the Son of man Dan. 7. 13, 14. hee'l judge the world as the Son of man Matth. 25. 31. Joh. 5. 27. But the main preheminance of the *Humane Nature* above the *Angelical*, lies in the intimate uniting of it to the *divine Nature*; Heb. 2. 16. Verily he took not on him the Nature of Angels, but he took on him the seed of Abraham. Man was the creature that was to be redeemed, and therefore 'twas the Nature of man that shall be assumed; can we think of this without great joy? Christ himself as Man is above us (in all things he must have the preheminance Col. 1. 18.), but Angels (who are of another order) in several respects are below us.

Christ incarnate must needs be very compassionate.

6. A Christ incarnate is and must needs be very compassionate. This was one great reason why he took our Nature upon him, and in that Nature was exercis'd with such sorrows and sufferings: that he might the better know how to sympathize with his members in all their sorrows and sufferings. Heb. 2. 17, 18. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. Heb. 4. 15. We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. He that hath felt what others undergo knows the better how to pity them; sense and experience further compassion (where persons are not made of flint); none sympathize so much with those who labour under Gout, Stone &c. as those who have been afflicted with those pains themselves: God told the people of Israel, they knew the heart of a stranger seeing they themselves were strangers in the Land of Egypt, Exod. 23. 9. How then must the bowels of Christ work towards afflicted ones, he himself having been afflicted just as they are! besides the *mercifulness* and *tenderness* of his heart, there is also

also his own *former experience* (which is yet fresh in his memory) of their miseries, which doth much draw out his compassion to them. Pray what are your afflictions? let them be what they will Christ underwent the same: are you *poor*? so was he; are you *tempted*? so was he; are you *deserted*? so was he; are you burdened under the weight of sin? so was he (though in a different way); do you suffer by men? so did he. And if there be any infirmities which he did not lie under, yet he knows how to pity you; for though he did not feel those *particular infirmities in kind*, (such as *sickness, blindness &c.*) yet he had some others which were *equivalent* to them, and so *by proportion* he knows how to commiserate you: so it comes in Heb. 5. 2. *Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.* 'Tis some alleviation to our grief in our troubles when we know we have some who sympathize with us under them; O you that fear the Lord know, in all your sorrows, sufferings, troubles whatsoever, Christ in heaven hath a *fellow-feeling* and *sympathy* with you; he *suffers no more* but he *sympathizes still*: let this be an *allay* to your grief and a *support* to your faith.

7. Lastly, *There's something in this which may give ease and relief under all troubles of mind.* There's such a fulness in this Truth for the comfort of Souls, that there is scarce any *inward trouble* or discouragement which gracious persons here are exercised with, wherein they may not find considerable *relief* and *satisfaction* for conscience from this *Incarnation* of the Son of God. Christ's flesh is *precious balm* for a wounded Spirit, as 'tis *meat* indeed to feed the *hungry Soul* so 'tis *balm* indeed to heal the *wounded Soul*; 'tis an *universal, catholick Cordial* to revive and cheer under all faintings whatever: Do I speak to any who are under *spiritual darkness*? O that a *Christ in flesh* might be thought of and improv'd by such!

To instance in the *special fears, complaints, discouragements, burdens* of troubled Souls, and to shew what there is in Christ as *incarnate* proper for their *support and comfort* under all, would be a vast work: I must therefore only hint a few things.

Are you tempted to entertain *hard thoughts* of God? to question the *mercifulness* of his Nature, his *goodness &c*? do you conceive of him in some *hideous* and *frightful* manner? you greatly mistake God and think very much amiss of him. First think of *God in Christ*, and then of *Christ in flesh*, and surely you'll have

other apprehensions. A Christ *sent in flesh* represents God as *benign, good, merciful, gracious, full of pity, tender-hearted*, as designing nothing but *good* to repenting sinners: did he thus send his own Son, and is he not all this? after he hath done such a thing can you imagine that he delights in the death of sinners? or that he will not be gracious to all who fly to him?

Are you afraid because of the *Justice* and *Wrath* of God? pray remember, therefore Christ came *in flesh* that he might *satisfie* the one and *pacifie* the other; these were the very things which he undertook to accomplish, and what he undertook no question but he went through with?

Doth *Sin* lie heavy upon your Consciences? mark the *Text*, God sent his own Son in the likeness of sinful flesh, for what end? for sin to condemn sin in the flesh: sin brought Christ from heaven, and he would not return thither again 'till by a *Sacrifice* offered in his flesh he had fully *expiated* it. Sin it self could not stand before him as in our flesh dying and suffering for it: if God will become *Man*, the *guilt* of *meer man* shall not be so able to *damn* as the *merit* of *God-man* to *save*: O (thou true penitent) be thy sins never so many, never so great, yet do not give way to despairing thoughts! "Bring out thy sins (*saith one), weigh them to the utmost aggravation of them, and set but this in the other scale *God manifested in the flesh* to take away sin, now will all thine iniquities seem lighter than vanity, yea be as nothing in comparison of that which is laid down as a propitiation for them: And again (saith he) What temptation will not vanish as a cloud before the wind, when we see God's Love in sending his Son, and Christ's Love in taking our Nature upon him, to reconcile us by the Sacrifice of his blood?

But some may object, 'tis a great while since Christ took flesh, and in that flesh made satisfaction to God, is not the efficacy and merit thereof impaired by that? no not in the least! Christ's merits are as fresh and have as great an efficacy now, as they had at the first moment of his Incarnation and Passion: may not that of the Apostle Heb. 2. 16. have some reference to this, where he speaks of Christ's taking flesh in the Present Tense as if 'twas done but now? for 'tis ἐπιλαμβάνεται, he [taketh] not on him the nature of Angels, but he [taketh] on him the seed of Abraham: (I speak this for the comfort of Christians, but not so as to give advantage to the Socinian, who because the words run in this Tense would therefore have them to be no proof of Christ's Incarnation).

Do your many *defects*, the *imperfections* in your *Graces* and *Duties* trouble you? you have Christ's perfect *Manhood*, his perfect *Holiness* and *Obedience* in that *Nature* to fly unto. The *Apostle* Col. 2. sets down the *Hypostatical Union* (Vers. 9.) *In him dwellerh all the fulness of the Godhead bodily*: well, suppose it doth so what's this to Believers? why, it follows immediately (V. 10.) *And ye are compleat in him*. Christ being such a *Person*, so full and perfect a *Mediator*, in him every believer is and must be compleat. So that though the sense of *imperfections* in your selves must humble you, yet it must not overwhelm you because in Christ you are perfect.

Are you afraid notwithstanding all the *Calls*, *Invitations*, *Promises* of the Gospel, yet to close with Christ? O do not give way to such fears! If you come to him, cast your selves upon him, will he cast you off? he hath assur'd you he will not; Joh. 6. 37. *Him that cometh to me, I will in no wise cast off*. Besides his word you have this to secure you, he in his *Person* came from heaven to you, and if you by *Faith* shall go to him do you think he will not give you kind reception? I am sure (and I will venture my Soul upon it) that the *gracious promises* and *encouragements* of the Gospel to draw sinners to Christ, shall all be made good; for since he was pleas'd to *take my flesh*, I have not the least reason to doubt but fully to be assur'd that he is *real*, *heartly*, in good earnest in all of them. (Many things of this nature might here be spoken unto, but 'tis full time to put an end to this subject).

ROM. 8. 3, 4.

----- *And for sin, condemned sin in the Flesh: That the righteousness of the Law might be fulfilled in us, -----*

CHAP. XIII.

Of Christ's being a Sacrifice, and expiating Sin thereby.

A Fifth Head in the Words discussed, viz. the End of God in sending his own Sc. or the Effect thereof. How the Wisdom of God is secured by this End. Of the placing of the Words [for sin]. The whole a little descanted upon. What the condemning of sin is; opened more generally, more particularly in three things. The condemning of sin [for sin] opened: a twofold interpretation given of it. Of the Flesh in which sin is said to be condemned. The Observation raised from the Words: where

I. *Of Christ's being a Sacrifice for Sin. How he excels the Old Law-Sacrifices, and of their reference to him. Six things in those Sacrifices, which are all to be found in Christ, the true Sacrifice. 'Tis enquired 1. What a kind of Sacrifice he was: proved that he was an expiatory Sacrifice. Of the difference and distinction of the Jewish Sacrifices. Four Heads insisted upon for the confirming of the main Truth: As (1.) that our sins were*

were the meritorious Cause of Christ's Sufferings: (2.) that he did substitute himself in the Sinners stead: (where two Questions are briefly answered, (1) Whether he underwent the same punishment that was due to the Sinner, or only that which was equivalent thereunto? (2) Whether he took the guilt of sin upon himself, or only submitted to the punishment thereof?) — (3.) that he was killed and slain and his blood shed, in correspondence with the Levitical expiatory Sacrifices. (4.) this is prov'd from the Ends and Effects of his Death, viz. Atonement and Expiation; (both of which are opened). Of the concurrence of the Heathens in their notions about Sacrifices. — 'Tis enquir'd (2.) When and where Christ was an expiatory Sacrifice? 'tis answered, when he dy'd upon the Cross.

2. Of the Effect of his Sacrifice, the condemning of Sin. Parallel expressions cited. Of the nature of the expiation of Sin: Of the extent of it with respect to the Subject and Object. Whether were all Sins expiated by the Law-Sacrifices? Use 1. I infer from the premises (1.) The verity of Christ's Satisfaction: (2.) The true Nature and principal Ends of his Death: (3.) The vanity and fallhood of all humane satisfactions: (4.) The true notion of the Lord's Supper: (5.) The happiness of Believers under the Gospel above theirs who liv'd under the Law. (6.) The excellency of Christ's Priesthood and Sacrifice. (7.) The Evil of Sin. (8.) The severity of God's Justice. Use 2. Several Dutys urged from hence: as Holiness, the Love of Christ &c. Use 3. This improved several ways for the Comfort of Believers.

IN the preceding Words [God sending his own Son, in the likeness A Fifth Head, of sinful Flesh,] Four things have been observed and opened; viz. the End of God in sending his Son &c. or in these now read a Fifth Head offers it self to our consideration: and that is the Effect of Christ's mission, incarnation, and of what the Effect followed thereof.

followed thereupon, or God's End in all this. Did he pitch upon so admirable a *Way* and *Method*? surely some *high* and *glorious Effect* must be produced thereby; and so there was, for thereby *sin was condemned*: and surely too, therein the Wise God must propound to himself some *great* and very *considerable End* to be accomplished; and so he did, for he aim'd at nothing lower than *that the righteousness of the Law might be fulfilled in Believers*.

In the Words then we have both *the Effect* (what God did by his own Son as first *assuming* & then *suffering in flesh*), and also *the End* of God in his taking this strange and wonderful course: for these *two* though they be *distinct* in themselves, and carry in them notions somewhat different, yet here in this place they *both* are alike *applicable* to the matter spoken of, and *it* to *them*. If *it* be considered with respect to God's *intention*, so it falls under the nature of an *End*; if with respect to his *execution* (of what he intended), so it falls under the nature of an *Effect*. Therefore upon the *oneness* and *coalition* of these *two* and the *equal applicableness* of the matter to *each*, whereas there are *two branches* in the *Text* (each of which contains distinct matter in it), in the *former* the thing is express'd under the notion of an *Effect* [*and for sin condemned sin in the flesh*], in the *latter* under the notion of an *End* [*that the righteousness of the Law might be fulfilled in us*].

The Wisdom of God secur'd by the proportioning of his End to the medium which he pitch'd upon.

It pleasing God to send his own Son &c. his *Wisdom* would have been lyable to *impeachment*, if (1.) he had not effected some *great thing* thereby; if (2.) (which indeed should have been first mentioned) he had not designed some *great thing* therein: For the *Wisdom* of an *Agent* lies not only in his having an *end* in what he doth, but in his having *such an end* as shall be *proportionable* to the *means* which he pitches upon; if they be *high* and the *end* but *low*, this speaks a defect in point of *Wisdom*; for that ever shews it self as *in the fitting of the means to the end*, so *in the proportioning of the end to the means*. If therefore the blessed God will single out *such a medium* as the *sending of his own Son* &c. he then stands engag'd upon the account of his *Wisdom*, to propound to himself *such an end* as may be *answerable* to that *medium*: which therefore accordingly he did, inasmuch as in that *great act* he had this *great End* (or *Ends*), the *satisfying* of his *Justice*, the *expiating* of *Sin*, the *fulfilling* of the *Law* &c. these were *Ends* worthy of such *Means* as the *Coming*, *Incarnation*, *Death* of his own Son. Now all these are set down in the Words before us, in which therefore you have that which is a *full vindication*, nay the *highest manifestation* of God's infinite *Wisdom*.

I begin with the *first Effect* or *End* here specify'd [*and for Sin, condemned Sin in the Flesh*]. At my first entrance upon *the whole* *Of the placing of the Words* *Paragraph*, I touch'd upon the *reading of this Clause* (there being [*for Sin*]. some difference amongst *Expositors* about it), therefore that I will not again insist upon, only let me take notice of *another difference* among them which was not there mentioned. That refers to *the placing of the Words*; for whereas we take in [*for sin*] into *this Branch*,
 * Some would have it placed in the *former*, thus, *God sending [for sin] his own Son, in the likeness of sinful Flesh, condemned sin in the Flesh*. But though this *ranking* of them may possibly seem to some to make the words run more smoothly, yet if it be admitted of, the *conjunctive particle* [*and*] must be quite expung'd; which I should be loth to submit unto because of its *special significancy & emphasis* in this place: partly as it *heightens* the thing spoken of, and intimates the wonderfulness of the way in which it was brought about, and partly as it notes the † *joyning together* of that here mentioned with that which went before; God did *not only send his own Son in our Flesh*, but (which is to be *superadded* to that as an *Effect* or *Consequent* thereof) he *also* in *that flesh for sin condemned sin*. I will therefore keep to our *methodizing* of the Words, and if you take them as here they lie, there will be no necessity either of *putting in* or *putting out*: yet if you will go by *their sense* then you may read them with *this addition*, *And by a Sacrifice for sin condemned sin in the Flesh*.

* Περὶ ἀμαρτίας
 pertinet ad
 Participium
 πρὸς. Beza.
 Omnino referendum puto
 πρὸς ἀμαρτίας
 ad Participium
 πρὸς. Justin.
 So Cyril.
 reads them in
 Joh. 1.9. c.47.

† Appositam
 siquidem intelligentiam
 Conjunctionem, ad
 significandam
 sequelam alterius
 beneficii;
 ut scilicet notemus,
 Deum
 non tantum

mississe Filium suum in similitudine carnis peccati, sed & de peccato damnaſſe peccatum in carne.
 Cajetan.

[*And for sin condemned sin in the flesh:*] good and blessed Words! No *condemnation* to *them who are in Christ* (Vers.1.)? *Sin* it self *condemned* (Vers.3.)? what could be spoken higher to raise the *thankfulness*, encourage the *faith*, heighten the *joy* of sincere Christians! The word [*condemned*] is not so terrible when apply'd to the *Sinner*, but 'tis as *comfortable* when apply'd to *sin it self*: that which had been *the condemning* is now *the condemned* thing, how may a gracious Soul rejoyce at this! The *non-condemnation* of *persons* spoken of in the *first Verse*, is secured by and grounded upon the *condemnation of sin in this*, for *both* must not be *condemn'd*; if *sin* be *condemn'd*, *the sinner* shall not. Observe here, *sin* was the thing which God fell upon and dealt thus severely with: the Apostle had told us *the Law was weak* (unable to help poor sinful man), whereupon he saith *God sent his own Son*; but wherefore
 D d d d did

The Words a
 little descanted
 upon.

did he so do? was it that he might fall upon *this Law*, and condemn the condemning Law? O no! 'twas so far from that, that he would rather have it fulfilled (for so it follows *Verf. 4.*), he had no evil eye at all upon his Law for that was good; upon what then? why upon *sin*, for that was evil and very evil; Christ was sent that *sin* only might be condemn'd. And no wonder that God was so set against it and resolv'd upon this *severe process* against it, it being the *principal Offender*, the *arch Traytor and Rebel* against himself, the *only object* of his hatred, the *bold opposer* of his glory, the *great obstructor* of his Grace, the *curst fomentor* of *breaches* 'twixt himself and his creatures, the *murderer of Souls* &c. did not such a *malefactor* highly deserve to be condemn'd? yes surely, and therefore so it shall be. O (saith God) I must take a course with *this sin*, I must and I will dispatch it out of the way, and then my work is done; all my gracious designs will then be carried on without any let or impediment, then the happiness of my people will be sure and full, neither my *own Wrath*, nor the *Curse* of my Law, nor the *sting* of Death shall then be able to hurt them. Upon *such grounds* as these God would have *sin* condemn'd, and he was so set upon it that in order thereunto he will on purpose send his own Son in the likeness of *sinful flesh*, yea in that *flesh* to offer up himself as a *Sacrifice*, and so to bring about *sins condemnation*.

The Explication of the Words.

But to come to the close handling of the Words! They being somewhat *obscure*, my first work must be to *open* them (that I may the better make way for the *main Observation* which they resolve themselves into). There are *three* things in them to be explain'd,

1. The condemning of Sin.
2. The condemning of Sin for sin.
3. The condemning of Sin in the Flesh.

What is meant by the condemning of Sin? opened more generally.

1. What doth the Apostle mean by the *condemning of sin*? and for *sin* [condemned sin &c]. The word in its usual acceptation is apply'd to *Persons* rather than to *Things*; yet in *such a sense* 'tis properly enough applicable to *them* also, (*viz.*) as it signifies the *disallowing*, *disapproving*, *sentencing*, or *judging* of them to be so and so *evil*: according to which signification, *sin* may as truly be said to be condemn'd as the *sinner* himself in any other notion. But this will not reach the *full scope* and *emphasis* of the Word in this place; for unquestionably there's a great deal more intended in God's *condemning* *sin*, than barely his *sentencing* or *judging* it to be

a very evil thing; though *Christ* had never come in *flesh* nor suffered in *Flesh* yet God would thus have *condemned Sin*: its *condemnation* is here brought in as a *singular effect* of the *Grace* of God to Sinners, but (according to this *stating* of it) it would only be an effect of his *Holiness*, not at all of his *Grace*; he may thus judge of Sin and yet the Sinuer perish by it. 'Tis very true, that God in the *Death* of his *Son* did in this respect *signally condemn Sin*; O in that he made it to appear what thoughts he had of Sin, what an evil thing he judg'd it to be, how he was set against it &c. but yet this is not the *only* thing, no nor the *main* thing held forth in this expression of *God's condemning Sin*.

Well! for the right understanding of that I conceive we must borrow our light from *Condemnation* amongst *Men*, for though *sin* be not a *person* yet its being *condemned* will best be known by what is proper to *condemned persons*. Amongst us *malefactors* are seiz'd upon, brought to *trial*, *arraign'd*, prov'd *guilty*, *sentenc'd* to *die* (if their *Offence* be *capital*), then the *Sentence* is *executed* upon them, to *cut them off* that they may do no more mischief; and this is their being *condemn'd*: just so (so far as the nature of the thing would admit of) *virtually* and *analogically* all this was done by *God* in *Christ's Death* against *Sin*. It had been an *heinous malefactor*, guilty of high and notorious crimes, had done inexpressible mischiefs, for all which God will arraign, judge, sentence, cut it off, that it also may do no more mischief to his people, and this is its *condemnation*. Divers *Expositors* in their opening of the Words conceive of *Sin* here as a *Person*, and accordingly they open its being *condemn'd* by this *allusive* and *analogical* notion; whatever is commonly done amongst *Men* in their *judicial processes* against *great Offenders*, all that (in effect) was done by God through *Christ's death* against *sin*; and so he *condemn'd* it.

But not to take up with *Generals* this may be more *particularly* open'd in *three things*:

1. God by *Christ* *condemn'd Sin* as he *abolished its power*. *Sin's condemnation* is its * *abolition*, wherein doth that lie? why (partly) in the taking away of its *power*, in the divesting it of that *Rule* and *Command* which it had over Sinners for a long time: thus God *condemn'd* or *abolished sin*, he put an end to its *reign* and *dominion*, pull'd it off from the *throne*, turn'd it out of *Office* and *authority*, yea, adjudg'd it to *die* for all the Evils of which it had been guilty. Thus 'tis with *condemned men*; upon the passing of the *condemnatory Sentence* upon them they are *ipso facto* dispossest'd

More particularly in three things.

In the abolition of its power.

* Secundum Phrasin Hebraicam positum est damnavit pro abolivit, extinxit, sustulit Deus, Perer.

of all their *power* and *authority*, and further than this too they must suffer the *penalty* of *death* for what they have done; so answerably it was with *Sin* in God's dealings with it. It had acted the *Tyrants* part in and over the world a great while, had *domineer'd* and *lorded* it over its poor Subjects at a strange rate, did with men what it pleas'd; O but *in the Flesh of Christ* God *condemn'd* it (that is) he broke it in its *power*, brought it down to some purpose, stripp'd it of that *absolute, illimited dominion* which it had before: *Christ's cross was the ruins of sins throne*. And not only so, but there's a *sentence* of *death* too pass'd upon it; it shall not only lose its *power* but its *life* also, God will have it *kill'd, slain, put to death* in all who have an interest in Christ's Merits, he would not suffer such a *malefactor* to *live*, hee'l rid the world of it. This *condemnatory sentence* was pass'd upon it long ago, which though it be but *gradually* and *in part* executed whilst the Saints are here below, yet when they shall once ascend to God then it shall be *fully* executed; insomuch that then *sin* shall quite be taken out of the way, and shall not have so much as a *being* in them in the glorify'd state. Thus many * *Interpreters* do open the *condemning of sin*; and † *Socinus* likes *this interpretation* so well that he contends for it but fiercely opposes those which follow.

*—Τὴν δυνάμιν αὐτοῦ ἐξέλυσε.

Chrys. Damnavit peccatum, i.e. do-

minio suo multavit ne regnaret in carne. Stapler. — Ut ejus dominium & robur auferret. Toler. Damnavit, interfecit; κατακτείνειν est interficere sicut κατακτείνω pro morte, quia damnati interfici solent. Interfecit vero i.e. interficiendi vires nobis præstitit. Interficere est efficientiam adimere. Grot. See Melanch. Bucer. P. Mart. De Dieu Deodat. — † Who renders it by exauktoravit, extinxit, abolevit &c. De Servat. part 2. cap. 23.

In the abolition of Sins guilt.

2. Sins *Condemnation* lies in the *abolition* or *expiation* of its *guilt*. It here properly notes the *taking away* of that which was the *hurtful, destructive, mischievous* part of *Sin*. Condemned men can do *no hurt*, let them be never so hurtful before yet when once the sentence of *Condemnation* is pass'd upon them they can be so no longer: *Sin* had been a very *hurtful thing* (and would have been so still) to precious Souls, but God *in the flesh of his Son* (as *suffering* and *satisfying*) put a stop to it, took it out of the way, *condemn'd* it (that is) disabled it from doing the hurt it had done before, and remov'd that in it which was of so hurtful a nature. What was that? I answer, *its guilt*; O that's an *hurtful thing* indeed! it binds the Sinner over to answer at God's tribunal for all the evils committed by him, exposes him to the *Wrath* of the great God, renders him lyable to a Sentence of *eternal death*: but

now

now it pleased God for sin to condemn sin, (i.e.) by Christ's being a Sacrifice to expiate this guilt of sin which in it self was so pernicious and hurtful, so that believers should not lie under it or eternally suffer for it. Now this is that *explication* of the Word which is most commonly given by the best * *Expositors*, and I prefer it before the former upon these Reasons :

* *Damnatio peccati nos in justitiam asseruit, quia de-*

leto reatu absolvimur, uti nos Deus justos reputet. *Calvin.* (with many Others). *Non mihi facile persuaserim de peccatorum expiatione hic agi, est enim pars illa jam pridem ab Apostolo explicata, adeo ut à v. 12. c. 5. aliud Argumentum sit exorsus.*

1: As to the abolishing of Sins power that the Apostle had spoken to already in the foregoing verse, the Law of the Spirit &c. and he instances in the Spirit there as he doth in the Son here. Now (according to what was said before) as 'tis the proper act of the Spirit to free from Sins power (therefore that must be understood there), so 'tis the proper act of the Son to free from Sins guilt (therefore that must be understood here).

2: The Word here used [*κατέργει*] all along in Scripture points to the guilt of sin and the punishment inflicted thereupon, never to its power or dominion; (for the proof of which several Texts might be cited if it was deny'd). 'Tis usually apply'd to the Sinner, here only (if I well remember) 'tis apply'd to sin it self; and in this different application it carries a different sense: for as 'tis elsewhere apply'd to the Sinner, it notes the imputation of guilt to him and the passing of a condemnatory sentence upon him for that guilt, but as 'tis here apply'd to sin it notes the expiation or abolition of its guilt; yet this doth not weaken what I have said, because in both references (though in a different sense) it still points to guilt and punishment (which is enough for my purpose).

3: The Apostle speaks of that abolition of Sin which was effected in Christ's Flesh; therefore it must be understood of the abolition of its guilt rather than of its power, that being the thing which was most directly and immediately done in Christ's Flesh.

4: 'Tis that condemning sin which is for sin (i.e.) by a Sacrifice for sin; wherefore it must be taken in that sense which best suits with what was done in and by Sacrifices. Now they abolished sin not so much by turning men from it, or by lessening its power (though that might follow as a Consequent upon them), as by the * expiating of its guilt: this was the proper and primary effect of the Levitical Sacrifices, in allusion to which when Christ (the true Sa-

* This proved in *Essenim* de Satisf. Christi c. 8. p. 422. *Turretin.* de Sat. &c. part 6. p. 202 Dr. O. against B. p. 574.

crifice)

fice) is said to *purge away sin*, to *purifie* &c. you are to understand those expressions as respecting the *expiation of Sins guilt* (as I shall have occasion further to prove in what will follow). For these reasons (though I would not exclude wholly the former sense, yet) I prefer *this* before it.

In the punishing of it in Christ's person.

* See *Pareus* in loc. & in Dub. 3. p. 779. Condemnare perpetuo significat Apostolo poenas peccati irrogare. Damnare peccatum est illud dignum poena judicare, pœnasq; pro eo exigere. *Conzen.* his sense of the Word justified by *Calov. Socin.* profl. p. 433. † *Isa.* 53. 6. || See of God's relaxing his Law and the threatening thereof Mr. *Baxter* Aphor. p. 36. &c. Mr. *Burgesse* of *Justit.* p. 84.

How Sin is said to be condemn'd for Sin.
* Contra duas *Pelagian.* Ep. 13. c. 6.

3. There is a * *third* interpretation put upon the Word; namely God's *condemning sin* was his *punishing of it in Christ's person*, or his *exacting of Christ that punishment which was due to the Sinner himself*. For this *Condemning* must be joyn'd with that which follows [*in the Flesh*] and expounded by that; and then the meaning will be this, *For sin God condemned sin in the flesh* (that is) he fell upon sin, severely punish'd it, inflicted the *curse* and *punishment* due to us for it in and upon the *Person* of his own *Son*; he † *laid the iniquities* of Believers upon Christ, and then *punished them in him*, so that he bore *that penalty* which Sinners themselves should have undergone: God did *of him* in our Nature *penas peccato debitas exigere*, or *maledictionem nobis debitam irrogare*. Man having sin'd either he *himself* or his *surety* must suffer the *punishment* thereby deserv'd, God will have sin punish'd *some-where*; therefore Christ having put himself into the *Sinners* *stead* he must bear the punishment due to the Sinner, for though God will so far || *relax his Law* as to admit of a *substitution* or *commutation* as to the *Person suffering*, yet he will have its *penalty* inflicted either upon the *proper Offender* himself, or upon the *Saviour* who was willing to interpose for the Offender so as to suffer what he should have suffered: and God accordingly dealing with him and proceeding against him in the laying of the punishment due for Sin upon him, this was his *condemning Sin in the flesh of Christ*. I am not now to prove the *truth* of the *thing* (of that hereafter), at present I'me only shewing how 'tis held forth in the Word which I am opening: so much for the *first thing* what this *condemning of Sin* is.

2. The *Second* thing that needs explanation is the *condemning sin* [for sin], what may our Apostle mean by this *for sin*?

* *Austine* gives a *threefold* sense of it: (1.) *For sin*, (that is) by *that flesh* which look'd like to *sinful flesh*; which therefore might be called *sin*, since (as he saith) *the resemblances of things do usually pass under the names of the things which they resemble*: by *that flesh* sin was condemn'd. — (2.) *For Sin* he makes to be as much as by a *Sacrifice for Sin*. — (3.) He expounds it of the *Sin* of the *Jews*, not as *heightning* it (in which sense all the *Greek Expositors* take

take it,) but as pointing to the effect of it, by that *sin* of theirs in crucifying Christ eventually *Sin* was condemn'd or expiated. But these things must be further enquired into!

'Tis in our Translation exactly as 'tis in the Original, equally concise in both, and as the One is to be filled up so is the Other also. The Preposition *περὶ* signifying of or for, accordingly 'tis rendred both wayes: Some reading it of *Sin* (as the Old Version, Anselme, the Greek Interpreters generally &c.) they making the Words to run thus *Of Sin God condemned Sin*. Parallel to which *περὶ ἀμαρτίας* is elsewhere so rendred; as Joh. 8.46. *Which of you convinceth me of sin?* Joh. 16.8.9. *He will convince the world of sin, &c. Of sin, because they believe not on me:* (in all 'tis *περὶ ἀμαρτίας* just as it is in the Text). They who follow this Reading make the sense of the Words to be this; *God sending his own Son in the likeness of sinful flesh, in that flesh of his Son (as suffering and dying) be condemned sin of sin, in as much as by that strange and wonderful course he made it to appear to the world that sin was full of sin, highly guilty and criminal, * exceeding sinful (as the Apostle * Rom. 7.13. speaks upon another account).*

The double Reading of Sin and for Sin, both opened.

Now though I shall not follow this Exposition, yet it containing nothing in at but what is true for the matter of it, and it being given by some Authors of great repute, I will so far insist upon it as to give a double illustration of it.

1. As 'tis applicable to *Sin in the general*. Take the whole body of *Sin* or *Sin* in its utmost extent, 'twas all condemn'd of *sin in Christ's flesh* (as first assum'd and then crucify'd), how? why, by that it was prov'd and judg'd to be a thing out of measure evil and faulty; thereby God let the world see what *sin* is, what an excess of poison and malignity there is in its nature. Did he send his own Son? to be incarnate? yea, to appear in the likeness of sinful *Flesh*? so to be abused, suffer and die? and was *Sin* the meritorious Cause of all this? was all this done and suffered for the making of satisfaction for the mischiefs and injuries which *Sin* had been guilty of? O what a condemnation was here of *Sin*! Never was there such a demonstration of *Sin's* Evil, what an heinous and capital Offender it is, as in Christ's being made Man and dying upon the Cross: the strangeness of the remedy shows the malignity of the disease, the high terms of satisfaction the greatness of the crime; God's severity laid upon the *Flesh* of his own Son in such unparalleled sufferings, made it apparent to the world that *sin* is a quite other thing than what men generally take it to be: had it not

been evil, desperately evil God had never dealt with Christ as he did, therefore in his flesh sin was condemned of sin.

2. This may more particularly be apply'd to that sin of killing and murdering the Lord Jesus. God did not only condemn sin of sin in the gross, but in special that sin which was committed against and upon the Flesh of Christ in the crucifixion of him: here 'twas the Sin of Sin, here Sin was sinful indeed. That it should so boldly, so injuriously, so wickedly fasten upon a Person so near and dear to God, so inoffensive and innocent, so holy and gracious, what an aggregation of Sins and what an aggravation of Sins guilt was there in this? Sin never was more sin than in this act; here 'twas in its highest stature and fullest dimensions, this was its master-piece, the vilest thing that ever it did; all its other crimes were but dwarfish things in comparison of this gigantick and over-grown crime. Well! according to its acting and carriage herein so God judg'd it to be very guilty and sinful, and accordingly pass'd Sentence upon it. And as to those that had an hand in this horrid fact, whether Satan (to whom some (a) apply the Words), or the

(a) Damnabit peccatum i. e. Satanam de peccato, quod nempe Christum innocentem in Cruce interfecisset.

Ambros. So also Hilarius in Psal. 67.

(b) Vide Chrysost. in loc. (very largely insisting upon this).

(c) — &c. τὸ μίσηται πάντας καὶ ἀμαρτάνους, τὸ δὲ δολοῖ τοῦ καὶ περὶ ἀμαρτίας, δέχεται ἀναιδώς ἀμαρτάνους τὴν ἀμαρτίαν. Oecum.

(d) — τὴν τῶν ἀμαρτιῶν ὡς ἀμαρτιῶδες θανάτῳ υπομέναν, ἤλεγξε τῆς ἀμαρτίας τὴν ἀδικίαν ὅτι καὶ μετὰ τοιοῦτον θανάτῳ σώμα θανάτῳ παρέδωκεν. Theodoret. (e) Μὴ καὶ ἡμερτεῖαν ἡλεγε καὶ τοῦτο αὐτὴν κατέδικεν. Chrysost. (f) Hæc Chrysostomi Expositio convenientissima & inter omnes accuminatissima videtur. Toler. Hæc Græcorum Expositio ita placet ut eam cæteri. antependendam cū Toledo cen'tam. Estim. Vid. Alap. Catharin. &c.

much

much applaud: *Bucer* himself at first was taken with it, but afterwards he altered his thoughts; (*g*) *Beza* passes a severe censure upon it. The truth is, the Apostle in the Words seems to look at *another thing*, this was not the condemnation of Sin which he had (mainly) in his eye, (*viz.*) the *heightening* or *aggravating* or *proving* of its *guilt*, and then *passing sentence* upon it according to that; no, but there was *another condemnation* which he drove at (*viz.*) the *abolition* and *expiation* of its *guilt*; God so *condemned sin* as that it might never condemn the *Sinner*, (that's the Apostles proper and principal scope as I humbly conceive). (*h*) *Austine* though he reads it too *de peccato condemnavit* &c. yet he opens it in a *different sense*, he making this of *sin* to be as much as *by sin*: and so he thus glosses upon it, *By the sin* of the *Jews* (in their putting of Christ to death) God *abolished* and took out of the way *all the sin* of *all the Elect*; he so over-ruled the matter that even *by sin* sin was *destroy'd*, by the *greatest sin* that ever was committed *sin* it self was *condemned*; had not the blood of Christ been spilt (though that in it self was a most wicked act) there had been to believers *no remission*, *no expiation*; as *Death* was *destroy'd* by *Death* so *Sin* by *Sin*, it *condemned Christ* but by so doing it was *condemn'd it self*. So much for the first reading of the Words.

(*g*) Hæc Expositio nihil aliud est quam subtilis argumenta. *Bez.*

(*h*) In loco prius citato.

2. Secondly the *Preposition* is rendred by *For*; and that rendring of it our *Translators* (according to other ** Versions* and the general current of *Interpreters*) follow, and *for sin condemned sin* &c. If we take it so, the Words then may carry a *threefold sense* in them:

* Propter peccatum. *V. Syr.*
Propter ipf. in peccatum. *Tremell.*

1. That *Sin* was the *procuring*, *meritorious Cause* of all that which God the Father did in a way of *severity* upon and against Christ. He *condemned sin* in Christ's *Flesh*, fell very severely upon him, testified great anger and displeasure against him, inflicted sharp and dreadful punishments upon him; why did *such a Father* so deal with *such a Son*? what might be the cause that a person so innocent should suffer as he did? why, 'twas *Sin* (not *his* but *ours*) which brought all this upon him: had it not been for that, God had never sent his Son in *Flesh* into the world and then have punished him in that *Flesh* as he did. Christ might thank *Sin* for all his sufferings, and lay all the Evils which he sustain'd in Soul and Body at its doors; that set his Father against him, that laid the foundation of all his sorrows, that brew'd that bitter cup which he was to drink, that was the meritorious cause of all the miseries that ever befel him: 'twas *for sin* that God so *condemned sin* in his *Flesh*. The *Preposition* $\pi\epsilon\gamma\iota$ is sometimes used in this sense; so

Joh. 10. 33. *For a good work we stone thee not, but* [περὶ ἐλασφημίας] *for blasphemy, and because that thou being a man makest thyself equal with God.* 1 Pet. 3. 18. *For Christ also hath once suffered* [περὶ ἁμαρτιῶν] *for sins &c.* (which is as much as *ὑπὲρ ἁμαρτιῶν* Gal. 1. 4. Heb. 10. 12.)

2. The *for sin* may be taken finally: Wherefore did God thus condemn sin in his Son's Flesh? wherefore was it with Christ as it was? O 'twas *for sin*! namely that he might take it away, acquit the Sinner from its guilt, make satisfaction for it, over-rule it in all its plea's and power, quite destroy it. God would deal with *Sin* in the person of his *own Son* (he having submitted to take the guilt of it upon himself), that thereby he might give a *through dispatch* to it and thoroughly rid believers of its hurtfulness. 1 Joh. 3. 5. *And ye know that he was manifested to take away our sins, and in him is no sin:* (Vers. 8.) *For this purpose the Son of God was manifested, that he might destroy the works of the Devil:* In this final notion *περὶ* is taken Matth. 26. 28. 1 Cor. 15. 3.

3. It may be understood *Materially* with respect to Christ's being a *Sacrifice for Sin*. For *Sin* God condemned Sin, how? why, as Christ submitting to be a *Sin-offering was and did that by which this effect was produc'd*. According to this Interpretation we must read the words (as is noted in the *margent*) thus, * *By a Sacrifice for sin God condemned sin; whatever there is in this condemning of sin* (and there is abundance in it,) 'twas all brought about by that *Sin-offering* or *Sacrifice* which Christ in his flesh offered up to God; 'twas *cut off, expiated; disabled as to its destructive and damning nature &c.* all this was effected by Christ's being a *Sacrifice*. So that the words are *Elliptical*, there being in them something *cut off and left out* which must be supply'd by the inserting or adding of *by a Sacrifice*, or some other such word. Which *Ellipsis* is very usual and common in Holy Writ (especially when 'tis treating of *Sacrifices*); Levit. 10. 17. *Wherefore have ye not eaten the Sin-offering* (so we read it but in the *Hebrew* 'tis only *the Sin*) *in the holy place &c.* ('twould be tedious to cite the very many places of this nature which do occur in * *that Book*): Isa. 53. 10. *When thou shalt make his Soul sin* (we fill it up by an *offering for sin*): Hos. 4. 8. *They eat up the Sin of my people,* (that is the *Sacrifices* which were to be offer'd up for the people): Ezek. 45. 19. *The Priest shall take of the blood of the Sin* (we read it *of the Sin-offering*). * Nothing more usual in the *Old Testament*

* Phrasi Hebræa peccatum vocat Sacrificium pro peccato. Franz. Schola Sacrif. disp. 7. th. 5. 6.

* Levit. 4. 3. 29. 33. — 5. 6, 7. 9. 11. — 9. 22. — 12. 6, 8. — 14. 13. — 16. 16.

* Sicut hostias quæ pro peccato offerebantur in Lege, peccati nomine vocabantur cum ipsæ delicta nescirent, sic & Christi caro, quæ pro peccatis nostris oblata est, peccati nomen accepit. Hieron. See Grotius de Sat. Christi. c. 1. p. 16.

than to make the words (*Chattath* and *Ascham*) to be expressive both of Sin and of the Sacrifice too by which that Sin was to be expiated; answerably to which is ἀμαρτία us'd in the New; 2 Cor. 5. 21. He that knew no sin was made sin &c. (that is, a Sacrifice for sin). An Ellipsis (like to this in the Text) you have Heb. 10. 6. In burnt Offerings and [for Sin] thou hadst no pleasure, (where Sacrifices is left out but must be put in); so here in the words which I am upon. This now is that Interpretation which is most * generally pitch'd upon, which seems best to correspond with other parallel Texts and with the Matter and Scope of this which we have in hand, and therefore that only I shall insist upon: and indeed the two former Sense are included in this and do most naturally incorporate with it (as you will perceive in the following discourse).

* Per hostiam carnis suae quam obtulit pro peccante damnavit peccatum in carne sua. Orig. Hostia pro peccato damnavit

peccatum in Carne. Melanch. Per hostiam pro peccato Christum, Deus abolevit peccatum in hominibus. Varat. Sed quid si, mittens filium &c. vult dicere, & quidem hostiam pro peccato, sive ut esset hostia pro peccato. Drus. Ego adduci nequeo ut nomen Peccati alio sensu hic positum esse existimem, quam pro expiatrix victima quae ~~own~~ dicitur Hebraeis, sicuti Graeci ἁδάρτος vocunt Sacrificium cui maledictio injungitur. Calv. For Sin, that he might be a Sacrifice for Sin. Dr. Ham. To be a propitiatory Sacrifice for Sin. Deod. To the same purpose P. Martyr, Heming. Piscat. Verft. Lud. de Dieu &c. (whom I need not cite); yet Beza will not admit of this exposition; Praepositio πρὸς nullā ratione potest hanc interpretationem admittere; neq; nunc Apostolus agit de Christi morte & nostrorum peccatorum expiatione, sed de Christi incarnatione & naturae nostrae corruptione per eam sublatā. Beza.

3. There is a Third thing to be opened (which in a very few words shall be dispatch'd); 'tis said here For Sin God condemned Sin in the Flesh, now this being indefinitely propounded it may be ask'd, of what or of whose Flesh doth the Apostle speak? I answer, of the Flesh of Christ: God sent him in the likeness of sinful Flesh and in that very flesh sin was condemn'd. I know * Some interpret it of our flesh, but the most apply it to Christ's Flesh: there is in different respects a truth in both, for in our flesh sin is condemn'd as to the effect and benefit thereof, but in Christ's Flesh it was condemn'd memoratoriously and causally. The Syriack therefore (to make this the more express) turns it and for sin condemn'd sin in his Flesh. Sin shall be punished and expiated in that Nature wherein it had been committed; Man in the flesh had committed sin and God in the flesh (of him who was Man) will condemn Sin, ut caro humana quae peccaverat eadem pro peccato lueret. Our Saviours being † a Sacrifice

What is meant by in the flesh?

* Augustinus exponit de nostra Carne in qua peccatum tyrannidem possidet extra Christum.

Muscul. Sed melius est ut dicamus, debilitavit semitem peccati in carne nostra. A-

cepit: quod pro nobis offerret, accepit enim a nobis carnem, in ipsa Carne victima factus est. August. in Psal. 129.

† Sacerdos noster a nobis accipit

pointed to his *Flesh*, 'twas the *Humane Nature* wherein he offered up himself, and therefore in that God is said to condemn sin. And as Sin shall be expiated in that *Nature* wherein it had been committed, so Satan too shall be *basled* in that *Nature* over which he had been *victrious*; Christ will beat him upon his own ground, he had overcome *Man* and *Man* shall overcome him; O the *Wisdom*, *Mercy*, *Power* of God! (but these things were under the former *Head* much enlarg'd upon). I will only further take notice of two things:

1. This condemning of sin is here brought in as God's act; God sent his own Son &c. and for sin condemned &c. But is not this applicable to Christ also? yes, if you consider him as * God and as the eternal Son of God so 'twas and is his act as well as the Fathers to abolish, acquit and absolve from Sins guilt in an authoritative way: but in the Clause (which I am opening) Christ is not spoken of in that notion as he was God, only as he was Man and as a *victim* and *Sacrifice* for sin, and so he acquits from Sin not authoritatively but as the *Way* and *Means* which God made use of for the bringing about of this mercy for Sinners.

* Quamvis de Christo ut est Filius Dei posset verè dici eum expiare authoritativè & judicialiter, quatenus ipse cum Patre potestatem habet remittendi pec-

cata, quia tamen hic consideratur non ut Deus sed ut Mediator, ut Sacerdos & víctima — non potest aliter expiatio fieri quam per poenæ lationem succedaneam & vicariam mortem explicari. *Turret. de Sat. Christi. pars 6. p. 204.*

* Hoc factum est per carnem i. e. per mortem quam in carne & juxta humanam Naturam passus est. *Zwingl.* In Carne, i. e. per Carnem Filii sui suspensam & mortificatam in Cruce. *Estius.*

The Observations rais'd.

2. The *Flesh* of Christ here is not to be considered simply & absolutely, but under this restriction or special consideration * as dying, and thereby satisfying divine Justice. I would take in his whole humiliation, but this being the highest degree thereof therefore eminently by it sin was condemned: O when this *Flesh* of Christ hung upon the Cross then sin received its condemnatory Sentence, its mortal wound; then when Christ was condemn'd Sin (in another sense) was condemn'd also. This (I say) was brought about in his flesh as suffering the penalty of Death, so the Apostle puts it in Col. 1. 22. In the body of his flesh through death ——. I'll add nothing farther upon this.

The Words being thus explain'd, 'tis high time that I come to that Doctrinal Truth which they mainly hold forth; that's this, The Lord Jesus submitting to be a Sacrifice for sin, and offering up himself as such to God, he did thereby take away, abolish, expiate all sin, in all its guilt, so as that it shall never be charged upon Believers to their eternal ruine: In the language of the Text 'tis in short For Sin, Sin was condemned. You heard but now in the opening of

of the condemning of Sin, that that admits of more senses than that one which I now instance in in the *Observation*, yet however this being most agreeable to the nature of a *Sacrifice* (in reference to which Christ is here set forth), I therefore only mention it.

In the handling of *this Point* (which carries me again into the very *midst* of the *Socinians Camp*, where I should not choose to be but I must follow the Word whithersoever it leads me,) there are *two things* to be spoken to :

1. To *Christ's being a Sacrifice for Sin.*

2. To the *blessed Effect* of that *blessed Sacrifice*, (*viz.*) the *condemnation or expiation of Sin.*

I begin with the first, *Christ was a Sacrifice for sin*: Which though in the *General* none deny, yet when we come to *particulars* about it as namely the *true notion* of his being so, the *efficacy, ends, effects* of his *Sacrifice*, the *time* when and the *place* where it was offered, (with several other things which are incident about it), there many differences do arise. Certainly there are none who believe the Scriptures but (in some sense or other) they must grant Christ to be a *Sacrifice*, because they are so plain and express about it: *Isa. 53. 10. When thou shalt make his Soul an Offering for Sin.* *1 Cor. 5. 7. For even Christ our Passover is sacrificed for us.* *2 Cor. 5. 21. He that knew no sin, was made sin* (a *Sacrifice for Sin*) &c. *Eph. 5. 2. Walk in love as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling savour*: (where the Apostle seems to allude (1.) to the * *Mincab* and *Zebach* amongst the *Jews*; the *Former* of which did refer to their oblations of the *Fruits of the Earth* (set forth here by *προσφορὰ*), the *Latter* to the *Sacrificing* and offering of *living Creatures* (set forth here by *θυσία*): (2.) He alludes to the *pleasingness* and *gratefulness* of the *primitive Sacrifices* to God: *Gen. 8. 21. And the Lord smelled a sweet savour* &c. *Noah's Sacrifices* (spoken of *Vers. 20.*) were highly pleasing to God: the like you have of the *Levitical Sacrifices* *Levit. 1. 9. an offering made by fire of a sweet savour unto the Lord*; (so *Vers. 13. 17.*): answerably to which (yea far above them) *Christ was a Sacrifice of a sweet smelling savour to God.* *Heb. 7. 27. — This he did once when he offered up himself*: *Heb. 9. 14. — who through the eternal Spirit offered up himself to God*: (*Vers. 26.*) — but now once in the end of the world hath he appeared to put away sin by the *Sacrifice of himself*: (*Vers. 28.*) — So *Christ was once offered to bear the sins of many* —. Indeed the great business of the Apostle

Of Christ's being a Sacrifice for Sin.

* *Cloppenb.*
Schola Sacrif.
p. 3. Franz. 1662
Disp. 13. thes.
2, 3.

Of Christ's being the eminent Sacrifice, and the reference of all the old Sacrifices to him.

in his excellent *Epistle to the Hebrews*, is both to assert and also to illustrate Christ's being a *Sacrifice for Sin*, (which he doth so fully and plainly as that one would think there should be no doubts or differences amongst any that bear the name of Christians, about either the thing or the true nature and notion thereof).

Yea, Christ was not only a *Sacrifice* (a true, real, proper Sacrifice, in opposition to those who would make him but an improper, figurative, metaphorical Sacrifice), but he was the *Sacrifice* (in a way of eminency); unto which therefore all the *Law Sacrifices* did bear a special reference: For

1. Those were the *Types of this*, all of them * *typifying* and *prefiguring* Christ the grand *Sacrifice* and like the *gnomon* in the *Dyall* pointing to him in this consideration. I say, all were *typical adumbrations of him*; therefore we find they are not only in the *body* and *lump* of them, but as taken *severally* and *apart* apply'd and brought down to him: yea, he was *shadowed out* by them not only with respect to their *matter*, but also with respect to the several *rites* and *modes* used about them; (both of which assertions are sufficiently made out in the forenamed *Epistle*). And whereas † Some affirm, that the *annual expiatory Sacrifices* (of which you read *Levit. 16.*) only did prefigure Christ and his being a *Sacrifice*, 'tis a very

* Propter hoc etiam omnia Sacrificia Veteris Testamenti leguntur, ut hoc unum Sacrificium designarent: per quod vera est remissio peccatorum & mundatio animæ in eternum. *Ambros.* in Ep. ad Heb. c. 9. — Fuit apud Veteres oblatio Holocausti Concio quædam de morte Christi, quæ nos à peccatis per fidem purgati sumus. Quin omnia Sacrificia Legis in unum Christum respiciunt, atq; unicum ejus Sacrificium adumbrant. *Munster.* in Lev. 1. 1.

† Socin. de Servat. p. 2. c. 9. Against him in this, see *Grotius* de Sat. Christi. p. 126, 127. *Turretin.* de Satisf. p. 216. *Franz.* Disp. 6. thes. 34 &c. *Essen.* Tri. Crucis. p. 226. *Hoornb.* Socin. conf. 597, 599.

* For this vide *Suarez.* in 3. part. Sum. *Aquin.* Quest. 83. Art. 1. Disp. 71. *Rivet.* in Gen. Exerc. 42. p. 170. &c. & p. 222. *Franz.* de Sacrific. Disp. 2. thes. 76. Disp. 3. thes. 76. Disp. 16. thes. 33. *Cloppenb.* Scho.

Sacrific. probl. 2. p. 51. &c. Dr. O. de Theologia *Adamica.* l. 2. c. 1. p. 133, 134. † The *Papists* generally. *B. l. om.* de Missa. l. 1. c. 20. *Valentia* de Missa Sacrificio. l. 1. c. 4. Others are of this Opinion also: The *Author of Eccles. Polity.* p. 160. &c. *Defence* &c. p. 421. &c. who yet grants *expiatory Sacrifices* to be of *divine Institution* p. 427. &c.

wife)

wife) a truth clear enough. But why did God institute them? to appoint the *slaying* of so many poor *Creatures*, such *various* and *costly Sacrifices* to be offered, so *often* to be repeated, such for every *day*, such for every *Sabbath*, such for every *New Moon*, such every *year* at the *solemn* and *anniversary Expiation*, besides what were offered at the *Passover*, at several *Feasts*, at the *lesser* and *greater Jubile* upon *particular* and *special occasions*, as *dedications* &c? pray what might be *God's End* (or *Ends*) in all this? Was it that he might shew his *dominion* over the *Creatures*? was it that he might by this demonstrate the *Evil* of *Sin* and what the *Sinner* deserv'd upon it? was it to * *gratify* the *Jews* (who having been amongst the *Egyptians* where *Sacrifices* did abound might therefore be taken with them and fond of them), and thereby to *prevent* their *Idolatri*? Several *such Ends* and *Reasons* are assign'd, but surely that which I am upon must not be left out (if not prefer'd before any other,) viz. therefore God † did *ordain* and *institute Sacrifices* that by them he might *typify* and *prefigure* that *great Sacrifice* which was to come; thereby the better to *pre-*pare and *inform* the world about it; (but *how*, or in *what measure*, and in *what extent* God did clear up this *Notion*, *Use* and *End* of *Sacrifices*, I shall not be too forward to determine).

* *Theodore* for this, Vol. 4. de curandis Græc. affectibus c. 7. p. 584.

† *Fagius* in Levit. 1. 2. gives two reasons of them. Ut populus in Idolatriam pronus ab idolis averteretur & in

culta Dei retineretur. Deinde ut typos haberet populus Dei Sacrificii Christi, quem oportebat aliquando in crucem agi pro peccatis suorum. *River* in Gen. p. 222. Præcipue quia voluit adumbrari Sacrificiis passionem futuram Mediatoris & &c.

2. As the Law-Sacrifices were Types so they were but Types: there was little in them take away the *typical nature* of them, what poor things were they further than as they did point to *Christ*! The *Apostle* calls them but *shadows of good things to come* Heb. 10. 1. *figures for the time then present* Heb. 9. 9. *patterns of things in the Heavens* Heb. 9. 23. *examples and shadows of heavenly things* Heb. 8. 5.

3. Nay Thirdly, all that * *virtue* and *efficacy* which was in them was all derived from and did all depend upon this *great Sacrifice*, the *Lord Jesus*. Alas! what could they do by any *inherent virtue* in themselves for the *expiating* of *Sin* and *pacifying* of *God*! Heb. 10. 4.

* *Hujus Sacrificii à Christo peragendi Sacrificia cætera typi erant* ; quia ut pecus

moriebatur pro homine Levit. 17. 11. ita & *Jesus Christus* esset sanguinem suum effusus pro nobis. Utraque igitur auferebant reatum: hoc tamen discrimine, quod *Sacrificium Christi* id præstabat virtute sua, illa vero legalia proprie & directe solum tollebant reatum ratione pænæ temporalis: in figurâ tantum promitterent piis effectum Spiritualem & æternum, puta ablationem reatus æterni sive pænæ infernalis. *Vossius* de Idolol. 1. 1. p. 297.

It is not possible that the blood of Bulls and Goats should take away Sins: how often doth the Apostle go over this (viz.) the weakness of the Levitical Sacrifices with respect to expiation and atonement! doubtless whatever virtue or efficacy was in them in order to the production of these effects it wholly depended upon Christ the Sacrifice that was to come.

* See Dr. Stillingfleet in his Discourse concerning the True Reason of Christ's Sufferings. P. 423. &c.

Yet here I would not be misunderstood, in *such a sense* I do not make the Law-Sacrifices to be *meer types* or *altogether weak*; for as to that which the Apostle calls *the purifying of the flesh* Heb. 9. 13. they were *more than types* and had more than * a typical expiation; and with respect to *that* by virtue of God's institution they were able to effect it: But besides this there was the making of persons perfect as pertaining to the Conscience, the purging of the Conscience &c. Heb. 9. 9, 14. now as to *this* their strength was wholly derived and their use wholly typical. By the *purifying of the Flesh*, is meant exemption from those Civil and Ecclesiastical penalties which upon *such transgressions* of the Law the Jews were lyable to: God gave them with respect to *their polity* such and such Laws, which if any did break they were so and so to be punished; yet he was so gracious to them as to allow in *several Cases* the offering of Sacrifices, in order to the expiating of their guilt and the preventing of the punishment threatned to them (as they stood in *such a politick capacity*); therefore as to *this* Sacrifices had a real efficiency and also a full efficacy. By the *making perfect as pertaining to the Conscience*, is meant the *doing away* of Sins guilt in the sight of God, the setting of things right betwixt God and the Sinner, the pacifying of his wrath, securing from eternal punishments: now as to *this* the Mosaical Sacrifices could do nothing, here they were *meer types* and *altogether weak*; this was to be done by the *alone Sacrifice* of Christ. So that whereas Some do argue against the Sacrifices under the Law as not prefiguring Christ, because they had *no power* or *virtue* in them to take away Sin, I answer (1.) As to the taking away of *external guilt* and obligation to *external punishment*, so far they had a power: (2.) Suppose they had had * *none at all* yet for all that they might have had *this use*; as (I hope) the *brazen Serpent* was a *real type* and prefiguration of Christ, in reference to his *Spiritual healing* of the poor Sin-stung Soul, and yet that of *it self* had *no virtue* at all to bring about *that effect* which should bear any *analogie* unto the thing typified.

* This made good by Jacob. ad Portum contra Ostorod. p. 468. Turresin. de Sat. Christi. p. 237.

4. That those *old Sacrifices* had a special reference to *Christ*, the *great Sacrifice*, is evident from this *because with him they* * *began and with him they ended* : For as soon as ever *Christ* had been exhibited in that *primitive Promise* Gen. 3. 15. that *the seed of the woman should bruise the Serpents head* &c. immediately upon this (as *Divines* do not only conjecture but prove) *Sacrifices did commence* ; and as soon as he himself came and had offered himself upon the *Cross* (as the *true Sacrifice*), within a very little while the *Jewish Sacrifices* *ceas'd*. Within a few years after their *Temple* was *destroy'd*, and with that all their *Sacrifices* *expir'd*; yea, (in process of time) though † *Julian* gave them encouragement to *re-edifie* the *Temple* (for this very end that *Sacrifices* might again be used), and the *Jews* thereupon endeavoured to their utmost so to do, yet God from Heaven blasted them in all their attempts in a miraculous and extraordinary manner : || O the *true Sacrifice* was come, therefore there shall be no more use of what was *but typical* thereof, (as the dark shades of the night vanish when the Sun itself arises). The *Heathen Oracles* entrench'd too much upon *Christ's Prophetical Office*, and therefore at his coming they must * *cease*; and *Sacrifices* did as much entrench upon his *Priestly Office* and the *oblation* of himself, and therefore after his *Death* they shall and did *cease* too. 'Twas *prophefied* of the *Messiah* that he should *cause the Sacrifice and the Oblation to cease*, Dan. 9. 27. and Heb. 10. 8, 9. Above, when he said, *Sacrifice and Offering, and burnt Offerings, and offering for Sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law* : Then said he, *Lo, I come to do thy will* (O God). He *taketh away the first, that he may establish the second*; (that's the observation which the *Apostle* makes upon it). And this very thing (the *ceasing of Sacrifices*) was reveal'd to some amongst the *Jews* themselves, for in the Age before *Christ's* coming they had got this *Prophecie* amongst them, † *Omnes oblationes cessabunt in futuro sæculo, in the Age that is next to come all Sacrifices shall cease*. And if there be not something extraordinary in the case, why do the *modern Jews* (they knowing how express and positive God's institution and command is about *Sacrifices*) live in the omission of them? (for as to that which || some speak of as to their *annual Sacrificing* even now at the time of the great *Expiation*, I cannot give any great credit to it).

Let not any think that all this Discourse (concerning the reference of the *antient Sacrifices* to *Christ the true Sacrifice*) is unnecessary,

* Cum pro: missio Messia iace perunt Sacrificia, cum Messia deuncto defuncta sunt &c. *Franciscus* Disp. 10. theol. 98. See him also Disp. 21. p. 757.

† The full story in *Socrates*. l. 3. c. 20. *Sozom.* l. 5. c. 22.

|| Vide *Cyprian.* adversus *Judeos*. l. 1. c. 16. *Tertull.* contra *Marcion*. l. 2.

* Reade *Plutarch.* de *Oraculorum detectu*. p. 499.

† *Verfius* ex *Jalcutt* ad finem *Ezra* &c. Sic contentiunt in abolitionem Sacrificiorum. *Alting.* *Shiloh*. p. 423.

|| *Buxtorf.* Sy: nag. *Judaica*. c. 20. p. 357.

* Omnis hæc suo modo in typo facta perfectissime in Christo præstita sunt in veritate & re ipsa &c. utpote qui mortis suæ Sacrificio peccata nostra deleuit, ab ira Dei nobis est umbraculum, & Sacrificio suo apud Deum nos reconciliavit. Zarnov. de Sat. Christi. p. 38.

for I have gained *two things* by it; (1.) That *the Lord Jesus is the great Sacrifice*; all former *Sacrifices* pointing to him as *the end, matter, substance, * accomplishment* of them. (2.) That *he is also a true and real Sacrifice*; for was there *reality* in the *Type*, and shall there not be the same (with advantage) in the *Anti-type*? or shall they be *shadows of a shadow*? shall there be such a *shell* and *no kernel*, such a *bone* and *no marrow* in it?

But to go on! In the *old Sacrifices* there were these *Six* things:

Six things in the Old Sacrifices all of which are to be found in Christ's Sacrifice.

1. The *Person* who did *institute, ordain, and appoint* the use of them; who was *God himself*, (whose institution of them though it be not express'd in the Scriptures yet it may very strongly be inferr'd from them).

2. The *Person* unto whom they were *offered*; and he also was *God himself*.

3. The *Persons offering* (viz.) the *Priests*, to whom by divine appointment this work was committed, and it was a great part of their work and one great end of their Office, *For every high Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both Gifts and Sacrifices for sins*, Heb. 5. 1.

4. The *Matter* of the *Sacrifice*, or the *thing offered*: which was very *various* according to what God was pleas'd to specify and appoint, *Oxen, Bulls, Heifers, Sheep, Rams, Goats, &c.*

5. The *Oblation itself*: when the *Beast* was *slain* it was to be offered up, and then part of the *blood* thereof was to be carried into the *Holy of Holy's*, there to be presented before the Lord; and the main stress of the ** expiation* lay not upon the representation (which followed after), but upon the *mactation* and *solemn oblation* of the *Sacrifice*.

6. The *Altar* upon which all was to be offer'd.

Now answerably and in correspondency to all these,

1. *God instituted, appointed, ordained Christ to be the Sacrifice*; it was his *will* and *ordination* that his Son should offer up himself a *propitiatory* or *expiatory Sacrifice*. Rom. 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood.* 2 Cor. 5. 19. *God was in Christ reconciling the world to himself &c.* 1 Pet. 1. 20. *Who verily was fore-ordained before the foundation of the world &c.* It was

* See Dr. Stiltingfl. against Crellins. ch. 5. p. 451.

Part I. condemned Sin in the Flesh.

477

was as much the *appointment* of God that Christ (*the true Sacrifice*) should *die*, be *slain*, *offered up*, as that under the Law any of those Sacrifices should be so used: and as from all eternity he *decreed* and *appointed* Christ to be the Sacrifice, so in time he *fitted* and *prepared* him for his being so; therefore saith Christ * *But a body* * Heb. 10. 5: *hast thou prepared me*, (without which he could not have been a Sacrifice).

2. Christ offered up himself to God. He had to do * *with God* * *Grot. de Sat. Christi. c. 10. p. 121.* as he stood in the *quality* and *respect* of a Sacrifice, for this was a part of his *Priestly Office* which *primarily* refers to God; as *King* and *Prophet* he hath to do *with us*, but as *Priest* he had to do *with God* (that he might *propitiate* and *atone* him). So 'twas with the *Aaronical Priests*, they were *ordained for men in things* [pertaining to God] Heb. 5. 1. and surely so it must be too with the great Priest whom they did *typifie*. Heb. 7. 17. — *that he might be a merciful and faithful High Priest in things* [pertaining to God]: The Apostle speaks it expressly, — *and hath given himself for us, an offering, and [a Sacrifice to God] for a sweet smelling savour.*

3. Here was the *Person offering*, and that was *Christ himself*: he as *Mediator, as God-Man* was the Priest to offer up himself. They under the Law had *variety of Sacrifices* and variety of Priests, we under the Gospel have but *one Sacrifice* and *one Priest*; who first offered up himself and now continues (in another way) to offer up *our duties* and *services* to God.

4. As Christ was the *Priest offering* so he was the *Sacrifice offered*; for he was *both* (which was *unusual* and *extraordinary*). The *Levitical Priests* and the *Sacrifices* which they offered were *distinct*; they were not bound to offer *themselves*, but our Lord Jesus was * *Priest* and *Sacrifice* too; in his *Person* he was the *Offerer*, in his *humane Nature* he was the *thing offered*. 'Twas necessary that he should offer something, *For every high Priest is ordained to offer gifts and Sacrifices: wherefore it is of necessity that this man have also somewhat to offer*, Heb. 8. 3. what then did he offer? such things as had been offered before? the *blood of bulls* and *goats*?

no, he offered *his own blood*, Heb. 9. 12. *his own body*, Heb. 10. 4, 5, 6, 7, 10. — *through the offering of the body of Jesus Christ once for all*: that *very body* which was so miraculously framed,

* Ut quoniam quatuor considerantur in omni Sacrificio, cui offeratur, à quo offeratur, quid offeratur, pro quibus offeratur: idem ipse unus versuq; Mediator, per Sacrificium pacis reconcilians nos, unum cum illo maneret cui offerebatur, unum in se faceret pro quibus offerebatur, unus ipse esset qui offerebat & quod offerebat. *August. de Trinit. Utrum Christus simul fuerit Sacerdos & Hostia? Aquin. in 3. p. Qu. 22. Art. 2.*

with which he liv'd here on earth, which he carried up with him afterwards to heaven, that very body (I say) he freely offered up upon the Cross as a Sacrifice to God : His *Soul* comes in too, (but that's *himself*) Isa. 53. 10. *When thou shalt make his soul an offering for sin: His whole self in his whole Humane Nature was the matter of this Sacrifice*; Eph. 5. 2. — *and hath given himself for us, an offering* &c. Heb. 1. 3. — *when he had by himself purged our sins* — Heb. 9. 14. — *who through the eternal Spirit offered himself without spot to God.* — So Heb. 7. 27. The Text saith *for sin* God condemned *sin in the flesh*; by which *flesh* the Apostle understands the whole *Manhood* of Christ, and that was the Sacrifice *for sin* by which Sin was condemned.

5. There was Christ's *formal and proper oblation performed upon the Cross*, by and upon which the sins of Believers were to be expiated. That there was in Christ an oblation none deny, but that this was done at his Death or here on earth, and was expiatory (in that sense which we put upon it), both of these are vehemently deny'd by the *SOCINIANS*; (but I shall have occasion to vindicate both by and by).

6. In Christ's Sacrifice there was an *Altar* too, namely his *Godhead*. The *Altar* sanctify'd the gift Matth. 23. 19. so 'twas here; the *Deity* of Christ did not only *sustain and strengthen* his *Humane Nature* in his being a Sacrifice therein, but it also gave *merit and efficacy* to his Sacrifice: for how did that come to be so *meritorious and effectual* for the good of Sinners? but from this that he who offered up himself was *God* as well as *Man*; therefore the Apostle speaking of the efficacy of *this Sacrifice* above the *Levitical Sacrifices*, lays it upon Christ's *Godhead*, Heb. 9. 14. *How much more shall the blood of Christ, who through the eternal Spirit (his Deity), offered himself* &c.

The chiefest difficultys not lying in these things, I do not (you see) make any long stay upon them; but there being a *twofold Enquiry* which will carry us into the very bowels of the *main Truth*, and take in what is most struck at by our *Adversaries*, that I would rather spend my time upon. The Lord Jesus being a *Sacrifice* it will be asked

1. *What a kind of a Sacrifice he was?*

2. *When and where he was that Sacrifice?*

What a kind of
Sacrifice Jesus
Christ was?
Ans. An expiatory
Sacrifice.

To the First I answer, he was a *propitiatory or expiatory Sacrifice*, answering unto (yet infinitely exceeding) the *Jewish expiatory Sacrifices*, by which he was shadowed out and typify'd.

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The *proof* and *illustration* of this very thing is the design and business of the Apostle in that *Epistle* (I mean that written to the *Hebrews*), which gives us more light into it than all the Books that ever were written before or besides. Pray reade (again and again) the 5, 7, 8, 9, 10 Chapters thereof, and you'll find the Apostle there doing these *three* things; — (1.) He proves that Christ was not only a *Sacrifice* but that he was (truly and really) an *expiatory Sacrifice*: for he instances in all the *proper, constitutive ingredients* into and *effects* of the *Law-expiatory Sacrifices*, all of which he applies and brings down to *Christ*. (2.) He shows the *analogy* and *resemblance* 'twixt those *expiatory Sacrifices* and *this* of *Christ*, and what respect they all carried to *this*. (3.) He shows *wherein* and *how far* the latter exceeded the former. The discussing of these *three Heads* takes up the greatest part of that most excellent *Commentary* upon the *Law-Sacrifices*; the particular *Texts* in it I will not at present cite (as they are proper to what I have now laid down), but that will be done in what will follow.

For our better procedure in speaking to this *important Truth*, before I can well fall upon the close handling of it, it will not be amiss for us a little to cast our eye upon and to take a short view of the *Jewish Sacrifices*. With the *general Nature* whereof I intend not at all to meddle, only give me leave (that being proper to the business in hand and indeed necessary for the better understanding of it,) to shew how these were *diversify'd* and *distinguished*. Concerning which, several *Divisions* and *Distinctions* are given of them, but the best and shortest is this viz. Some were *gratulatory* and some *Propitiatory*, or some *Eucharistical* and some *Expiatory*.
A short account of the difference and distinction of the Jewish Sacrifices. Of which (in particular) see Philo. Jud. de Victimis. Joseph. Antiq. Jud. l. 3. c. 10. Sigon. de Re-pub. Hebr. l. 3. c. 2. (with very many Others). Dr. Owen on the Hebr. in Proleg. Exercit. 24. Dr. Stillingfl. Answer to Cressius p. 473.

Eucharistical were those that were design'd for the expressing of gratitude, for the giving of thanks and praise to the Lord upon the receiving of mercy: of which you reade Lev. 7. 15. — 22. 29. Psal. 50. 14. Hos. 14. 2. (but these I am not concerned about).

Expiatory were those that were design'd for the atoning and pacifying of God, the averting of his anger, the doing away the guilt of Sin, and the preventing or removing of the punishment of it: these were the *Sacrifices* which took up the greatest room in the body of *Mosaical Sacrifices*, and which did in *special point* to the *grand Sacrifice* of our Lord Jesus, and to that too as *expiatory*.

Now these *expiatory Sacrifices* were *many* and *various*, all of them

them carrying something in them whereby they differ'd and were distinguished each from the other; which differences (with the grounds and reasons of them) if we could exactly hit upon, 'twould be of marvellous great use to us in many things; but (alas) excepting where the Gospel it self opens this for us, we are much in the dark about it! the *Jewish Writers* that should help therein contribute but very little help (as they tell us who are most conversant in them). If we take a brief and general Scheme of them, this is clear: the *old expiatory Sacrifices* differ'd in the matter of them; for in some 'twas *living Creatures*, in others 'twas what grew from the earth; and often these two were joyn'd, the *Zebach* and the *Mincab* going together in the same Sacrifice, (as in the *daily Sacrifice* Exod. 29. 39, 40. and in diverse others). They differ'd in the *Rites* us'd about them (all of which were prescrib'd by God himself); some were to be poured out, some burnt; some to be slain and offered by the *ordinary Priests*, some by the *High Priest himself*; the blood of some to be carried into the *Holy of Holy's*, of others not so; some to be wholly consum'd; and God to have all (as in the *Holocausts*), some but in part consum'd, in which of what was left, one part was to go to the *Priests* (as in the *Sin* and *Trespas-offering*), and the other to the *Persons* who brought the *Sacrifice* (as in the *Peace-offering*, provided that that which was offered was for *private persons*, for if it was offered for the whole *Congregation* then no private person might share in the residue, Levit. 23. 19, 20.) They differ'd in the *Time* which was appointed for them; for some were to be offer'd every day, morning and evening, (call'd the *daily Sacrifice*); Exod. 29. 38, 39, 40. Numb. 28. 3, 4, 5. 2 Chron. 8. 13. 1 Chron. 16. 40. Ezek. 46. 13, 14. Dan. 8. 11. — 9. 21. — 11. 31. — 12. 11. Nehem. 10. 33. Ezra 9. 4, 5. — Some to be offered but every *Sabbath day*, Numb. 28. 9, 10. Some at the *New Moons* Numb. 28. 11. Some at the revolution of the *Sabbatical year* Levit. 25. 2. &c. Some at the great *Jubile* Levit. 25. 8. &c. Some at the *Solemn Feasts*, as that of the *Passover* Exod. 12. Numb. 28. 26. of *Pentecost* Lev. 23. 17. &c. of *Tabernacles* Numb. 29. 12. Some but once a year at the great anniversary *Expiation* Levit. 16. per tot. They differ'd in the *Rise* of them; some being purely from the will of the Offerer (the * *Free-will Offerings*), Levit. 7. 16. Levit. 22. 21. others occasioned by some special emergency of Providence, (when some eminent mercy was received, or some great judgment to be removed &c. 2 Sam. 6. 13, 17. 1 Chron. 15. 26. 2 Chron. 29. 21. &c. 2 Sam.

* Vide L'Empereur de Leg. Hebr. p. 264.

Part I. condemned Sin in the Flesh.

481

2 Sam. 24. ult.) Others were *constant* being set and *stated* by God himself, (as those that have been already mentioned). They differ'd according to the *Persons* for whom they were appointed; some for the *Prince*, some for the *Priests*, some for *private men*, some for the *whole Community*, (for each of which directions are given Lev. 4.) And then as to the *kinds* or *Species* of them there were the *Burnt-offerings* (about which Rules are set down Lev. 1.), *Meat-offerings* (of which Levit. 2.), *Peace-offerings* (Levit. 3.), the *Sin-offering* (Levit. 4.), the *Trespass-offering* (Levit. 5. and 6.) * Some reduce all to three, the *Burnt-offering*, the *Peace-offering*, the *Sin-offering*; † Some to two, the *Holocaust* and the *Thank-offering*; (but of such different apprehensions there's no end).

* Philo Jud.
de Vict. p. 648
τὸ ὁλοκαυστῖον,
τὸ σωτήριον,
το περὶ ἀμαρτίας.
† Joseph. Ant.
l. 3. c. 10. Δύο
εἰναι τὰς θυσίας
&c. —

Now though these Sacrifices were thus *diversify'd* amongst themselves, yet the most (if not all) of them agreed in this that they were in their *Use*, *End*, and *Effects* of an *expiatory* nature: I say *all*, for unquestionably it belong'd not only to the Sacrifices us'd at the *anniversary Expiation* nor only to the *Sin-offering* and *Trespass-offering* to *expiate* sin, but *all the rest* (more or less) were designed for *this end* and accordingly did produce *this effect*. Agreeably to which, Christ (the *true* and *great Sacrifice*) in the offering up of himself to God did *truly*, *properly* *expiate* sin; for if *they* did so, *he* then much more: because they in *their* *expiation* were *types* of him in *his* *expiation*, now whatever is in the *type* must needs be in the *thing typified*; as also because their *expiation* was done in the strength and virtue of Christ's Sacrifice, now surely that which gives *expiatory* virtue to *other things* must needs have such virtue in *it self*.

For the better opening and proving of Christ's being an *expiatory Sacrifice*, by making a collation or parallel between him and the *expiatory Sacrifices* under the *Law*; there are these *Four things* which I shall endeavour to make good:

Four things
propounded for
the opening &
proving of
Christ's being
an Expiatory
Sacrifice.

1. That in those *expiatory Sacrifices*, whatever was laid upon them it was for the sin of the *People*, as the *impulsive* and *meritorious Cause* thereof; and that so it was with Christ in his *Sufferings*.

2. That those *Sacrifices* were substituted in the place and stead of the *Offenders themselves*, bearing their punishment; and that so it was with Christ in reference to *Sinners*.

3. That those *Sacrifices* were to be offered up, killed, slain, consumed, and in that way they became *expiatory*; and that so it was with Christ.

4. That

4. That by those Sacrifices God was actually atoned and propitiated, the expiation and remission of Sin procured; and that so it was by Christ: These things being cleared and proved it will be evident that Christ was a true expiatory Sacrifice; (I'll go over them as briefly as the nature of the thing will admit of).

Of the First; whatever befel the Expiatory Sacrifices was for the Peoples Sin, and so it was with Christ in his sufferings.

1. First (I say) in those expiatory Sacrifices whatever was laid upon them it was for the Sin of the people, as the impulsive and meritorious Cause thereof: For wherefore were the poor innocent Beasts and living Creatures killed and slain as they were? what had they done that so many of them must be put to death from day to day? did God delight in making his Temple a slaughter-house? was it his pleasure to have it thus that he might shew his dominion and sovereignty over the Creature? surely that was not the great thing which he design'd therein! he had other ways (which might seem more suitable to his goodness and pity to his Creatures) wherein he might have made known his dominion over them: And besides, if this was the thing only aimed at why must the people lay their hands upon the Cattel when they were sacrificed? why must they confess their sins over them (as you'll see under the next Head they were to do)? these rites evidently declare, that God did not here proceed in the way of absolute dominion, but that there was sin in the case as the procuring Cause of all this: and if so, they having no sin of their own for which they could thus suffer, their suffering must be resolved into the sin of the people as that which brought it upon them. So it was with Christ our Sacrifice; his sufferings were exceeding sharp, his precious life was taken from him, he dy'd upon the Cross, endured hard usage indeed; whence did all this befall him? was there not some special Cause why it should be thus with God's own Son? yes: what was that? why, Sin, Sin was that cause: but whose sin? not his own, for he was perfectly free from all sin; he knew no sin 2 Cor. 5. 21. he was holy, harmless, undefiled, separate from Sinners, Heb. 7. 26. a Lamb without blemish and without spot 1 Pet. 1. 19. it must be our sin then that was the meritorious Cause of all Christ's sufferings. Dan. 9. 26. After threescore and two weeks shall Messiah be cut off, but not for himself: Isa. 53. 4, 5, 6. Surely, he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted: But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed: All we like sheep have gone astray; we have turned every one to his own

own way, and the Lord hath laid on him the iniquity of us all. Rom. 3. 25. Who was delivered for our offences (*διὰ τὰ παραπτώματα*) and raised again for our justification: 'tis the same Preposition in both branches but its sense is different, (which difference rises from the different nature of the matter spoken of); for when 'tis joyned with sins or offences it imports that they were the meritorious Cause of Christ's Sufferings, but when 'tis joyn'd with Christ's resurrection and the Sinners justification there its signification and import is final, (yet too in such a sense the *διὰ* may be taken meritoriously in the latter as well as in the former branch).

* *SOCINUS* tells us that this (with some other parallel expressions) only notes our sins to be the occasion, but not the impulsive Cause of Christ's Sufferings; as also that the particle *διὰ* is both here and else where alwayes taken in a final, never in any meritorious sense: But most * untruly, for 'tis said

Eph. 5. 6. — because of these things the wrath of God comes upon the children of disobedience; *διὰ ταῦτα*, for these things as those which merit and bring down the Wrath of God upon Sinners. But I will not stay upon the refuting of the usual Cavils and false assertions about this, be-

cause I conceive this Head may not be so proper to that which I am upon; for I am not now speaking to the Sufferings or Death of Christ under the consideration of a punishment (to which a meritorious Cause doth point); but of a Sacrifice: The expiatory Sacrifices 'tis very true were punished for the Sins of men, but yet that wherein they were expiatory, and as they were expiatory more immediately pointed to something else, (namely to that which will follow in the succeeding Particulars); and so 'tis here too with respect to Christ. Whose Death (as is usually observed) falls under a threefold consideration, 'twas a Punishment, a Sacrifice, a Ransom; with respect to the First, the effect thereof was Satisfaction; to the Second, the effect thereof was Atonement; to the Third, the effect thereof was Redemption: now I at present considering it in the Second notion as 'tis a Sacrifice, have not so much to do with that which refers to it in the notion of a punishment; therefore this first particular I pass over.

2. Secondly, in the Levitical Expiatory Sacrifices there was the substitution of them in the place and stead of the Offenders them-

* Ubi est *διὰ* cum Accusativo: quæ apud Græcæ Linguae Authores Sacros & Profanos usitatissima est nota Causæ impulsivæ. Ut cum dicitur *διὰ τούτων* propter hæc venit ira Dei in filios contumaciæ; Eph. 5. 6. Grot. de Sat. Christi. c. 1. (in Rom. 4. 25).

* De Servat.
P. 2. c. 7. &
P. 3. c. 7.

Of the Second: the Sacrifices were substituted in the place of the Offenders; so it was with Christ.

G g g g

selves;

* Nequaquam
Sacra Scriptu-
ra admittit al-
lium finem Sa-
crificiorum
quam hunc ip-
sum, quod ni-
mirum vice
hominum sunt
passa pecora
Sacrificialia.
Franz. in
Præfat. ad
Schol. Sacrif.
Patriarch.

* So 'tis ren-
dered in several
Versions of the
Words, set
down in
Franz. p.446.
See this Text
improv'd and
vindicated in
Dr. Stillingst.
against Crell.
p. 429. &c.

selves; the *Peoples sin* and the *punishment* due to them thereupon was laid upon the *thing sacrificed*; insomuch that whereas they should have dy'd by *surrogation* and *commutation* the poor *Beasts* dy'd for them. This was the great thing *intended and designed in those *Sacrifices*; and that it was really so done in them the *Scripture* is very clear: Take that one place: *Levit. 17. 11. For the life of the flesh is in the blood, and I have given it to you upon the Altar, to make an atonement for your Souls; for it is the blood that maketh an atonement for the Soul.* In all the four *Books of Moses* (which treat so much upon *Sacrifices*) there is not a more pithy and plain account given of their *Use* and *End* than here in *this place*: the Lord in the 10th *Vers.* severely prohibits the eating of blood, in *this Vers.* he backs his prohibition with a *double Argument*; (1.) because *the life of the flesh was in the blood*: (2.) because he had set that apart for an *high and sacred Use*, viz. to be used in *Sacrifices* in order to atonement; and I have given it you upon the *Altar, to make atonement &c.* (for this great effect mainly lay upon the blood, it is the blood that maketh atonement for the Soul): Now mark it 'tis to make atonement [for your Souls], and it makes atonement [for the Soul] (that is) in the *stead of your Soul (he speaking to the people of Israel); so that in the blood Sacrific'd there was Soul for Soul, Life for Life, the Soul and Life of the Sacrifice for the more precious Soul and Life of the Sinner; was not here substitution of the one in the room of the other? Hence it is that the *Sacrifices* were said to bear the iniquities of the people (because of the transferring of the guilt and punishment of sin over to them); so you read *Levit. 16. 22. Levit. 10. 17.* Hence also was the laying on of hands upon the Sacrifice (sometimes by the *Priests*, sometimes by the *People*); you have it prescrib'd in the *Burnt-offering Levit. 1. 4. in the Peace-offering Levit. 3. 2, 8, 13. in the Sin-offering Levit. 4. 15, 24, 29; 33. at the great Expiation, AARON was to lay both his hands upon the head of the live-Goat; and to confess over him all the iniquities of the children of Israel &c. Levit. 16. 21.* Now what might be the meaning of *this rite*? was it to signify that the thing offered was now *Deo sacrum* (as being set apart for God and consecrated for his use, upon which account imposition of hands was us'd in other Cases)? or was it expressive of obsecration, to hold forth the peoples praying to God *Quicquid a nobis peccatum est sit in hujus victimæ caput, wherein-soever we have offended let all be laid upon the head of this Victim?* or did they by this testify the sense of their deserts to die themselves? these things

Part I. condemned Sin in the Flesh.

485

things I grant may very well be taken in; but the main thing held forth in it, was the *translation* of the *Sinners guilt* to the *Sacrifice* and the *substitution* of it in *his* *stead*. Whenever the people thus *laid their hands* upon the *Sacrifice*, they did in effect say * *upon this Beast we lay all our sins*; and this was the *primary intention* of that rite. And had there not been a strange conveyance or *imputation* of something of this nature to the *things* *sacrific'd*, I would fain know a reason why the *messenger* that only went with the *Scape-Goat* into the *Wilderness*, as also why he who only burnt the *residue* of the *bullock*, whose blood had been carried into the *Holy of Holy's*, I say why both of these should be accounted *unclean*; so unclean, as that before they had been *puri- fy'd* and *wash'd* they were not to be *admitted into the Congregation*, (for so God enjoyn'd *Levit. 16. 26, 27, 28.*). And now after all this, when the great *Lord* and *Sovereign* was pleas'd to have it thus, hath given out so full a *declaration* of himself about it, when *Scripture* is so clear, yea & when *Nature* too (as you will hear) hath given such a confirmation of it, I say, after and notwithstanding all this for any yet to deny it, to bring their *little Objections* against it, (as that because there was * *no communion* of *Nature* and *Species* betwixt *Men* & *Beasts*, therefore there could be *no substitution* &c.) this must needs discover excess of pride and folly: The thing possibly (in some respects) may seem somewhat strange, but it becomes us to acquiesce in what God himself was pleas'd to determine upon, and then to order and reveal in his Law.

From these *Sacrifices* I proceed to the much higher *Sacrifice*, *Christ himself*; where we shall find an *exact correspondency* between the *type* and the *antitype*, the one fully answering to the other. Did they carry *substitution* in them? that eminently was in *Christ*: he indeed *substituted* himself in the *Sinners* room, took *our guilt* upon him and put himself in *our place*, dy'd not only for *our good* but in *our stead*, did undergo what we should have undergone, vouchsafed to dye that we might not dye, bare himself in his *Soul* and *body* (as our ἀντίλυτρον) the punishment due to us; here was *substitution* far above what was in the *Law-sacrifices*. But this * *SOCINUS* and his *Followers* cannot indure to hear of; O they rally all their force, unite all their strength, set themselves with all their might to oppose and beat down this *great Truth*! there are but few of the *Evangelical Mysteries* which these *pernicious Gospel-destroyers* do not assault (some way or other), but

* Hoc ritu qui offerebat, significabat se scelera sua conicere in caput bovis qui propterea mactabatur. *Drusius* in *Levit. 1.4.*

* That Objection answered in *Grotius* de *Sat. c. 10. p. 123. Esseni- us. Tii. Crucis. p. 218. Turke- rim. de Sat. p. 246.*

* De *Servat. p. 2. c. 4. (& passim). In Prælect. c. 18. with him con- cur Gressius, Smalcus &c. and all of that party.*

as to that which is now before us (*Christ's suffering, dying, satisfying in our stead, the summ of Gospel-revelation, the great Article of the Christian Faith, the main prop and foundation of the believers Hope*), this they make their fiercest assaults upon; whatever stands (if they may have their will) this shall not: But alas poor men! when they have done their worst, it will stand firm upon its *sure basis* as an *eternal, unmoveable Truth*; 'tis so established in the Word and so rooted in the hearts of Christians, that (in spite of the most subtle and fierce oppositions of all gain-fayers) it shall abide for ever. Well! however let us see what ground we have for our belief of it; and surely upon enquiry it will appear we have enough and enough. If the Gospel be not clear in this, 'tis clear in nothing; and blessed be the Lord, who in a point of such vast importance to Souls hath given the world a revelation of it so plain and full! *Substitution* in the case of the *old Sacrifices* is not so evidently held forth in the *Law*, but *substitution* with respect to *Christ* and his *Sacrifice* is more evidently held forth in the *Gospel*: Rom. 5. 6. *For when we were yet without strength, in due time Christ died [for the ungodly]*: Verſ. 8. *But God commendeth his love towards us, in that while we were yet Sinners Christ died [for us]*: 1 Pet. 3. 18. *For Christ also hath once suffered for sins, [the just for the unjust]*: 1 Pet. 4. 1. *Forasmuch then as Christ hath suffered [for us] in the Flesh &c.* 1 Pet. 2. 21. — *because Christ also suffered [for us] &c.* Joh. 10. 15. *I lay down my life [for the sheep]*. Joh. 11. 50. *Nor consider that it is expedient for us, that one man should die [for the people] and that the whole nation perish not.* Heb. 2. 9. *That he by the grace of God should taste death [for every man]* 2 Cor. 5. 14, 15. — *if one died [for all] then were all dead: And that he died [for all], that they which live, should not henceforth live unto themselves, but unto him which died [for them], and rose again.* In all these places the *Preposition* * *ὑπὲρ* is used, which (though not alwayes yet) most frequently notes *substitution*, the *doing* or *suffering* of something by one in the *stead* and *place* of others, (see Rom. 9. 3. 2 Cor. 5. 20.): and so 'tis all along here to be taken, where it being used of *Persons*, the nature of the *matter* spoken of, the use of the word in *parallel Texts*, as also in *Greek Authors*, gives this sense the preference before any other. But suppose this may be eluded, the other *Preposition* ἀντὶ proves the thing undeniably; Matth. 20. 28. *Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.* [λύτρον ἀντὶ πολλῶν]:

1 Tim.

* Of this and the other *Prepositions*, Grot. de Sat. c. 10. p. 3. & c. 9. p. 115. Hoornbe. p. 566, 567, 568. Calov. p. 421. &c. et p. 453.

1 Tim. 2. 6. *Who gave himself a ransom* [ἀντίλυτρον] *for all: Christ did not barely deliver poor captive-Souls, but he delivered them in the way of a ransom, which ransom he paid down for them in their stead; so as that what they themselves should have paid that he was pleas'd to pay for them. This is and must be the sense and import of the word, for every one knows that ἀντί in Composition (out of that I know it hath other senses, see Heb. 12. 2. 1 Cor. 11. 15.) signifies but two things, either *opposition and contrariety, or substitution and † commutation; so that the matter will come to this, we must either carry it thus that Christ gave himself a ransom against Sinners (than which nothing more absurd), or else thus that he gave himself a ransom in the stead and place of Sinners (than which nothing more true).*

I might further prove it by 2 Cor. 5. 21. *He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us: If he had not so been in his own person, woe to poor Sinners! they must then have ly'ne under it themselves to all eternity. What a full and convincing Chapter is that of Isa. 53. for the proof of that which I am upon!* 'twould take up a great deal of time

to go * over it, and to draw out the strength and emphasis of the several expressions in it; I must not engage so far. But surely the tongue of man could not utter, nor the head of man invent, any Words or Phrases more plain and apposite for the setting forth of *Christ's substitution*, than what you have there: the truth is, its edge is every way as sharp against the S O-

CINIAN who denies *this*, as 'tis against the JEW who denies Christ's *Messiah-ship*. (Vers. 4.) *Surely he hath born our griefs and carried our sorrows &c.* (Vers. 5.) *The chastisement of our peace was upon him, and with his stripes we are healed: (Vers. 6.) The Lord hath laid on him the iniquity of us all, (or) the Lord hath made the iniquities of us all to meet on him: (Vers. 7.) He was oppressed & he was afflicted &c. or (as the words are rendred by some) it was * exacted and he answered: (Vers. 8.) For the transgression of my people was he stricken: (Vers. 11.) — for he shall bear their iniquities: (Vers. 12.) — and he bare the sin of many. Is not all this spoken of our Lord Christ? and is there not in it suffici-*

* This is done by very many *Anti-Socialian Writers*: Particularly see *Grot. d. Sat. p. 111. &c.* (O that he had not afterwards spoil'd in his *Commentaries* upon *Isa. 53.* what he had before in this excellent *Treatise* so nervously and orthodoxly asserted! but there he is as weak as here he is strong). Dr. *Owen* against *B. p. 499. &c.* his vindication of the true sense of it against *Grotius. p. 521. &c.*

* 1 Joh. 2. 18.
† Rom. 12. 17.
Matth. 5. 38.
1 Pet. 3. 9.
Luk. 11. 11.

* So the word *Nagas* is taken 2 King. 23. 35. Zech. 9. 8. Significat. agere ad solutionem debiti. Forer. — op- primi & ad solvendum ad- igi ab exa- ctore. *Mormo* in loc.

ent

ent proof of his *in*susception of the Sinners guilt, and bearing the punishment due for it? It runs much in the *stile* of the old *Sacrifices*; they had the sins of the people *laid upon them* Levit. 16. 21. and the Priests too are said to *bear their iniquity* Levit. 10. 17. that Aaron may bear the iniquity of the holy things Exod. 28. 38. answerably to which, the Prophet tells us that Christ (our *Sacrifice* and Priest too) had the *iniquities* of all believers *laid upon him*, and that he *bore* them in his own person. So the Apostle Heb. 9. 28. *So Christ was once offered to bear the sins of many &c.* and that's a great Scripture 1 Pet. 2. 24. *Who his own self bare our sins in his own body on the tree* —, ἀνένεγκεν he [took them up] *with him* when he ascended the Cross; the Apostle uses the word Heb. 7. 27. *Who needeth not daily as those high Priests to offer up* [ἀναφέρειν to carry up] *Sacrifice, first for his own sins, and then for the peoples: for this he did once when he offered up himself* [ἀνένεγκες, when he carried up himself]: So in the place cited but now, *Christ was once offered to bear the sins of many*, ἀνένεγεν ἑμᾶς: 'tis an allusion to the Priests who carried up the *Sacrifice* (and with it the *sins* of the people) to the *Altar*; Christ did the same with respect to his Cross, whither he first carried up *sin* and then he carried or bore it away.

I have but just mentioned these Scriptures to prove the thing in hand, to which should I have spoken as largely as the matter in them would have born, or should I now fall upon the *refutation* of the *Adversaries Replies* (such as they are) by which they endeavour to weaken them, I should certainly run my self upon unpardonable prolixity.

To back this notion of these *expiatory Sacrifices* (which were of God's own appointment & institution), I thought (though it would have been but as the holding of a candle to the Sun) to have shown, that it was the very notion of the *Heathens* themselves in their *idolatrous Sacrifices*; which (whether persons or things) they always look'd upon as *substituted* in the room & stead of the offenders themselves: but I have altered my purpose, because I conceive it will be most proper at the close of the *Four Heads* which I am upon, to bring in all together of what I have to say upon those *Pagan-Sacrifices*, by way of *parallel* with the *true Sacrifices*.

'Tis no time for us to *divide* amongst our selves, or unnecessarily to run into parties, when the common Enemy is in the Field, yea, making fierce assaults upon us; to defend our selves against whom, all our united strength will be little enough. Otherwise

two

Two Queries
propounded &
answered.

two things should here be further enquired into: As

1. It having been said, that Christ did so far *substitute* himself *whether Christ* in our stead as to undergo the *punishment due to us*, it may be *underwent the* query'd *Whether he underwent the idem, the very self-same punishment that we should have undergone, or only the tantundem; that the same punishment that was due to the Sinner, or only something equivalent thereunto?* To which I answer (though I'm very loth to meddle in points wherein persons eminent for Learning and Piety seem to differ), that in different respects both may be affirmed: The * *punishment* which Christ endured if it be consider'd in its *Substance, Kind or Nature*, so 'twas the same with what the Sinner himself should have undergone; but if it be consider'd with respect to certain *Circumstances, Adjuncts or Accidents*, which attend that *punishment* (as inflicted upon the Sinner), so 'twas but * *equivalent*

and not the same. The *punishment* due to the Sinner was *Death*, the *curse* of the *Law* (upon the breach of the first *Covenant*); now this Christ underwent for he was *made a curse for us* Gal. 3. 13; the *Adjuncts* or *Circumstances* attending this *death* were the *eternity* of it, *desperation* going along with it, &c. these Christ was freed from, (the *dignity* of his *Person* supplying the former, the *sanctity* of his *Person* securing him against the latter): therefore with reference to these (and to some other things which might be mention'd) it was but the *tantundem*, not the *idem*. But suppose there had been nothing of sameness, nothing beyond *equivalency* in what Christ suffered, yet that (say some) would be enough for the making good of the *main Truth* against the *Adversary*; for 'twas not * necessary to his *substitution* on that he should undergo in every respect the same *punishment* which the Offender himself was lyable unto, but if he shall undergo so much as may satisfy the *Law's threatening*, and vindicate the *Law-giver* in his *truth, justice*, and *righteous government*, that was enough: now that was unquestionably done by Christ.

2. Secondly, it having also been said that our Saviour *took up- whether Christ* on him the *guilt* of our sins, it may further be query'd *Whether he took the guilt* took the *guilt* it-self of them, or whether he did any thing more than of our Sin upon himself, or only bear the *punishment* due for them? Answ. he first took the *guilt* submitted to the *punishment* upon him, and then he bare the *punishment*. Far be it from me to assert any thing which may reflect the least dishonour upon Christ (I dread with my soul such a thing); but I see nothing, in the asserting

* Mr. A. Burg. of Justif. p. 73, 74. Turret. de Sat. p. 9. p. 281.

* Non quidem idem Deo solutum quod debebatur ab iisdem, nos etenim debebamus æternas poenas exolvere, verum pendit æquivalens Christus &c. Hoornb. Socin. Conf. p. 253. — V. Stegm. Photin. p. 260. — Mr. Baxter's Aphor. p. 26. Life of Faith. p. 325. — Also the Author of the Great Propitiation. p. 71, &c.

* Dr. Stillingfl. against Gellius P. 441.

* Suscipiendo
pœnam & non
suscipiendo
culpam, &
culpam delevit
& pœnam.
August. de
Serm. Dom.in
Luc. Serm. 57.

asserting of his *voluntary susception* of our *guilt* which hath any tendency to that, therefore I hope I may affirm it safely and confidently: 'tis so far from that, that 'twas the *highest manifestation* of his *Love* and that which was *necessary* for our *Justification*. There is in sin the *macula* and the *reatus*, the *stain* (or *filth*) and the *guilt* of it; or there is in it the *fact*, the *fault*, and the *guilt*: the * *two* former are solely *ours*, but the *third* and last *Christ* was pleas'd to take upon himself. What is *guilt* but *obligation to punishment*? if the holy *Jesus* will freely put himself under *that obligation* what can be said against it? certainly that he might do & yet (in himself) be as *holy* and *innocent* as ever he was, and neither be the *committer* of Sin nor in the least be *defil'd* by it, (for the *macula* and the *reatus* are two *different* things). And indeed I do not well see how he could be said to bear the *punishment* of sin (that being *strictly* taken), if first he should not take its *guilt*: We all grant *Christ's sufferings* to be *penal*, but how could they have been to *without guilt*? therefore having no *guilt* of *his own* he must be look'd upon as *assuming ours*, upon which he might be said properly to undergo *punishment*. Had *no guilt* lain upon him he might have *suffer'd* but he could not have been *punish'd*, (*punishment* always necessarily presupposing *guilt*). I would not stretch too far *allusive* and *metaphorical descriptions* of *Christ*; but yet in *all such* that which is the *first* and most *natural import* of them must be improv'd and made use of: Now *such a description* of *Christ* is his being a *Surety*; of which what is the *first* and *natural import*? surely this, a *Surety* is one who takes the *debt* of another upon himself, and so (in case of the *debtors insufficiency*) becomes *lyable* to the *payment* of it: as to the *consequences* and *inconveniencies* that follow if he submits to them that's but *more remote*, but the *first* and *proper* thing in his *suretyship* is his *making* of the *debt* to be *his own*: the application of this to the thing in hand is plain enough. 2 Cor. 5. 21. He hath made him to be sin for us, who knew no Sin, that we might be made the *righteousness* of God in him: what is this being made sin? is it *Christ's* being a *Sacrifice* for sin? yes, but that's not all; it notes also (I'me sure I am not singular in *this interpretation*) his being under the *guilt* of sin: where *Christ* is said to bear sin that may possibly signify no more than the bearing of the *punishment* thereof, (as the phrase is us'd Levit. 5. 1. — 20. 17. 2 King. 7. 9.); but when 'tis said he was made sin that implies his *voluntary susception* of the *Sinners guilt*: And that this is the *sense* of the words in *this place* is evident from what follows, — that

— *that we might be made the righteousness of God in him* : 'tis not said he bare the punishment of sin, that we thereupon might not be punished, but he was *made sin* (under the guilt of it, for 'tis oppos'd to righteousness), that we might be *made the righteousness of God in him*, (i.e.) that he *taking our guilt*, (& so *taking it away*), as *that* was made over to him so *his righteousness* might be made over to us, upon which we might be made *guiltless* and *righteous* before God : For my part (unless this sense be admitted) I do not understand what *tolerable interpretation* can be put upon the words. He's said to *carry up our sins in his own body* &c. 1 Pet. 2. 24. did he carry up the punishment of them ? that's somewhat harsh ; 'twas their *guilt* that he *carried up* with him when he ascended the Cross. This was the very way wherein he must *justify* and *save* ; for as he could not have saved us if first he had not *taken our Nature*, so he could not have *justified* us or *taken away* our *guilt* if first he had not taken it *upon himself*. For the *macula peccati* that he was not *capable* of, therefore that shall be remov'd another way ; but for *guilt* (it being not *contracted* but *assumed*) that he was *capable* of, and that was the thing for which *satisfaction* was to be made ; therefore that he must *take* upon him and so *take it away*. O the *transcendent love* of Christ in this submission ! *his righteousness* made over to *us* and *our sin* made over to *him* ? we made *righteous* and he made *guilty* (by *imputation* and in a *Law-sense*) ? what grace can be higher than this !

I have done with the *Second* thing, Christ's *substituting himself in our stead* in correspondency with what was done in the old *Jewish Sacrifices* ; the *Third* follows, viz. *those Sacrifices were to be consum'd and slain, their blood to be shed and offered, and so they became expiatory*. Such as consisted or were made up of *inanimate things*, were to be *consum'd* ; others that consisted of *living Creatures* were to be *kill'd* : As for instance, the *Meat-offering* that was to be *burnt* Levit. 2. 1, 2 ; it follows indeed V. 12. *the oblatum of the First-fruits* was not to be *burnt* (they being to be kept for the *Priests use* Numb. 18. 13.) but the *Meat-offering* offered by and for the *Priests* was to be *burnt* (Verſ. 14. 16.) : The *Sacrifices* of this kind and nature were to be *consumed* as well as others ; for where their *materials* were *liquid*, those were to be *poured out* ; where *solid*, those were to be *bruised* and *burnt* ; still in every *Sacrifice* some way or other there was *destructio rei oblate*. But eminently this was true in those wherein *living Creatures* were to be *Sacrificed*, they were to be *destroy'd* or *consum'd* indeed : And 'tis

H h h

observable,

* Levit. 16. 21.
&c.

observable, the *higher* the *Sacrifice* was the *greater* was the *destruction* or *consumption* of it; for in such as were more *ordinary* (as those that were offered for *private persons*), there commonly but *part* of the *Sacrifice* was *consum'd* and *part* reserv'd for the *Priests*; but in the *higher* and more *extraordinary* (such as were designed for the *Priests*, and the *whole Community*, especially those whose blood was carried into the *Holy of Holies* at the *solemn, anniversary Expiation*) in them *all* was to be *consumed*; (reade Levit. 6. 30. — 16. 27.) The *Scape-goat* seems to be an *exception* against this *destroying*, even of the *great expiatory Sacrifices*, it being not to be *slain* but * *sent* into the *Wilderness* by some *fit messenger*; but the truth is, though that (for some *typical reasons*) was not presently and *down-right destroy'd*, yet *virtually* and *in effect* it was; for upon the sending of it into the *Wilderness* it would in a little time be either *starv'd to death* or *devour'd by wild Beasts*. But to come more closely to the business! The *living Creatures* in *Sacrifices* were to be *kill'd*. &c. then after that their *blood* (in a special manner) was to be offered upon the *Altar*, it being that upon which the *expiation* did mainly depend: So the Lord himself tells us Levit. 17. 11. *For the life of the flesh is in the blood, and I have given it to you upon the Altar, to make an atonement for your Souls; for it is the blood that maketh an atonement for the Soul*: where the first words, *for the life of the flesh is in the blood*, come in not only as a *reason* to back the *prohibition* that went before *Verf. 10*, (in which notion I consider'd them before); but also as a *Reason* of that which follows, viz. why God appointed the use of *blood* in *Sacrifices* for *atonement*; 'twas upon this ground because therein was the *life* of the *Creature*, now he designing *Life for Life* therefore he pitch'd upon *blood* wherein the life did lye. The *Apostle* tells us Heb. 9. 22. *And almost all things are by the Law purged with blood, and without shedding of blood is no remission*; and if you look into the *Levitical Sacrifices* you'll find what he saith to be true: In the *Burnt-offering* for *private Persons* there was *killing* and *blood* Levit. 1. 5. the same in the *Peace-offerings* Levit. 3. 2, 8, 13. the same in the *Sin-offerings* Levit. 4. 7, 16, 17, 18. (and so in the rest). And the observation of these commands (which run so much upon *blood*) was so necessary, that should any of the *Priests* have dared to have entred into God's presence in any other way than by *Sacrifices*, and the *blood* thereof, he would not have taken it well at their hands; yea, should they have brought into the Temple never so many *Bullocks, Rams, Goats* &c. and not have *slain* them, or ha-

viving

ving slain them had not presented their *blood* before him according to his Institution, they would have done no good either to themselves or others; for God (to shew his *Justice, Hatred of Sin &c*) stood upon *blood*, and *blood* he would have. From all this we may infer, that those *old Sacrifices* did not *expiate* as *bare Antecedents* or *Conditions* (without which God would not pardon), or as the offering of them carried in it *some Obedience* to God's Commands (both of which were common to many other things as well as to them); surely there was more in it than so! for can we reasonably think, that God would have been so *positive* and so *express* in his *Injunctions* about so many *Sacrifices*, so *severe* in the punishing the *neglect* of them, have ordered the taking away the *lives* of so many *Creatures*, and have so much insisted upon their *death* and *blood* in order to *expiation*; had he look'd upon them only as *pre-requisite* and *remoter Conditions* of pardon, or *common acts* of *Obedience*, and that *as such* only they should be *expiatory*? Certainly had there been nothing in them more than this, the merciful Creator would have spar'd the blood of the poor *Creatures*, and would have pitch'd upon some other course which might have seem'd (at least) more consistent with his Wisdom and Goodness! We may conclude them therefore to be *Means instituted by God in order to atonement and expiation, to the effecting of which, by virtue of his own institution and the merit of the great Sacrifice to come, they had a direct and effectual tendency.*

This foundation I have laid for the better understanding of the *destroying, killing, shedding of blood* that was in the *typical Sacrifices*; I come now to build upon it with respect to the *real Sacrifice*, Christ Jesus. In conformity to them therefore, Christ was *slain*, died upon the *Cross*, his *body broken*, his *blood spilt* &c. all which speaks him to be a *true expiatory Sacrifice*: Had he not died and suffer'd he could not have been *such*, but upon that he is not only *such a Sacrifice really* but *eminently*, (the dignity of his *Person* putting a *superlative worth* and *efficacy* upon his *Death* and *Sacrifice*). O what was the *death of Creatures* to the death of *God's Son*? what was the *blood of Beasts* to the *blood* of him who was *God* Acts 20. 28.? for such a person to *die*, to *shed his blood* for the *expiation of Sin*? here was a *Sacrifice* indeed! And surely one *great end* of God in ordering the *death* of the *old Sacrifices*, was to convince the *World* of the *necessity* of the *death* of this far *greater Sacrifice*; by them he designed (in ways best known to himself) to lead men to a *dying* and *bleeding Christ*. How much doth the

Scripture spake of *his blood*! and (though his *whole humiliation* must be taken in, as making up his *Sacrifice*, yet in special) what a *stress* and *emphasis* doth it put upon his *Death* and *Blood* (wherein his *greatest humiliation* lay), with respect to their influence upon the good of Sinners! Eph. 1. 7. *In whom we have redemption through his blood, the forgiveness of sins*: Rom. 3. 25. *whom God hath set forth to be a propitiation through faith in his blood &c.* Rom. 5. 9. *Much more then, being now justified by his blood, we shall be saved from wrath through him.* 1 Joh. 1. 7. — *and the blood of Jesus Christ his Son cleanseth us from all sin.* Rev. 1. 5. *Unto him that loved us, and washed us from our sins in his own blood.* 1 Pet. 1. 19. — *but with the precious blood of Christ, as of a Lamb without blemish and without spot.* Mat. 26. 28. *This is my blood of the New-Testament which is shed for many for the remission of sins.* Heb. 9. 12, &c. *Neither by the blood of Goats and Calves, but by his own Blood he entered in once into the holy place, having obtained eternal redemption for us: For if the blood of Bulls and of Goats &c.* Col. 1. 14. — *having made peace through the blood of his Cross.* Surely there must be some special reason why this blood of Christ is so often mention'd, and why the great benefits, which Sinners receive by him, are in such a way of eminency ascrib'd to it, (of which some account will be given in the following particular). O the *severity* of God's *Justice*, which nothing could satisfy but the blood of his own Son! O the *love* of Christ, who thought not the best blood in his veins too good for Sinners! O the *truth* of his *Satisfaction*, for what could such blood be spilt for but for that? what *end* could be proportionable to such a *medium* but *Satisfaction*? O the admirable *harmony* between *type* and *antitype*, the *shadow* and the *substance*, *Sacrifice* and *Satisfaction*! under the *Law* 'twas blood, under the *Gospel* 'twas blood too, (only that was *common* blood but this *excellent* and *precious*).

The Fourth
Head: of the
Ends & Effects
of the old ex-
piatory Sacri-
fices, and how
they are appli-
cable to Christ.

4. Fourthly, if we compare Christ with the Jewish Sacrifices in their *Ends* and *Effects*, that will further demonstrate him to be a true expiatory Sacrifice. What were they? *atonement* and *expiation*; by them God was to be *atoned* and *Sin* to be *expiated*: now both of these were *designed* and admirably *effected* in and by Christ, therefore he was what I am proving.

That those Sacrifices were of an *atoning* nature, and appointed for that *end*, what can be more plain? Here the so often cited *Text* (which indeed is the *key* to the whole body of the *Levitical-Sacrifices*) doth recur, Levit. 17. 11. — *I have given it to you upon*
the

the Altar (for what end ?) to make an atonement for your Souls : where the word used (as in very many other places) is *Caphar*, which signifies to * *pacify, appease, or as-*

suage the anger of one that is incens'd ; so its taken Gen. 32. 20. *I will* (saith Jacob concerning his brother *Esau*) *appease him with the present that goeth before me ;* (so 2 Sam. 21. 3.) : it signifies also to † *cover,*

to || *redeem* &c. but this of *atoning* or *pacifying* is most usual. Now † Psal. 32. 1. in order to this *atoning* God appointed *Sacrifices*, the shedding of whose blood was to make an atonement (saith the Lord here), and he goes over it again for *it is the blood that maketh an atonement for the Soul*. All along in the several kinds of *Sacrifices* it runs, *it shall be accepted for him to make atonement for him, the Priest shall make an atonement for them* &c. this alwayes comes in as the great end or effect of the *Law-Sacrifices* : Whence they are said to be of a sweet favour unto the Lord, (not only because of their *pleasingness* to God, but also because they made him *propitious* to and *well-pleased* with such as had offended him) ; so Levit. 1. 9, 13, 17. 'Tis the same word, but sometimes 'tis rendred by *reconciling* ; as Levit. 6. 30. *No Sin-offering — to reconcile withal in the holy place —* Levit. 8. 15. — *to make reconciliation upon it*. We find when at any time in some particular judgments the anger of God did break forth, either against the people or against particular persons, presently they betook themselves to *Sacrifices* thereby to atone and propitiate him : Numb. 16. 46. *And Moses said unto Aaron, take a Censer and put fire therein from off the Altar, and put on incense : and go quickly unto the Congregation and make an atonement for them ; for there is wrath gone out from the Lord, the plague is begun :* 2 Sam. 24. 25. *And David built there an Altar unto the Lord, and offered Burnt-offerings and Peace-offerings, so the Lord was intreated for the Land and the plague was staid from Israel.*

As to the other End or Effect viz. *Expiation*, that also belong'd to *Sacrifices* ; they had a power or virtue in them to *cleanse* and *purifie* from *Sins guilt*, to procure *pardon* and *remission* (whence they were called *Expiatory*), and had it not been for this effect they could not have passed under that denomination. A full proof of it you have in that one Sacrifice, the *Heifer*, which was to be offered for the *cleansing* of the people, when *murder* had been committed but the actor of it was conceal'd ; Deut. 21. 7, 8. *And they shall answer and say, Our hands have not shed this blood, neither have our*

* This sense of the word justify'd by all Anti-Socinian Writers. Franz. Disp. 15. th. 38. Turretin. de Satisf. p. 208. Grot. de Sat. p. 39. Hoornbe. Socin. Confut. p. 607. Dr. Stillingfl. p. 509. &c.

† Psal. 32. 1. || Psal. 49. 7, 8.

eyes seen it: Be merciful, O Lord, unto thy people Israel, and lay not innocent blood unto thy people of Israels charge: and the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from amongst you &c. was not here expiation? and wherein did that lie, but in the putting away of the guilt of innocent blood and in the obtaining of pardon? for 'tis said and the blood shall be forgiven them. This is that which is set forth by cleansing from sin; Levit. 16. 30. For on that day shall the Priest make an atonement for you, to cleanse you, that you may be clean from all your sin before the Lord: Numb. 3. 5. — for blood defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. The Apostle sets it forth by purifying of the flesh Heb. 9. 13. (by which he means the taking away of that ceremonial, ritual or civil guilt which any did lie under): And he puts it out of all doubt, that expiation in the old Sacrifices did not point to the abolition of Sins power, but to the ablation of Sins guilt; for having said that *almost all things are by the Law purged with blood, he tells you what he meant by that purging, adding, without shedding of blood is [no remission, or expiation of sins guilt]: and this is the notion which alwayes he drives at in that Epistle, in those several words which he there uses, (viz.) sanctifying, purifying, purging &c. Indeed this was the *chief and most proper effect of Sacrifices, other things might be done by them but this was the main; therefore it so often comes in upon this account, And the Priest shall make an atonement for them [and it shall be forgiven them] Levit. 4. 20. so Vers. 26. — 31, — 35. *And this might be one Reason why God prohibited the offering of Sacrifices to any but to himself, because the end of them being the forgiveness of sin, and none being able to reach that end but himself, therefore none should be sacrific'd unto but himself.

* Heb. 9. 22.

* Vide Essen.
Tri. Crucis. l. I.
sect. 4. c. 8. p. 6.

* Causa cur
noluerit Deus
alteri Sacrifi-
cari quam sibi,
ea pctissimum
videtur quod
Sacrificia im-
primis fierent ad expianda peccata, solus verò Deus jus habeat ea condonandi. Vossius de Idol.
l. I. p. 977.

Four things
laid down con-
cerning Atonement and Ex-
piation by Sa-
crifices.

For the better understanding of this double Effect of the Law-Sacrifices, I desire four things may be considered:

1. That the atonement and expiation effected by those Sacrifices, must be conceived of as done by them in that notion which was proper to them as Sacrifices: None can deny but that they did atone and expiate, but how did they so do? there's the question: I answer, this was done by them as they were substituted in the place of Offenders, and were slain in their stead and for their sake; (other accounts

accounts I know by some are given of this but that now set down is the true, as appears by what hath been already spoken under the *two foregoing Heads*).

2. That this *atoning* and *expiating* virtue was not limited only to the *Sacrifices* us'd at the *anniversary great Expiation*, but it belong'd to the other *Sacrifices*. For instance, to *Burnt-offerings* (I take in those that were made use of *before* the giving of the *Law* about *Sacrifices*); see Job. 1. 5. — 42. 8: after the giving of the *Law*, to *Free-will-offerings* Levit. 1. 3, 4, &c. to the *Meat-offering* and *Drink-offering* Levit. 2. *per tot.* Levit. 23. 13. Numb. 15. 7, 10, 13, 14. to the *Peace-offering* Levit. 3. 15, 16. to the *Sin-offering* and *Trespass-offering* Levit. 4. 6. to the *Ram*, which was therefore call'd the *Ram of atonement* Numb. 5. 8. (there's no end of such instances).

3. That yet the *atonement* and *expiation* proper to those *Sacrifices*, is to be limited according to the *bounds* which God himself was pleas'd to set; for 'twas but in *such cases*, and for *such sins*, wherein he did admit of them in order to *these effects*, (of which more by and by).

4. That these *effects* were not produc'd by any *inherent* or *innate* virtue in the *Sacrifices themselves*, but only as they were *instituted* by God and as they derived *efficacy* from the *Sacrifice to come*, *Christ himself*. Take away these *two things*, and what could these *Sacrifices* have done? what could there be in them to *pacify an angry God*, or to *purify a guilty Sinner*? what was the *blood* of a *Beast* (as considered in it self) to *expiate the sin* of a *Man*? The Apostle plainly tells us Heb. 10. 4. *It is not possible that the blood of Bulls and Goats should take away sin*: therefore he sayes there was *no perfection by the Levitical Priesthood* Heb. 7. 11. and the *Law made nothing perfect* Heb. 7. 19. — *in which were offered gifts and Sacrifices, that could not make him that did the service perfect, as pertaining to the Conscience*, Heb. 9. 9. So that whatever virtue those *Sacrifices* had (further than the taking away of *civil guilt, ritual uncleanness*, securing from *Church and State-penalties*,) it wholly depended upon the *institution* of God and the *merit* of *Christ*. The *brazen Serpent* heal'd such as were stung, yet not from any *intrinsic power* in it self, but only as God was pleas'd to give that power and efficacy to it; and so 'twas here in the case of the *old Sacrifices*. These *four things* I have laid down both to clear up the *Sacrifices themselves*, and also because they are of great use to
see

set us right in our conceptions about *Christ the great Sacrifice* (which must be opened by them).

Answerably now to these *two* great *Ends* and *Effects* of the *Mosaical Sacrifices*, the *same* were *designed* to be done, and were *actually* done by the Lord Jesus, when he offered up himself to God upon the Cross; whereby he also (1.) *atoned* God, (2.) *expiated the sin of the Elect*. As God was *angry* and *offended* with the Sinner, so Christ by his death procur'd *atonement*, *pacification*, *reconciliation*; as the Sinner lay under *guilt*, so Christ brought about the *purgation* or *expiation* of his *guilt*: both of these were done by him, and that too not only *really* but in a much *higher* way than what was done by the *old Sacrifices*, therefore he was a *true proper expiatory Sacrifice*, yea, the most *eminent expiatory Sacrifice*.

Of atonement
and reconcili-
ation by Christ's
Sacrifice.

1. For *atonement* or *reconciliation*. By *Adams Fall* a sad *breach* had been made 'twixt *God* and *Man*, *Sin* had greatly *incens'd* the holy God against his sinful Creatures, nay there was a *mutual* and *reciprocal enmity* contracted between them: Things being in this *dismal state* the blessed Jesus *interpos'd* himself, in order to the *appeasing* of an *offended God* and the *reconciling* of him and the Sinner (the *two parties* that were at variance). For the effecting of which, he did not only as a bare *Internuntius* treat with both, or only offer up *prayers* to the *one* (in which respect *Moses* atoned God *Exod.* 34. 10, 11, 12, 13, 14.) and *intreaties* to the *other* (2 *Cor.* 5. 20.), and so proceed by some *verbal interposures*; but (when nothing else would do it) he was willing even to lay down *his own Life*, to *die* as a *Sacrifice* upon the *Cross*, by this means to bring *God* and *Man* together again in *amity* and *love*. By which *death* of Christ the *offended God* was perfectly *atoned* and *reconciled* to the Sinner; so as that now, upon the *satisfaction* made to him therein, he could without any injury to his *Justice* and *Holiness* receive the Sinner into his *favour*, and not inflict upon him that *wrath* and *punishment* which he had made himself obnoxious unto: (this is the *true notion* of *atonement* and *reconciliation* by Christ, and all that we * mean by it). But that this was thus done by him, what one thing is there in all the matters of Faith wherein the Gospel is more clear and full? 1 *Joh.* 2. 2. *And he is the propitiation for our sins*: 1 *Joh.* 4. 10. *Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins*: *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through Faith in his blood &c.* *Rom.* 5. 10, 11. For if

* Non statui-
mus Deum ex
irato proprie
factum esse
propitium, sed
Christi Satis-
factione causas
ire divinæ ob-
literatas esse,
ut salvâ justi-
titiâ suâ possit
gratiam exhi-
bere. *Essenius*.
p. 253.

when

when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life: And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. 2 Cor. 5. 18, 19. All things are of God who hath reconciled us to himself by Jesus Christ — God was in Christ reconciling the world to himself — Col. 1. 20, 21. And (having made peace through the blood of his Cross) by him to reconcile all things unto himself &c. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death — So Eph. 2. 13, 14, &c. — Isa. 53. 6. the chastisement of our peace was upon him (i. e. by his penal sufferings our peace was made with God). 'Tis true (which our * Adversaries would fain improve to their purpose), that all along in these Scriptures the reconciliation is said to be on *Mans* part, as if Sinners were reconcil'd to God, not God to them; but there's a special reason for that, (viz.) * because they were the first in the breach, they fell out with God before he fell out with them; as also because the *averseness* to reconciliation is on *their* part; wherefore if they be willing to be reconcil'd to God and are actually reconciled to him, there's no question of it but that he is willing to be reconciled to them, and is so actually. Some would have the reconciliation (as on God's part) to be spoken of Heb. 2. 17. — that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people; (where ἱλασκέσθαι τὰς ἁμαρτίας is according to the Hebrew Enallage as much as ἱλασκέσθαι θεὸν περὶ τῶν ἁμαρτιῶν, as * Grotius well observes). However (supposing that this Text doth not so expressly hold forth the thing,) yet there is enough in those convincing Reasons, Arguments, and Consequences which the Word elsewhere affords, to prove the reconciliation to be *mutual* (as is fully proved by divers). Which reconciliation (you see) was accomplished by Jesus Christ, yea by his death and blood; so that he exactly answers to the first effect of the Jewish Sacrifices.

2. Then for the *Second*, the expiation of sin, that also was done (with great advantage) by Christ; his death carried indeed a *Sin* expiating virtue in it and was most truly of an expiatory nature. Let us a little look into the Scripture & see what it saith about this; and that we shall find not only to assert the thing, but so to assert it as withal to set down and determine the nature and true notion of it. I mean this, the Scripture doth not only in general speak of Christ's taking away or expiating of Sin, but it shews in what

* Socin. de Scr.
p. 1. c. 8.

* Baxters Life
of Faith. p. 189.

* De Satisf.
p. 93.

Of the Expiation
of Sin by
Christ's Sacrifice.

manner he did it and wherein the nature of that expiation did consist: as namely that he did expiate *it* in that way which was agreeable to what was done in and by the old Sacrifices, and that according to the notion proper to their expiation so his must be understood. For in speaking thereof it uses those expressions which point to those Sacrifices and to their expiation; thereby noting (1.) that Christ did expiate in that very way wherein they did: and (2.) that therefore his expiation (in the nature of it) must run parallel with theirs. Take a few Instances: Heb. 9. 13, 14. For if the blood of Bulls and Goats, and the ashes of an Heifer sprinkling the unclean, *sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, †purge your Conscience from dead works to serve the living God? — Ver. 22, 23. And almost all things are by the Law purged with blood: and without shedding blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be || purified with these, but the Heavenly things themselves with better Sacrifices than these. Heb. 1. 3. — When he had by himself *purged our sins (or as 'tis in the Greek, he having by himself made purgation or expiation of our sins): 1 Joh. 1. 7. — and the blood of Jesus Christ his Son †cleanseth us from all sin; (by which cleansing the Apostle meant the expiation or remission of sin, for Ver. 9. he puts them together — he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness). Heb. 10. 22. — having our hearts *sprinkled from an evil Conscience, and our bodies †washed with pure water. Revel. 1. 5. Unto him that loved us and || washed us from our sins in his own blood.

Now pray observe from these Scriptures

1. That the expiating of sin (under the terms of purifying, purging, cleansing, washing, sprinkling) is expressly attributed to Christ.

2. That he, as being a Sacrifice, by dying and shedding his blood, so did expiate sin.

3. That the proper and primary effect of his death and blood was the expiation of sins guilt, and as a consequent thereof its remission. Matth. 26. 28. This is my blood of the New Testament which is shed for many [for the remission of sins]. Eph. 1. 7. In whom we have redemption through his blood, [the forgiveness of sins] — (So Rom. 3. 25).

4. That as the Jewish Sacrifices were truly expiatory, they (in their way) taking off sins guilt and the punishment due thereupon, wherein

* καθαίρει.

† καθαίρει.

|| καθαίρει.

* καθαρισμός
ποιήσας.

† καθαίρει.

* ἐπαγρυπνέμενοι.

† λαλεμένοι.

|| λούσιν.

wherein the *formal nature* of their *expiation* did consist; so *answerably* Christ Jesus was a *true expiatory Sacrifice*, he (in *his way* too) *taking off sins guilt* &c. wherein the *formal nature* of his *expiation* did and must consist also.

This I ground upon a *twofold* consideration: (1.) Because by those *very Words* which were proper to those *Sacrifices* and by which their *expiation* of *sin* was set forth, I say by those *very Words* the *Sacrifice* of *Christ* and the *efficacy* thereof is described; therefore it must be as *truly expiatory* of *sin* as they were; (this is sufficiently proved in the *places* that have been *cited*). And I might further add, that the *words* there used are the *very same* with those which the *Greek prophane Authors* do always use, when they are speaking of their *expiatory Sacrifices* and of the *effect* of them, (of which many *instances* are given by the * *Learned*). — (2.) Because the *Apostle* (who most uses *these words*, and in the place too where he most uses them, I mean in his *Epistle* to the *Hebrews*,) doth professedly draw a *parallel* 'twixt *Christ* and the *Law-Sacrifices*, shewing there was a great *analogie* and *resemblance* betwixt them. True, he asserts a greater *excellency* and *efficacy* in the *one* than in the *other*, and as to the *manner* of working he shews there was a *vast difference* between them; but yet as to the *great effect* of a *Sacrifice* (*expiation* of *sin*) in that (so far as the nature of the things would admit of) they did agree. Well then! if they did *purifie* and *expiate*, so must *Christ*; and as they did *purifie* and *expiate* (in taking away guilt by *death* and *blood*), so must *Christ*; otherwise where would the *analogie* be between them? was it not thus there would be *expiation* in the *type* and none in the *antitype*, and *one way* of *expiation* in the *type* and *another* in the *antitype*, (both of which are directly contrary to the *Apostles scope* and *design* in the forenamed *Epistle*).

Some possibly will ask why I multiply so many words and stay so long upon this point? I'll tell them, I do it to *vindicate* both the *reality* and also the *true notion* of our *Saviours expiatory Sacrifice*. For the *SOCINIANS* (who have not left us *one fountain* of *Evangelical Comfort* un-poison'd) herein deal with their usual subtilty; very fair words are spoken by them as though they were for and did own *Christ's* * *expiation* of *sin*, but when they come to open it and to shew what they mean by it, they make it a quite other thing than what indeed it is; they keep the *Word* but quit the *Scripture-sense* thereof: *Christ* (say they) did *expiate sin*, but how? why, by *begetting Faith* in the *Sinner*, by *working*

* *Stuck.* de Sa-
crif. fol. 148.
Grot. de Sat.
p. 128, 129.
(with many
Others).

* *Socin.* de Serv.
p. 2. c. 11. 13,
14, 16, 17.
Crellius contra
Grot. cap. 10.
sect. 2.

repentance in him, by *turning* and *drawing him off from sin*, by *delivering* from the effects of it, by *declaring the Will of God* about *remission* and the *way* thereunto, as his *death* was an *antecedent* to his *exaltation* in Heaven where (say they) he *only expiates sin* &c. in such things as *these*, but not in *Christ's* undergoing the *punishment due to the Sinner* and *dying in his stead*, they make his *expiation* of Sin to lie. Now though much might be (and * is) said against *each* of these *particularly*, yet that which I have in the *general* insisted upon is a *sufficient confutation* of them all; *viz.* Christ must *expiate sin* in that *way* and *sense* wherein the *Sacrifices* under the *Law* did, now did they *expiate any other way* than as they were *substituted* in the *Offenders room* and as they *dy'd in his stead*? therefore that must be the *way* wherein *Christ* our *Sacrifice* doth *expiate* also. Thus I have gone over the *four Heads* propounded for the *proving of Christ* to be a *true, proper expiatory Sacrifice*.

* Grot. de Sat.
p. 136.
Hoornbe. p. 581.
&c. Franz. p.
207. & 450.
Dr. Stillingfl.
against Crell.
c. 6. p. 507. &c.
Turret. p. 202.
&c. Jacob. ad
Portum. p. 464.
&c.

Of the concur-
rence of the
Heathens in
these notions
of Sacrifices.

Only for the further *clearing* and *confirming* of what hath been said, it will not be amiss (before I go off from this) to shew how the *Heathens themselves*, in their *notions about their Sacrifices*, did *exactly agree with what I have now delivered concerning the Jewish Sacrifices*, and also concerning *Christ (the far greater Sacrifice)*. The business of *sacrificing* was not a thing us'd and practis'd only amongst the *Jews*, but amongst *Gentiles* and *Heathens* also; yea, even amongst those this practice in antient times was so *Catholick* and *universal*, as that there was scarce any considerable *Nation* or *People* in the world of whose using of *Sacrifices* we have not some account. Whence this came about I am not now to enquire; only (in a word) it proceeded *partly* from the * *instigation* and *delusion* of the *Devil*, (who loves to ape it after God, and to stir up his blind and deluded followers to do that to *false Gods* which should only be done to the *true God*): *partly* from the *practice* and *example* of the * *Patriarchs*; the knowledge of whose *sacrificing* (according to *divine institution*) being diffus'd and spread over the world by *tradition*, (which commenc'd first from *Adam* to *Seth*, then continued from *Seth* to *Noah*, then from *Noah* to his *Sons*, and they peopling the world transmitted the use of *Sacrifices* to their posterity), it had *this effect* to draw men *universally* to conform unto and *imitate* the example of these *Patriarchs* in this matter. And though they soon *degenerated* from the *primitive* and *right use* of *Sacrifices*, in their departing from the *true object* of them and in their *sacrificing* to them that were * *no Gods*;

* See Rivet. in
Gen. Exerc. 42.
Dr. Owen
Theol. Nat. 1.
c. 8. p. 89.

* Prima victi-
marum Gentili-
um origo est
ex divina insti-
tutione Patri-
archis facta
urgente in-
super Consci-
entia. Essen.
p. 237.

* Gal. 4. 8.

yet

yet (in their idolatrous way) they continued and kept up the observation of them from one generation to another. In process of time when the *Jews* (after their coming out of *Egypt*) were form'd into a *distinct politie*, & *Sacrifices* were re-instituted by God, and all things in *special Laws* made by him *precisely ordered* about them, 'tis probable that from thence the *Gentiles* did receive *fur-*
ther light (which accordingly they in a great measure comply'd with): for do but bate the *difference* in the *object* (& in some other things) & there was a great *agreement* betwixt the *Sacrifices* of the *one* and of the *other*, as also in the *conceptions* of *both* about them.

This being the thing which falls in with what I design, I must be more particular about it; for instance therefore thus: In the *Jewish* expiatory *Sacrifices* there was a *surrogation* or *substitution* of the things sacrific'd in the room and stead of the *Offenders* themselves (as hath been shown); the same was also done in the (a) *Gentile* *Sacrifices*, and this was that *very notion* which they in them went upon. Nothing more usual amongst them than for one to die (b) for another (especially for the *Community*); and if they apprehended their *Gods* by the inflicting of such and such evils upon them to be angry, presently they *substituted* some (whom they call'd *Viri piaculares*, (c) *περιχαθάρμωτοι, περιψύματα*) to die in the stead of all the people, so to make *expiation*. And as the *Jews* testify'd their designing and believing of this by their laying on of hands upon the *Sacrifices*, so did the (d) *Gentiles* also. In the *Jewish* *Sacrifices* there was the *killing* of them, the shedding of their blood &c. the (e) *Gentiles* in their's too were for *death* and *blood*: The *Jews* hoped by their *Sacrifices* to *propitiate* and *atone* God when offended, the (f) *Gentiles* by theirs design'd and hop'd the same (for they had their *Sacrificia ilacina* too). The *Jews* had their *Burnt-offerings*, *whole Burnt-offerings*, their *Sin-offerings*, their solemn and annual *expiations*, and all for *purg*ing, *purify*ing,

(a) Which therefore they call'd *Hostia succedanea*. Men' piaculum oportet fieri propter stultitiam tuam, ut meum tergum stultitiæ tuæ subdas succedaneum?

Plant. (b) As the Decii amongst the Romans, Codrus amongst the Athenians, Menecerus amongst the Thebans &c. — Hanc tibi Eryx meliorem animam pro morte Daretis persolvo. Virgil.

(c) In allusion to whom (some think) the Apostle uses these words 1 Cor. 4. 13. *Suidas* in *V. περιψύμα*. Dr. *Hammond* in loc. — In the lustration or purgation of their Cities they us'd to put to death some malefactor, and at the execution of him to say *περιψύμα ἡμῶν γενέσθαι*, be thou a Victim in our stead. (d) See Dr. *Stillingfl.* against *Crellius*, p. 444. (e) — Et culpam hanc miserorum morte piabunt. *Virg.* — Date gaudia Thebis Quæ pepigi, & toto quæ sanguine prodigus emi. *Statius*: Upon this *Porphyry* wrote much against these *Sacrifices* — *μεγάλα*, l. 2. p. 59. (f) *V. Stuekum* de *Sacrif.* fol. 146. *Gyrald.* Synt. 17. p. 491. Placuit ad averruncandam Deorum iram victimus coedi. *Liv.* lib. 8. *Maclatâ* veniet mitior hostiâ *Horat.*

(g) — Et solida imponit taurorum viscera flammis. *Virgil.* See *Grot.* on *Levit.* 1. 9. — Scæpe Deos aliquis peccando fecit iniquos, & pro delictis hostia blanda fuit. *Ovid.* Annua quæ differre nefas celebrare faventes Nobiscum. *Virgil.* They call'd these Sacrifices ἀνίσταται, ἀνίσταται, from their purging and purifying from guilt. See instances in *Grot.* de *Sat.* p. 124. — teq; piacula nulla resolutent. *Horat.*

(h) Pro vitâ hominum nisi vita hominis reddatur, non posse Deorum immortalium Numen placari arbitrantur, *Cæsar* de *Bel. Gallico.* Sanguine querendi reditus animâq; litandum Argolicâ. *Virg.* Sanguine placastis ventos & virgine cæsa. *Idem.* Omnis & humanis lustrata cruoribus arbor. *Lucan.* This ἀνθρωποβουλία prevail'd so much, that the Senate of Rome was fain to make a Decree against it. *Plin.* Nat. Hist. l. 3 c. 1. See of it *Euseb.* de *Præpar. Evang.* l. 4. c. 16. *Tertull.* Apol. c. 9. *Theodoret.* vol. 4. p. 589. *Porphy.* μετ' ἀποχ. l. 2. sect. 27. *Saubertus* de *Sacrif.* c. 21. p. 517. *Stuck.* fol. 41. *Grot.* de *Sat.* p. 132. *Cloppenb.* *Spicileg.* p. 212.

Of the Second Enquiry, when and where Christ was this expiatory Sacrifice?

* *Socin.* de *Serv.* p. 2. c. 12, 15. *Smalc.* de *Divin. Christi.*

I have dispatch'd the First Enquiry *What a kind of Sacrifice Christ was?* the Second follows *when and where he was such a Sacrifice?* To which I answer, when he was here on earth and especially when he died upon the Cross, then and there he was this expiatory Sacrifice. All are not of my mind herein; the Enemy (who way-lays me in every step I take in these great Truths) is upon me again, and forces me to defend my self (or rather the Truth I have laid down). * He saith, Christ's being thus a Sa-

c. 23. *Catech. Racov.* de *Mun. Christi.* *Sacerd.* *Quest.* 2.

crifice,

crifice points to his being *in Heaven*, and to what he *there* doth; that his *death* here was but a *preparation* to his *Sacrifice* as there to be made, or but an *antecedent Condition* to his *having of power there to expiate sin*, (with much more to that purpose). Here then lies the difference between *us* and *S*, we say Christ's being the *expiatory Sacrifice* belongs to *that part* of his *Priestly-Office* which he executed here *upon earth*; they make it to refer to *that part* of his *Priestly-Office* which he now *executes in Heaven*; we time it in Christ's *dying upon the Cross*, they in his *sitting upon the Throne*.

Now that I may at once *prove what is true* and also *confute what is false*, I argue thus:

1. It appears that here Christ's Sacrifice was exhibited (or that here he made his *expiatory Offering*), because the Scripture speaks of it *as a thing that is past*, and *antecedent* to his *exaltation and glory*; and therefore it must be done here *on earth* and not in *Heaven*. Eph. 5. 2. — *and [hath given] himself for us, an Offering, a Sacrifice to God for a sweet smelling savour*: Heb. 1. 3. — *when he [had] by himself purged our sins, he sat down on the right hand of the Majesty on high*; (mark it, the *Sacrifice-purgation* or *expiation* of sin was over and done, and then Christ's *exaltation* in *Heaven* followed after): Heb. 9. 12. *Neither by the blood of Goats and Calves, but by his own blood he entred in once into the holy place, [having obtained] (not to obtain) eternal redemption for us*: Heb. 10. 12. *But this man [after he had offered] one Sacrifice for sins for ever, sat down on the right hand of God*: he did not first sit down on the right hand of God and then offer up his Sacrifice for sins, but he first offered and then he sat down on the right hand of God.

2. When the Scripture speaks of Christ's *expiation of sin* by the *Sacrifice* of himself, it speaks of *it as a thing done but once*; therefore it must refer to his *death* which was but *once*, not to his *intercession* (or any other act) in *Heaven* which is a ** continued, repeated and reiterated act*. Heb. 9. 26. *For then must he often have suffered since the foundation of the world; but now [once] in the end of the world hath he appeared to put away sin by the Sacrifice of himself*. — Vers. 28. *Christ was [once] offered to bear the sins of many*: Heb. 7. 27. — *this he did [once] when he offered up himself*: Heb. 10. 10. *By the which will we are sanctified, through the offering of the body of Jesus Christ [once] for all*. Doth this *once* agree with any thing that he now doth *in Heaven*?

* Heb. 7. 25.

* Joh. 19. 30.

3. If Christ had not dispatch'd his expiatory work at his death, why did he then say * *It is finished* ? if his expiating of sin was yet to come and to be done in Heaven, how could he with truth have spoken these words that all was *finished* when the great thing was yet *undone* ?

* Heb. 10. 8.

4. That of the Apostle is pertinent to our purpose, Heb. 10. 5. *Wherefore when he [cometh into the world] he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me &c.* wherefore did Christ come into the world ? why, to be a *Sacrifice* and to do that which the *old Sacrifices* could not ; God was e'ne weary of them, could no longer * *take pleasure* in them, he will have Christ (the better Sacrifice) to come into the world, which accordingly he did. I but what was the world into which he came ? surely it must be this *lower world* : for it must be understood of *that world* into which he came to do the Will of God (as appears *Verf. 7. 9.*), now that was this *World below* rather than *that above* ; for where do we read that Christ ascended into the *upper World* to do the Will of God ? especially this Will of God referring to his assuming a body and offering up that body (*Verf. 5. 10.*) ? these were things to be done only on this *lower stage of earth* : whence then it follows that *here* his Sacrifice was made.

5. There was (as hath been observ'd) to be an *analogie* and *resemblance* 'twixt Christ's Sacrifice and the *Levitical Sacrifices*, and he was to expiate in *that way* wherein they did expiate ; but if you do not place his Sacrifice in his death where will that *analogie* be ? or how will he expiate in *that way* wherein they did ? What is there in Christ as in Heaven that carries any resemblance to the killing, slaying, shedding the blood, offering of the *Levitical Sacrifices* ? There he sits in great glory, puts forth his *Regal power*, is *Head of Church* &c. but what's all this to suffering, dying, pouring out his blood, wherein he was to answer to those Sacrifices ? Doth the Scripture lay so much upon his death and blood for expiation, and yet shall *that* be done where there is none of these ?

'Twill be said, there's this in Christ in Heaven to carry resemblance to the *old Sacrifices* ; their blood was carried by the *High-Priest* into the Holy of Holy's, and there sprinkled by him towards the *Mercy-seat* ; upon which expiation and atonement followed : now parallel to this Christ himself (our High-Priest) is entred into Heaven, the Sanctuary not made with hands, and there he executes his Priestly Office (after a sort) for expiation and atone-

ment

ment also. To which I reply, Christ's *entrance into Heaven* cannot be deny'd, nor that that doth much resemble what was done by the High-Priest under the Law (all that being but *typical* of this); Heb. 9. 24. *For Christ is not entred into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us.* And therein we have the *second part* of his Priesthood (the *oblation* of himself here on earth being the *first* and his *intercession* in heaven the *second*): which two must not be *divided* but *conjoyn'd*, the former must not juttle out the latter nor the latter the former. Which *second part* of his Priesthood was necessary partly in respect of Christ himself; for the *compleating* and *consummating* of his Priesthood (the *perfection* and *excellency* of which depended upon it); for (saith the Apostle) Heb. 8. 4. *If he were on earth he should not be a Priest (i.e. not a Priest of the highest rank, he would come short of the High-Priest and be but as one of the ordinary Priests, if he should only offer without and after that not enter into the Sanctuary as the High-Priest did, and he only):* And partly too in respect of Believers, that he might not only make his *oblation* for them in order to *impetration* (which he had done on earth), but that he might further *present* and *plead* the *merit* of that *oblation* in order to *application*, and the *actual* giving out the *benefits* purchas'd and *merited* thereby (which was to be done in Heaven): therefore this we readily grant and firmly believe. But that our Lord's *whole Priesthood* doth lie in this, or that he only in this *place* and *state* doth *expiate sin*, or that his *resemblance* herein to the *High-Priest* is sufficient, that we utterly deny: For

1. The Scripture (as hath been proved) in drawing the *parallel* 'twixt Christ and the *Law-Sacrifices*, doth not instance only in what was done by the *High-Priest* in the *Holy of Holy's*, but also in what was done by the *other Priests* in the *Temple*, and in those *sacrificial acts* which were proper to *them* as well as to *him*. Nay

2. It mainly instances in *these*; making the *resemblance* chiefly to lie in the *mediation* and *oblation* of those *Sacrifices* which was done *without*; and therefore it must be Christ's *death* on the *Cross* and not his *intercession* in Heaven which must be meant by them.

3. As that which is asserted by our *Opposers* would utterly destroy all *analogie* 'twixt Christ and those *Priests*, and the far greater part of *Sin-expiating Sacrifices*; so it would in truth leave Christ *no Sacrifice* or *oblation* at all: inasmuch as what he doth in

Heaven cannot (in any strictness or propriety of speaking) come under the notion of an *oblation* or *Sacrifice*. There indeed is the *presenting, commemorating, pleading* of the Sacrifice which he offer'd here *on earth*, but that's all; he *improves* the *Sacrifice* there upon the *Throne*, but he made it here upon the *Cross*; he *applies* the expiation *there* but he *wrought* it *here*.

4. 'Tis true, the High Priest entred into the Sanctuary and there expiated sin, but 'twas with the *blood* which had been shed and offered *without*: some of that *blood* (before offered upon the *Priest's Altar*) he carried into the Holy of Holy's, and there presented it before the Lord, and so made atonement. Had he gone in thither *without this blood* and only have *shown himself* before God, it would have signified nothing; what he there did was grounded upon the virtue of the *preceding oblation*, which was only now in a more *solemn manner* represented before the Lord. Just so it is with our Lord Jesus, he entred into Heaven and there *intercedes* as our *High-Priest* to his Father, but the *efficacy* of this his *intercession* is founded upon his *blood* shed when he was here *on earth*: take away his *oblation here* and take away his *intercession there*, for 'tis that which gives the *efficacy* and *prevalency* to this. Therefore he's said to *enter into the holy place*, but how? why, *by his own blood*. Heb. 9. 11. he must first shed his blood here upon Earth, and then carry the *virtue* and *merit* of it with him into Heaven, and so he may expect to do something (which upon his *meer appearance* in Heaven he could not have done). So that there must be something in *Christ's Priesthood* and *Sacrifice* more than what is proper to him now *he is above*, in correspondency to what was done by the *High-Priest* in his entring into the Holy of Holy's and there expiating sin. I think if all be put together which hath been spoken upon this account, the Truth (which I contend for) is written as with the beams of the Sun, therefore I'll say no more.

Of the Effect
of Christ's Sa-
crifice, viz.
the condem-
ning of sin,
(the Second
thing propoun-
ded to be spoken
unto).

Thus I have finished the *first thing* propounded for the clearing of the *Observation*, namely *Christ's being a Sacrifice for sin*. Where I have shown that he was a *Sacrifice*, what a *kind* of *Sacrifice* he was, and *when* or *where* he was such a *Sacrifice*. The *Second* thing propounded to be opened was the *Effect* or *Efficacy* of this *Sacrifice*, viz. the *condemning of sin*; [and for sin condemned sin in the *flesh*]. (In this I'll be but very brief because it falls in with what hath been already insisted upon).

Here

Here was a *strange and wonderful Sacrifice*, the most *costly* one that ever was offered up to God, therefore surely something that is *extraordinary and great* must be effected by it; and so there was: What was that? why, *Sin* was *cut off*, taken out of the way (as *condemned persons* use to be), its guilt *abolish'd* or *expiated*, (wherein you have heard the *condemning* of it doth mainly consist). How this is set forth by *such terms* as answer to the *Law-Sacrifices*, I have already shown: Heb. 1. 3. *When he had by himself [purged] our sins*: 1 Joh. 1. 7. *and the blood of Jesus Christ his Son [cleanseth] us from all sin*: Rev. 1. 5. *Unto him that loved us, and [washed] us from our sins in his own blood*: but there are some other terms by which 'tis set forth which have not as yet been mentioned. As namely the *taking away* of sin; Joh. 1. 29. *Behold, the Lamb of God that taketh away the sin of the world*: 1 Joh. 3. 5. *And ye know that he was manifested to take away our sins* —: (which *taking away* of sin was a thing far above the power of the *Levitical Sacrifices*, Heb. 10. 4. *For it is not possible that the blood of Bulls and of Goats should take away sins*). So also the *finishing* and *making an end* of sin; Dan. 9. 24. — *to finish the transgression, and to make an end of sins* —: where the *finishing* of *transgression* is not the *filling up* of its *full measure* (of which you read Gen. 15. 16. 1 Thel. 2. 16.), neither is it the *compleating* or *perfecting* of it (as we commonly take the word, in which respect Christ is said to be *the author and finisher of our faith* Heb. 12. 2. and to *finish* what he had to do and suffer Joh. 17. 4. — 19. 30.); but 'tis (as follows) the *making an end* of sin, such a *finishing* as is *destructive* not *perfective*: by Christ's *Sacrifice* sin was *destroy'd*, he thereby made an *end* of it or *seal'd* it up (as the word signifies) so as that it should never be seen or come forth again to the hurt of God's people. Again, 'tis set forth by the *putting away* of sin; Heb. 9. 26. — *but now once in the end of the world hath he appeared [εἰς ἀθέτησιν] to put away sin by the Sacrifice of himself*: the word is rendred by *disannulling* Heb. 7. 18. by *making void* or *abrogating* Mark 7. 9. set it as high as you will the *virtue* and *efficacy* of Christ's *Sacrifice* will reach it: by the *oblation* of himself he hath quite *disannull'd* or *abrogated* and *put away* the guilt of sin. Put all together, here's *purging*, *cleansing*, *washing*, *taking away*, *putting away*, *finishing*, *making an end* of sin (all of which are the same with the *condemning* of sin in the *Text*); do not all prove the *real expiation* of the Sin of Believers as the *result* and *issue* of the *Sacrifice* of Christ?

I having (in what goes before) said enough for the opening of the true notion of our Saviours expiating of sin, under the present Head I have but two things further to speak unto; the one referring to the nature of the act, the other to the extent of the act.

Of the nature
of the expiation
of Sin by
Christ.

1. As to the nature of the act know, that Christ hath so expiated sins guilt as that it shall never be imputed to the believing Sinner, in order to the inflicting of eternal punishment upon him: (this must be rightly apprehended or else we shall run our selves upon great mistakes). When you read of the expiating, condemning, taking away of sin, (and so on in the other expressions named but now), you are not only to understand them as pointing to the removal of sins guilt (in their proper and primary intention), but also as holding forth no more about that removal of guilt than the non-imputation thereof to punishment. Christ indeed by the Sacrifice of himself hath done all that which I am speaking of, but how? not but that believers have yet guilt upon them, that that guilt (as consider'd in it self) makes them lyable to the penalty threatned, that the formal intrinsick nature of guilt (viz. obligation to punishment) doth yet remain, and is the same in them which it is in others: all therefore which it amounts unto is only this, that this guilt shall not be charged upon such or imputed to them for eternal condemnation. Sin is Sin in the godly as well as in the ungodly, thereupon there's guilt on them as well as on the other, & upon this guilt they are equally obnoxious to the Laws sentence; but now here comes in the expiation by the Obedience, Death, Satisfaction of Christ, by which things are brought to this happy issue that though this be so, yet these persons shall be exempted from wrath and Hell and the punishment deserved shall not be inflicted. Thus far we may safely go but beyond this we cannot; we may (for the encouraging of Faith, the heightning of Comfort) set this Sin-expiatory act of Christ very high, but we must not set it so high as to assert Contradictions. (But these things will be more fully stated when I shall come to the handling of the main Doctrine of Justification).

Of the extent
of this act
with respect to
the Subject and
Object.

2. For the extent of the act that must be consider'd two wayes; either as it respects the Subject for which this expiation was wrought, or as it respects the Object, the thing expiated.

1. As to its extent in reference to the Subject: And so Christ's expiatory Sacrifice reaches (1.) both to Jew and Gentile; not to the one or to the other (exclusively), but to both. 1 Joh. 2. 2. And
be.

he is the propitiation for our sins : and not for ours only, but also for the sins of the whole world. — (2.) To those who liv'd under the Law as well as to those who now live under the Gospel : the former had the benefit of Christ's expiation of sin as well as the latter. Rom. 3. 25. *Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness [for the remission of sins that are past], through the forbearance of God : where by Sins past you are to understand those that were committed under the first Testament before Christ's coming in flesh : so the Apostle opens it Heb. 9. 15. And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were [under the first Testament], they which are called might receive the promise of eternal inheritance.* Nay (3.) there is a sufficiency of virtue and merit in Christ's Sacrifice to expiate the sins of all men in the world. Yet (4.) in point of efficacy it extends no farther than to true believers ; others may receive some benefits by a dying Christ, but this, of the full and actual expiation of Sin, belongs only to those who have saving faith wrought in them. As this (which I here assert) is matter of Controversie I have no mind to engage in it ; as it is practically to be improv'd and enlarg'd upon so I shall speak to it in the Use ; therefore at present I'll say no more to it.

2. As to its extent in reference to the Object or the thing expiated, it reaches to all and every sin. Christ is such a Sin-offering as doth take off from those who believe in him all guilt whatsoever ; by his Sacrifice for sin he condemned sin (that is) all sins whatsoever, 'tis indefinitely express'd & to be understood universally. Take sin collectively in the whole heap or mass of it, or take it distributively for this or that particular sin, all is expiated and done away by Christ's blood ; the expiation is so full and compleat that there is not the guilt of any one sin (little or great) left unremov'd. 1 Joh. 1. 7. *the blood of Jesus Christ his Son cleanseth us from [all sin] : Acts 13. 39. And by him all that believe are justified from [all things], from which ye could not be justified by the Law of Moses.*

Whether the Levitical Sacrifices did thus universally expiate sin is a controverted point ; wherein the Socinians hold the Negative, the Orthodox the Affirmative. The * former say those Sacrifices did free from the guilt of lesser sins, (such as were sins of ignorance, committed through incogitancy, inadvertency, humane infirmity), but for great and grievous sins (such as were committed against knowledge or willingly and willfully) they did not free from their guilt :.

All Sins whatsoever expiated by Christ's Sacrifice.

Whether the Jewish Sacrifices did expiate all Sins ?
* Socin. de Servat. p. 2. c. 11.
12, 18.

* Vid. Calov. Socin. profig. p. 625. Lubbert. contra Socin. Hoorneb. Socin. confut. p. 602. Turresin. de Sat. Christi p. 226. Stegm. Photin. p. 282. O. against B. p. 474. & p. 469.

guilt: the * latter assert and defend the contrary. And not without very good and weighty reasons; for if we look into the annual expiatory Sacrifice we find that all sins were expiated by it: Levit. 16. 21. Aaron shall lay his hands upon the head of the live Goat, and confess over him [all the iniquities] of the children of Israel, and [all their transgressions in all their sins], putting them upon the head of the Goat &c. And the Goat shall bear upon him [all their iniquities], unto a land not inhabited. — (30.) On that day shall the Priest make an atonement for you, to cleanse you, that ye may be clean from [all your sin] before the Lord. (34.) And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, [for all their sins], once a year. And as it was thus in the publick Sacrifices for all the people, so also in the private Sacrifices

* Of the difference of these two (Chataath and Asham) much is written. *Eagius* makes the one to refer to sins of Omission, the other to sins of Commission. In Levit. 4. 2. — Others make the *Asham* to point to sins particularly enumerated, *Chataath* to sins in the general. See Dr. O. Exerc. 24. on the Heb. p. 317. Dr. *Stillingfl.* against *Crelinus*. p. 474. — But the most distinguish them, as one was for Sins of Ignorance, the other for Sins knowingly and willingly committed. Vid. *Perit.* Var. Lect. 1. 2. c. 8. *Saubert.* de Sacrif. c. 3. p. 65.

for particular persons: therefore as you read of the (* *Chataath*) the Sin-offering which was appointed for Sins of Ignorance Levit. 4. 2. — 13. — 22. — 27. so of the (*Asham*) the Trespass-offering which was appointed for sins committed knowingly and willingly, such as were of a more high and heinous nature; as falsehood in the detaining of what was deposited, lying, violence, perjury, &c. Levit. 6. 2, 3, &c. were not these great and horrid sins? and yet God appointed Sacrifices for the expiation of them. Numb. 5. 6. When a man or woman

shall commit [any sin] that men commit, to do a trespass against the Lord, and that person be guilty; Then they shall confess their sin &c. — The Priest is said Heb. 5. 1. to be ordained in things pertaining to God, that he may offer both gifts and Sacrifices [for sins]; ('tis set down without any exception or limitation); so Heb. 7. 27. 'Tis true (which the Adversaries make great use of) the Apostle sets it forth by the errors of the people; Heb. 9. 7. Into the Second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: But then you must know that by these errors he means not only smaller sins but all whatsoever, even such as were of a very crimson die. And the Greek word ἀγνοήματα (here rendred by errors), with the Hebrew word Ṣagag, do often point to great and grievous sins; therefore why should we limit it to sins of a lower size and stature? especially if we consider that in that Sacrifice (to which the

* Acts 3. 17. — 13. 27. 1 Tim. 1. 13. 2 Pet. 2. 12. † 1 Sam. 26. 21. Job 6. 24. Psal. 119. 21. See Franz. Schol. Sacrif. Disp. 6. th. 60.

Apostle

Apostle here plainly refers) the *expiation* was *general* of *all sins*, (as you heard but now out of Levit. 16.). And 'tis very true too that for *Sins* which were committed with an *high hand*, *contumaciously*, in *open defiance* of God &c. there he would not admit of a *Sacrifice* for the *expiating* of *sins* so *circumstantiated*: Numb. 15. 27. &c. *If any Soul sin through ignorance, then he shall bring a She-goat, — And the Priest shall make an atonement for the Soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him &c. But the Soul that doth ought presumptuously, the same reproveth the Lord, and that soul shall be cut off from among his people: because he hath despised the Word of the Lord, — that Soul shall utterly be cut off, his iniquity shall be upon him.* Heb. 10. 26. *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more Sacrifice for sins; But a certain fearful looking for of Judgment &c. But this doth not weaken the truth of what I have said, viz. that even great offences were expiated by Sacrifices; because they might be such and yet not come up to this sinning with an high hand and wilfully against the Lord; and thereupon might be expiable. Were there no sins of a middle nature 'twixt such as were of meer infirmity and such as were committed perversly and obstinately, out of open contempt and defiance of God? surely there were, (you have had instances of such); and was there no expiation for such? the contrary hath been prov'd.*

To clear up this whole matter I would lay down *three things*:

1. When we say that the *Law-Sacrifices* did take off the guilt of *all sins*, yea, of *great sins*, we alwayes except such as God himself did except; where he was pleas'd to make a *limitation* there we must do the same, but not otherwise.

2. 'Tis evident that *as to some sins God did make an exception*. For the case stood thus; * it pleas'd the Lord to give *excellent* *Laws* to the people of *Israel*, those *Laws* he back'd with a *severe* *penalty*, that *penalty* was *death* (which was due upon every violation of the *Law*): it being so, yet out of his great compassion he (who being the *Law-giver* might therefore *relax* and *alter* his *Laws* and the *penalties* annexed to them, as seem'd good to him,) would not proceed in the *utmost rigour*, but he would graciously *moderate* and *mitigate* his *threatnings*. And therefore though *death* was incur'd by every *sin* yet it shall not accordingly be inflicted, but a *substitution* shall be admitted of, the *Beast* shall *die* but the *Sinner* himself shall *live*: Upon this God appointed

Sacrifices

* See Grotius
de Sat. Christi.
p. 122.

Sacrifices, wherein the *punishment* due to the *Offender* should be laid upon the *thing sacrific'd* and thereby his Sin *expiated*. Well ! but though he will be so gracious as thus to admit of the *expiation of sin*, yet (partly out of respect to his *own honour*, and partly out of respect to the *Jewish politie, Civil and Ecclesiastical*,) he will do this with some kind of *restriction*; (that is) he will admit of *Sacrifices* for the *expiating of some sins*, but not of *all*. The *Murderer* was to *die* and *no Sacrifice* to be accepted of on his behalf, Numb. 35. 30, 31, 32. (with reference to which some understand that of *David* Psal. 51. 16. *I thou desirest not Sacrifice, else would I give it*, &c.) so the *Adulterer* Levit. 20. 10. the *Idolater*, (and so in several other cases). Here now was a *limitation* set by God himself, and therefore here could be *no expiation* (in the *external and ordinary way*): indeed upon *repentance* there might be the doing away of the *moral guilt* (which made the offender *lyable* to God and to *eternal death*), but as to *political guilt* (which made the offender *lyable* to *temporal death*), that (if *publick and known*) could not by *Sacrifices* be taken off: when therefore you hear so much spoken of the *virtue and efficacy* of the *old Sacrifices* as *expiatory*, you must alwayes understand it according to *this stating* of it.

3. Those *Sacrifices* may be considered *absolutely* or *relatively*: *Absolutely* and *in themselves*, and so their *expiation* reach'd only to *some sins* and to the removal of *some guilt* (viz. that which was *ritual and ceremonial*): *Relatively* with respect to *Christ* who was *typified* by them, and so by *virtue* of his *great Sacrifice* to come (which they *prefigur'd*) to persons duly qualified their *expiation* was *general* of *all sins* and of *all guilt*, (I mean of all *moral guilt* before God though not of all *political guilt* before Men).

But though there be this difficulty as to the *type*, as to the *anti-type* there's none: by *Christ's* offering up of himself to be sure *all sins* are *expiated*, even the *greatest* are wash'd away by his *blood*, none can stand before his *infinite merit* and *satisfaction*; former *Sacrifices* were *weak* but *Christ* the *grand Sacrifice* he is *strong*,
 * *able to save to the utmost all that come to God through him*. He is not only a *Sin-offering* to remove the guilt of *lesser sins*, but a *Trepass-offering* to remove the guilt of the *greatest sins*; therefore as he is set forth by the *former* in the *Text* so by the *latter* in *Isa. 53. 10*. Where *final impenitency* and *unbelief* do not hinder the *death* of *Christ* is sufficient to acquit from *all guilt*; by it all
 (who

* Heb. 7. 25.

Part I. condemned Sin in the Flesh.

515

(who perform the *Gospel-conditions*) have a *full and universal discharge*.

I have now gone through the several things necessary to be *Application* spoken unto for the *explaining and confirming* of the *Point*; the *Use* follows.

Was Christ a *Sacrifice for sin*? and did he thereby *condemn sin*? *Use 1. Of In-*
I shall from hence infer something (1.) by way of *Information*; *formation.*
(2.) of *Exhortation*; (3.) of *Consolation*.

First for *Information*: and so this *great Truth* may be useful in the *1. Of the truth*
informing of our judgements in sundry particulars: As *of Christ's Sa-*
tisfaction.

1. We learn from it the *truth of Christ's Satisfaction*. Here (amongst many others) is a very considerable *Argument* to prove, that Christ did really *satisfie Gods Justice for Mans sin*; which therefore all, who write upon and for the *verity* of his *Satisfaction*, do in special insist upon, with great evidence and advantage to the Cause which they defend. And indeed it carry's such light and conviction in it, as that the *grand Opposer* of this *Satisfaction* was more troubled to get off from it than from any other *Argument* whatsoever; for when he came to answer *COVETUS* arguing for it from the *legal Sacrifices* as *prefiguring Christ*, he was forc'd to say — &c: * *in quo major vis esse videtur, in which* (head of Testimonies) *there seems to be greater strength than in any of the former*: And the *annual, great Expiation* being urg'd, as to that he saith || *difficilis sanè nodus solvendus restat, one hard knot remains to be un-*
tyed: ('twas an *hard knot* indeed, which he might endeavour to loose but could not). The word *Satisfaction* ('tis very true) we have not *εντὰς*, expressly, in so many letters and syllables in the *whole Bible*; but the *thing* we have: yea, as to that the Scripture is so *copious and full* that 'tis not in any one other thing more copious and full. But suppose we had there the *Word* as well as the *Thing*, what would that signify to those with whom I have now to do? when *SOCINUS* is so bold as to say, *For my part although I should find that* (meaning Christ's Satisfaction) *asserted in Scripture, not once but often, yet I should not therefore believe the thing to be as Dissenters do hold*: (wherein he comes but little short of what his friend *SMALCIUS* dared to speak concerning the *Incarnation* of the Son of God, of which you had an account before).

* Socin. de Servat. p. 2. c. 9.

|| Ibid. c. 12.

* De Servat. p. 3. c. 6. Ego quidem etiam si non semel, sed sæpe id in sacris monumentis Scriptum extaret, non idcirco tamen ita rem propositus se habere crederem, ut vos opinamini.

'Tis not for me here to launch out into that *vast Controversie* of Christ's *satisfaction*, (in the opening, stating, proving, defending of which so many *Volumes* have been written); I must confine my

self to that *one thing* which lies before me. And there's enough in it to stablish you in the belief of what we contend for: for was Christ (*truly and properly*) a *Sacrifice for sin*? were *our sins* the *meritorious cause* of his *sufferings*? did he put himself into the *Sinners* *stead*, taking his *guilt* upon him and undergoing *that punishment* which he should have undergone? did he *die*, shed his *blood*, that he might thereby *atone God* and *expiate sin*, (all of which have been proved out of the unerring Word)? and doth not all this amount to a *demonstration* of the truth of Christ's *satisfying* the *Justice* of God for Sin? do we mean any thing by his *Satisfaction* but *these things*? and are not they clear enough from Scripture-light? The truth is, all the *other Arguments* brought for the proof of *Christ's Satisfaction*, I say *all of them* do either run into or fall under *this one*, of his being a *Sacrifice for sin*. If God would pardon sin, be appeased towards the Creature &c. *absolutely* and without the intervention of any *Satisfaction*, why did he appoint *Sacrifices* under the *Law*? why must so many Creatures die? why must so much blood be spilt? *quorsum perditio hec*? he whose ** tender mercies are over all his works*, who hath pity and goodness for all that he hath made, would he *unnecessarily* or merely to shew his *absolute dominion* have ordered so many Creatures to be *killed, slaughtered, destroyed* from day to day? why did he so peremptorily stand upon this, that *† without shedding of blood there should be no remission*? But I go higher, if

* Psal. 145. 9.

† Heb. 9. 22.

* Si non fuisset peccatum non necesse fuerat Filium Dei agnum fieri, nec opus fuerat eum in carne positum jugulari, sed mansisset hoc quod erat in principio, Deus Verbum. Verum quoniam introiit peccatum in mundum, peccati autem necessitas propitiationem requirit, & propitiatio non fit nisi per hostiam, necessarium fuit provideri hostiam pro peccato. Orig. in Numb. Hom. 4.

* Vid. Hulsium in Theol. Jud. p. 473. Gret. de Sat. c. 2.

God had not required *satisfaction* why must ** Christ himself* be made a *Sacrifice for sin*? why must he *take flesh*, and then *die in that flesh*? why must his *precious blood* be poured out? why must he feel the *wrath* of his Father? be under a *necessity* of *suffering*, and of *such suffering* too? was there not a cause for this? yes surely! and what could that be but *satisfaction*? God had *great and weighty Reasons* which made him to insist upon *this*, so as that he would in *this* and in no *other way* let out his *Love* and *Mercy* to Sinners: for instance, he must *vindicate his truth*, make good his *threatning*, maintain his *own honour*, as also the honour of his *Laws*, make known his *Holiness*, let the world see what *Sin* was, what an *extreme hatred* he had to it, keep up and assert his *rectoral righteousness*, &c. for though as ** pars offensa* and *creditor* he might have done what he

pleas'd,

pleas'd, yet as *rector mundi* he must do that which shall speak him to be *just* and *righteous* in his *Government*: now were not these great and weighty reasons for God to do what he did? and could these *high ends* have been attain'd without *satisfaction*? All his *Attributes* were equally dear to him, and thereupon shall all be *advanc'd alike*; he was not for the advancing of *Mercy* only but of *Justice* also; and therefore he will so carry it in his dealings with man as that he may glorifie the *one* as well as the *other*. If he *justifie* the Sinner (wherein he displays so much of *Mercy*), hee'l do it in such a way as that he may display his *Justice* too; wherefore *Christ* must be a *Sacrifice*, first to *expiate* Sin by his *blood* and then God will not charge it upon the Sinner: Rom. 3. 25, 26. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past &c.* (he goes over it again) *To declare, I say, at this time his righteousness*: (wherein or for what end?) *that he might be just, and the justifier of him which believeth in Jesus*: what could the Apostle have spoken fuller & plainer to determine the business in hand? how can the *Denyers* of *Christ's Satisfaction* and of the *necessity* thereof stand before the light of this Scripture? *Propitiation* must be made by *blood*, by the blood of *Christ*, that thereby God might declare his *righteousness*; that he might be *just*, not so much in himself and in the general, as in this *special act* of the *justifying* of a Sinner. Had we no other *Text* in all the *sacred Records* but this one, me-thinks it should be enough to silence and convince gain-sayers; 'tis a bulwark for Faith which will stand firm in spite of all the little batteries that men can make against it. But the truth of *Christ's satisfying divine Justice* will yet more fully appear from what follows in the next Head, therefore I go on to that.

2. Secondly, this may help us to right notions concerning the *Nature and Ends* of *Christ's death*. For if it be ask'd, *How or in what manner he dy'd*? we see he dy'd as a *Sacrifice*: if it be further ask'd, *Wherefore did he die* or what were the *main ends* of his dying? I answer, he dy'd chiefly for such ends as are most proper to *Sacrifices*. If God's own Son die undoubtedly there must be something *special* in his death, and some great ends must be design'd to be promoted thereby, (*died Abner as a fool* 2 Sam. 3. 33. dieth?) but what were they? *Answer*. such as may best *comport* and *suit* with the *common ends* of all *Sacrifices*, especially of those by which he was more directly typified: & therefore the *pacifying* of an angry God, the *purifying* of a guilty Sinner, being the principal ends in

the death of the *typical Sacrifices* (as you have heard), answerably these must also be the *principal ends* of the death of Christ, the *real Sacrifice*.

The *SOCINIANS* in this matter run into *two dangerous Errors*; (1.) they make that in *Christ's death* to be *supream and principal* which was indeed but *subordinate*: nay (2.) they make that which was but *subordinate* to be the *sole* thing therein, altogether excluding and denying what was *supream and principal*. Now this one thing which I am upon (*viz.*) *Christ's being and dying as a Sacrifice* (in correspondency with the *Ends* of the *Levitical Sacrifices*), was it rightly understood and firmly believ'd would be a *sufficient confutation* of, and *antidote* against their *pernicious tenents*: For do they say that the *main end* of the death of Christ was to *turn men from sin*? the contrary appears because that was not the *main end* in the *Law-Sacrifices*: or do they say that Christ died only for *our good*? 'twas not so because that doth not agree with the *Law-Sacrifices*, which were offered not only for the *Sinners good* but in the *Sinners stead*: or do they say that he died only as a *Witness of the Truth*, as an *Example*, &c. 'twas not so neither because it shuts out that which was the *principal intendment* of the *Law-Sacrifices*.

But besides this there are some *other things* of considerable strength, which that we may the better take in we must more particularly enquire into *these Causes or Ends* of *Christ's death* which * they assign; that by the removal of *false Causes and Ends* (I mean in their *exclusive sense*), the *true ones* may the better appear.

* Socin. de
Serv. p. 1. c. 2.
&c. et de Offi-
cio Christi.
Crellius de

Caus. Mortis Christi (with all the rest). Against them see Grot. de Sat. p. 26. &c. Franz. de Sacrif. p. 400. &c. et 606 &c. Hocrnb. Socin. conf. l. 3. p. 492. &c. Portus contra Osterod. p. 447. &c. Turret. p. 7. p. 247 &c. Dr. Stillingfl. discourse concerning the true Reasons of the Sufferings of Christ. (with many Others).

They say therefore (1.) Christ dy'd for *this End*, that he might bear witness to the truth, confirm the *Evangelical Doctrine*, and give assurance to the world of the verity of what he had taught: To which we reply, the question is not whether these were *true and proper Ends* (that we readily grant), but whether they were the *principal*, much more the *sole Ends* of *Christ's death* (that we utterly deny). And our denial is grounded upon *these Reasons*:

1. All along in Scripture the *confirmation of the Doctrine of the Gospel* is laid upon *Christ's Works and Miracles*, not upon his *Death*:

(reade

(reade Act. 2. 22. Joh. 10. 25. & *passim*). And he having by these given a *sufficient proof or evidence* of the truth of what he had taught, it cannot be imagined that he dy'd *only or chiefly* for this, that by his death he might give a *further proof or evidence* thereof. Besides, if this was the *main thing* designed and effected thereby, then in the *remission of sin, reconciliation with God &c.* we should owe as much to Christ's *Miracles* as to his *Death*; than which nothing can be more repugnant to the whole tenour of the Word.

2. *This would take away the peculiarity or speciality of Christ's death.* For if there was nothing in it more than *bearing witness to the truth, or confirmation of the Gospel-doctrine*, then all the *Apostles and Martyrs* (who ever died) did the same, in as much as they by *dying bore witness also to the truth, and confirmed the Gospel-Doctrine*: then as he saith to us * *What do ye more than others?* * Matth 5. 47. we may say the same to him *What* (blessed Jesus!) *dost thou more than others?* (and would not this be a fine question?) Certainly the death of the *Mediator* and the death of the *Martyr* are two different things; not only *quoad gradum* but *quoad speciem*: but if it was as this sort of Men would have it, there might be a *gradual difference* betwixt them but nothing more. Must Christ's *dying for us* amount only to his dying as a *Martyr* for the truth? here's the *μαρτυριον* but where's the *λυτρον*? Paul laid down his life upon this account, and yet (saith he) * *Was Paul crucified for you?* * 1 Cor. 1. 13.

3. Nay thirdly, if Christ had dy'd only upon *this ground* and for *this end*, then *several of the Martyrs had gone beyond him*. How readily and cheerfully did many of them die! how desirous were they of laying down their lives for the Gospel! they did not fear death, all their fear was that God would not so far honour them as to call them out to suffer it for his sake: And when they came to die what abundance of inward peace and comfort had they! how were their Souls brim-full of heavenly consolation! they had as much thereof as ever heart could hold, so much that all their outward torments were nothing to them. But was it thus with Christ? true, he was very ready and willing to die, yet there was a time when he pray'd again and again that *the Cup might pass from him*; * *Father if it be possible let this cup pass from me*: and he had an innocent, sinless fear of death, for he was heard in what he feared * Matth. 26. 39; Heb. 5. 7. And had he such *raptures and extasies* of joy at his death as several of the *Martyrs* had? O no! his Soul was
* exceeding

* Matth. 26. 38.

† Luk. 22. 44.

* *exceeding sorrowful*, he was under bitter & agonies and conflicts, had great terrors in his Spirit, &c. Now had he dy'd only as they did, meerly to have borne his *testimony* to the truth, and for the *confirmation* of the *Doctrine* of the Gospel, would it have been thus? what? *Saints* so full of joy and God's own Son so full of sorrow? *Saints* in their sufferings to have such a *mighty presence* of God with them, and God's own Son to cry out *My God, my God, why hast thou forsaken me?* Surely there must be something *special* and *extraordinary* in his death above theirs; and so there was, for he had the guilt of all Believers upon him, lay under the wrath of God, bare the punishment due to Sinners, was under the curse of the Law &c. these were the *bad ingredients* in his death which put such a *bitterness* into it. Had there been nothing more in it than bare *Martyrdom* or what is proper to that, how would he have been said to be * a curse for us? what *singular* thing would there have been in his † *being obedient to death, even the death of the Cross?*

* Gal. 3. 13.

† Phil. 3. 8.

2. Secondly 'tis said, Christ dy'd for *this end* that *he might set before men an example of obedience, patience, submission to God's Will, zeal, (and the like).* I answer, that this was *one end* is very true, but that this was the *only end* is very false: Christ did not design his death to be only *exemplary* to us, but that it should also be *satisfactory* to God; he had in his eye the *expiation* of our sin as well as our *imitation* of his example. Christ (saith the Apostle) *also suffered for us, leaving us an example, that we should follow his steps,* 1 Pet. 2. 21. but was that all? no, (Verf. 24.) *who his own self, bare our sins, in his own body on the tree:* here was *substitution* in our stead, *susception* of our guilt, as well as the propounding of an example. If Christ should further the happiness of Sinners only in this *exemplary* way, what then would become of the *Fathers* and of all those who liv'd before he came and dy'd in the flesh, who therefore could reap *no benefit* by his example? And this would make the *effects* of his death to *terminate wholly in us*, and not at all to reach to God, whereas he is a *Priest in things pertaining to God* Heb. 2. 17.

3. They say, Christ dy'd for *this end*, that by his death he might *strengthen and encourage faith, and thereby raise up men to the assurance of the remission of sin, freedom from eternal death, the possessing of eternal life &c.* Answ. We grant that Faith receives eminent support and encouragement from this, that it gives the highest satisfaction that is possible as to the certainty of Gospel-blessings; yet this

this must not be look'd upon as the *primary*, much less as the *only* end of Christ's death. For (1.) *the blessing must be procur'd before there can be any assurance of it*; the thing must be suppos'd to be before persons can be *sure of it*: now how was *that* brought about but by the death of Christ? and if so, then the *only* end thereof was not *assurance*, but there must be another *antecedent end* (*viz.*) the *purchasing* or *effecting* of the thing which was to be the matter of *that assurance*. And by that the Scripture mainly represents Christ's death; Matth. 26. 28. *This is my blood of the new Testament which is shed for many for the remission of sins*: mark it, 'twas shed for the *procuring* of this great blessing, not for the *assuring* persons of it. (2.) *This assurance is as much (if not more) the effect of Christ's resurrection as of his death*: Indeed for him to die that contributes very much, but 'tis his dying and rising again that hath the greatest influence upon it; 1 Pet. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, (by what?) by the resurrection of Jesus Christ from the dead*. As to *purchase* and *impetration* we owe more to Christ's death than to his resurrection, but as to *assurance* and *subjective certainty* we owe more to his resurrection than to his death; therefore the Apostle brings this in with a rather, Rom. 8. 34. *It is Christ that died, yea, rather that is risen again*. He is said to be delivered for our offences, and to be raised again for our justification, Rom. 4. 25. the Sinners justification was merited by his death, but it was manifested by his resurrection; thence therefore Faith, in its being assured of that privilege, must fetch its main encouragement: so that this cannot be the *only thing* aimed at in his death, since it more properly belongs to another Head. (3.) *The old-Testament Saints were high in their assurance, and yet they liv'd before the death of Christ*. — (4.) His death simply considered gives no such encouragement to faith or ground of assurance: consider it indeed as we state it (that is) as he dy'd in our stead, to satisfy God's Justice, appease his Father's wrath, expiate our sin, &c. and so 'tis highly strengthening to Faith; but if you take it in-itself and as our Adversaries state it, so there's but little in it for Faith's advantage. What inducement or encouragement would this be to Sinners to believe, to set before them the death of Christ (unless those Ends and Considerations about it be taken in which our Antagonists oppose)? without which it would rather draw out mens fear than their faith, rather drive them from God than to God; for so, more of his justice and severity would therein appear to de-

terre them, than of his Mercy to *allure and encourage* them : O did God deal so with *his own Son*, who too was *innocent and blameless*, what then will he do to such *vile, wretched, guilty* creatures as we are ? must Christ so *die* ? would not God *spare* him in the least ? what then will become of such as we ? Upon the whole matter, the Soc. say Christ's *death* was not at all intended to be *satisfactory* to God, I'me sure (according to their stating of it) 'tis not at all *consolatory* to Sinners.

4. They say, Christ dy'd for *this end* that he might have a right and power after his death, when he should be in heaven, to forgive sin : Answ. Whilst he was here on earth before his death he had that right or power ; therefore that could not be any end thereof ; Matth. 9. 2. Son, be of good cheer, thy sins be forgiven thee : and when some murmured at this see how he stood upon the asserting of it, (Verf. 6.) That ye may know that the Son of man hath power [on earth] to forgive sins &c.

5. 'Tis said, Christ dy'd for *this end* that he might procure for himself such and such power, dignity and glory : But to this we say, it was so far from being the *main end*, that it was indeed *no end* at all ; it being but the *Consequent* not the *End* of his death ; (see Phil. 2. 8, 9.).

These *defective Causes* and *Ends* being remov'd, it remains that I set down those which were the *chief* and *principal*. And they were such as these : Christ dy'd to be a *Sacrifice for Sin*, Heb. 9. 26. — 10. 12. a *Ransom* 1 Tim. 2. 6. Matth. 20. 28. a *Propitiation* 1 Joh. 2. 2. to reconcile God to us and us to God, Rom. 5. 10. 2 Cor. 5. 19. Eph. 2. 13, 14. Col. 1. 20. &c. to deliver us from the *curse of the Law* by his being made a *curse* for us, Gal. 3. 13. to *save from wrath* to come 2 Thel. 1. 10. to *justify* and *make righteous* 2 Cor. 5. 21. Rom. 5. 9. to procure *remission of sin* by his blood 1 Joh. 1. 7. Eph. 1. 7. Matth. 26. 28. to overcome death by death Heb. 2. 14. to *purchase eternal life* Joh. 6. 51. Heb. 9. 12. As he dy'd in *our place* and *stead* (taking *our guilt* and bearing *our punishment*) so he died for *these ends*, that he might restore us to God's love and favour, and expiate all our sins by his making *satisfaction* for them : these were not only *Ends* but the *supream* and *primary ends* of his Death. I do not exclude the *former*, provided that (1.) they be taken in *conjunctiō* with these ; nay (2.) in *subordination* to them : Christ in his dying might intend this and that, as his *bearing witness* &c. but his *main* and *principal intentions* were *satisfaction, reconciliation, forgiveness of sin, &c.* in the revealing of which the *Holy Scriptures* are so express and plain, that

(to

(to me) 'tis very strange that *any opposition* (much more that so *vehement opposition*) should be made against it : Good Lord ! how are *Opposers* faine to strain their wit, to summon in all their invention & subtilty, for the finding out of some *forc'd* and *pitiful interpretations* of the *Texts* alledged, thereby to evade the *true sense* and *meaning* of them ! how do they set *these Scriptures* (and themselves too) upon the rack, that they may seem to *reconcile* them with their *hypotheses's* ! but all in vain (as is abundantly prov'd).

The vanity & falshood of humane Satisfaction.

** Eccles. 2. 12.*

3. Thirdly from hence I infer *the vanity and falshood of all humane Satisfaction*. Was the Lord Jesus himself a *Sacrifice for sin* ? and did he thereby *condemn, abolish, expiate all sin* for his members ? then what needs to be done (or can be done) further by any Creatures in the way of *Satisfaction* ? ** What can the man do that cometh after the King ?* I cannot but take notice, how whoever will engage in these *weighty Points* he must tread upon *thorns* and *bryars* every step he takes ; no sooner shall he have got off from *one Enemy* but there will be *some other* at hand with whom he must encounter also : I find it (I'm sure) to be so, for no sooner have I quit my self of the *SO CINIANS*, but the *PAPISTS* (in a full body) make head against me : The *former* would wholly take away *Christ's Satisfaction*, the *latter* would add *Mans* to it ; the *One* denies the *verity*, the *Other* the *perfection* of it. For they tell us, 'tis very true that *Christ did fully satisfy the Justice of God by his being a Sacrifice for sin*, and *fully expiate the sins of Believers, in respect of their guilt and of the eternal punishment due thereupon ; but not in respect of temporal punishments : these (they say) they are yet lyable unto (notwithstanding all that Christ hath done and suffered), and that too not only in the present but (for some time) in the future state ; for the preventing or removing of which, satisfaction must be made to God, either by themselves or by others : (this is the ROMISH-Doctrine).* In which so far as I have gone we have *falsties* enough, but should we go farther to their particular explication and stating of the *latter branch* (*mens satisfying by themselves or by others*), what a mass and heap of *ungrounded, unscriptural, absurd Opinions* should we there meet with ! for there come in their penances, *fastings, pilgrimages, corporal punishments, voluntary poverty, masses and prayers for them who are in Purgatory, Indulgences &c.* O what a *big-bellied Error* is this of *humane Satisfaction* ! what a *numerous train* of *falsties* is it attended with ! Contrary to this we hold, that ** Christ by the once offering up of himself to God, did so fully free from all guilt and from all punishment*

** See the 31 Article of our Church.*

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ment too whatsoever, as that there is no need of any satisfaction at all to be added to his.

The truth of ours, the falshood of their Opinion might very largely be made out from these following Considerations :

1. In the Jewish Sacrifices (with which our Lord's doth correspond) there was no Satisfaction or compensation, but only what was in and by the Sacrifices themselves. Indeed in them God ordered, in case any private person had been injur'd that * Satisfaction should be made to him by the Sacrificer, but otherwise as to the expiation of all guilt before God & exemption from all punishment, the Sacrifices themselves (their absolute and relative notion too being taken in) were sufficient. Respect being had to Christ and moral conditions being performed, they alone did acquit from guilt and from eternal punishment, and they too of themselves did acquit from temporal punishment ; without the intervention of any † other Satisfaction : if the guilty person did offer up his Sacrifice that was judg'd enough to free him from all the penalties which otherwise he was obnoxious unto. And shall more be done by the type than by the antitype ? must they not agree in this as well as in other things ?

2. All punishment (in order to Satisfaction) is inconsistent with the nature and tenor of the remission of sin. This gracious act is set forth by blotting out of sin Isa. 43. 25. by covering it Psal. 32. 1. not imputing it Rom. 4. 8. not remembring it Isa. 43. 25. casting it into the depths of the sea Mic. 7. 19. It goes so high in its degree as that God promises upon the Sinners repentance his sin should not be so much as mentioned Ezek. 18. 22 ; if it should be sought for it should not be found Jer. 50. 20. and 'tis so universal in its extent, that where one sin is pardoned every sin is pardoned ; (Isa. 38. 17. Mic. 7. 19. Col. 2. 13.) Now how is punishment reconcileable with this ? for God to do all this and yet to punish (in a vindictive way or in order to Satisfaction, for I only speak of punishment in that notion,) is a contradiction. I know what our Adversaries say, that in remission God acquits from the guilt but not from the temporal punishment : I reply, this is their $\pi\rho\omega\tau\omicron\nu$ $\psi\epsilon\upsilon\delta\omicron\varsigma$, that rotten foundation upon which their whole superstructure is built. I am not afraid (notwithstanding the Decree and Anathema of the * Council of TRENT) to averre it to be an utter falshood : for if the guilt be done away (as they affirm) what room is there then for punishment ? that being the ground of this, if it be removed this must be removed also : pray let me ask, a person by pardoning

* Lev. 6. 5.
† Dominus qui
exatissime
omnes expian-
di ritus per
Mosem exequi-
tur, nuspiam
tamen hanc
aut illam Sa-
tisfaciendi ra-
tionem consti-
tuit, sed totam
in Sacrificiis
compensatio-
nem requirit.
Turret. de Sat.
P. 329.

* Self. 4. c 8.
can. 13.

pardoning grace being made *guiltless* whence should the *punishment* of this person arise? That *common maxime* (which our *Writers* so much insist upon) viz. *Sublatâ culpâ tollitur pœna* is of most unquestionable truth, and back'd with the *concurrent suffrages* of the *Antients*; the *guilt being taken away the punishment is taken away also* (saith * *Tertullian*); and *where there is pardon there is no punishment* (saith † *Chrysostome*). And indeed to affirm the contrary is to make the *remission* of sin little better than a *ludicrous* thing; 'twould then be as if the *Creditor* should say to his *debtor*, I freely forgive thee all thou owest me only I must throw thee into prison there to lie all thy dayes; or as if the *Judge* should say to the *Offender*, I acquit thee from all thy crimes only thou must die for them: just so it would be here if God should *remit* the *fault* and yet *exact* the *punishment*. I do not deny but that he may lay *many evils* even upon *pardoned* persons, but then I deny them to be (properly and strictly) *punishments*; for the matter of them they may be so but *formally* they are not so; *chastisements* they are but not *punishments*; *medicinal* but not *penal*; they do not come from God's *vindictive wrath*, nor doth he design them for the *satisfaction* of his *Justice*, but they proceed from *other Causes* and are design'd for * *other Ends*; (as namely to *quicken* them to *repentance*, to make them more *sensible* of the *evil* of sin, to *refine* them more from their *droß*, to *heighten* their *graces*, to draw out their *patience*, to make themselves and others to *fear* &c). For God thus to *afflict* or *correct* is very well consistent with *pardoning grace*, but to *punish* (under any notion of *satisfaction*; save only that of *Christ's*) is not. In *different respects* we may (and do) both *affirm* and *deny* punishment to be incident to God's people; for when we have to do with the *Antinomian* (in *such a sense*) we *affirm* it, but when with the *Papists* (who would have it to be *satisfactory* to *divine Justice*) we utterly *deny* it.

* Exempto reatu eximitur & pœna. Tert. de Bapt. c. 5. † Οὐκ ἐν γὰρ χάριτι, ἀλλ' ἐν νόμῳ. Chrys. Hom. 8. ad Rom.

* —ad demonstrationem debite miserie, vel ad emendationem labilis vite, vel ad exercitationem necessarie patientie, temporaliter hominem detinet pœna, etiam quem jam ad damnationem sempiternam

reum non detinet culpa. Aug. tr. post. in Joh. Pœnæ ante remissionem peccatorum sunt supplicia peccatorum, post remissionem sunt certamina, exercitationesq; justorum. Id. L. 2. de peccat. Mer. & rem. c. 34. Νυθερίας μάλλον ἢ κατεδείχθη τὸ γινόμενον, ἰσθείας ἢ πμοζίας, διορθώσεως ἢ καλλώσεως. Chrysost. Hom. 41. in Matth.

3. Thirdly, *humane Satisfactions* are but meer *humane inventions*, groundless, unnecessary, because *Christ himself hath made satisfaction*, yea, full and plenary *satisfaction*: his expiatory Sacrifice being compleat and perfect why should any thing be added to it? Heb. 10. 10. By the which will we are sanctified, through the offer-

ing of the body of Jesus Christ once for all : -- Verſ. 14. For by one offering he hath perfected for ever them that are Sanctified : for by that he procured remiſſion of ſins, Now (ſaith the Apoſtle Verſ. 18.) where remiſſion of theſe is, there is no more offering for Sin, (that is, no need of any further expiatory Sacrifice). Hath the Lord Jesus (by the Sacrifice of himſelf) ſatisfied, or not ? if he hath (for that our Oppoſers dare not deny), then I argue ſhall He ſatisfie and the Sinner too ? will God have the debt twice paid ? ſhall the ſurety pay it and the debtor too ? this double ſatisfaction

* Non patitur
juſtitia Dei ut
duas exigat Sa-
tisfactiones
propter unum
debitum, cum
una ei abun-
dantiſſime eſt
ſatisfactum.
Theſ. Sedan.
Vol. 2. p. 357.

would impeach both the * Juſtice and alſo the Grace of God. I ask further hath Chriſt fully ſatisfied, or not ? if he hath (for this is not deny'd neither), then I ask what need is there of any additional or ſupplemental Satisfaction ? if he hath paid the utmoſt farthing what hath the Creature then left to pay (but only duty, love, thankfulneſſ &c.) ? The PAPISTS ſpeak very high concerning this Satisfaction of our Saviour, for they ſay 'tis not only ſufficient and full, but redundant and overflowing ; they talk of a περιεσσευμα, a ſuperfluity or pleonasm and overplus, there's enough in it & to ſpare : (and this overplus they make to be the matter of that treaſure which is depoſited in the Churches-hands out of which the POPE fetches his Indulgencies). That ſpeech of CLEMENT the Sixth is famous, One drop of Chriſt's blood was ſufficient for the redemption of all mankind ; (as if all the reſt might have been ſpar'd, which in effect ſpeaks the Father to be too pro- fuſe and prodigal of his Sons blood). But notwithstanding all theſe high words they are not contented with Chriſt's Satisfaction alone, but there muſt be ſome aſſumenta ſome of their own Satisfaction to peerce with it. ♦ We do not greatly fancy ſuch high expreſſions, yet as to the thing we go higher than they ; for we fully acquieſce in our Lord's moſt perfect ſatisfaction, without adding any thing (under the notion of ſatisfaction) thereunto.

All that they ſay is this, Chriſt hath fully ſatisfied with reſpect to guilt and to eternal condemnation, but not with reſpect to temporal puniſhments. Anſw. The vanity and unſoundneſs of this diſtinction hath been already refuted ; all puniſhment reſulting from guilt, if there be a full expiation of that the puniſhment ceaſes (let the kind of it be what it will). But where do we find in the Word any ſuch reſtriction or limitation, that Chriſt ſatisfied for eternal, not for temporal puniſhments ? did he not bear the one as well as the other ? Iſa. 53. 4. Surely he hath born our grief and carried our ſorrows &c. and did he not take off from the Sinner

Sinner whatever he *bare* in his own person, (so far as *satisfaction* is concern'd)? As to that *Question* of * *Bellarmino* If *Christ* hath satisfied for our whole guilt and punishment, why after the remission of the guilt do we suffer so many evils? it hath been already answered, they are but chastisements, not punishments; corrections to us, not satisfactions to God.

* De Purgat.
l. 1. c. 10. Si
Christus satis-
fecit pro omni
culpa & poenâ,
cur adhuc tam
multa mala
patimur?

4. Take one thing further: To satisfy an offended God is *Christ's* peculiar, an act wherein no Creature must share with him. *Human* Satisfactions do not only derogate from the perfection of his satisfaction (in which the strength of the former Head did lie), but they also entrench upon the confinement of it to himself: 'tis for *Man* to Sin, but 'tis only for the *Son* of God to satisfy; this carries glory in it wherein there must be no partner or corival with Christ. Heb. 1. 3. When he had by himself purged our sins: (mark that by himself, he & he alone could do such a thing as this). What can Creatures do in God-satisfying work? can they do any thing for themselves that shall amount to a compensation for faults committed? 'tis not satisfaction unless it be the payment of the whole debt, but (alas!) they cannot pay so much as a farthing; they who when they have done and suffered all they can must say they are * *unprofitable*, are very unfit persons to compensate injuries done to God. And if they cannot satisfy for themselves much less can they do it for † *others*, (as he that cannot pay his own debts is very unfit to pay the debts of others): the wise Virgins had but just oyl enough for their own lamps, they could spare none for the supply of the foolish Virgins, Matth. 25. 8, 9. There's a great difference betwixt suffering for the good of others, and satisfying for the fault of others; a *Paul* may do the former (2. Tim. 2. 10. Col. 1. 24.) a *Christ* only can do the latter.

* Luk. 17. 10.
† "Ὅς ὁδὲ
περὶ τῶν ἰ-
δίων ἀμαρ-
τημάτων
οἷον ἐστὶν ἐ-
ξίλασμα
δέναι τῷ
θεῷ, πῶς
ἰσχύσει τὸ το
ῦτο ἐπερ-
πεῖξαι; Ba-
sil. in Psal. 48.

Obj. || But *Christ* satisfied that the *Saints* might satisfy: *Answer*. we desire a Scripture-proof of that; otherwise our negation is as authentick as their affirmation.

|| Bellarm. de
Poen. l. 4. c. 15.

Obj. But *Christ's* Satisfaction is apply'd by the *Saints* satisfactions. *Answer*. We find no means of applying his Satisfaction, but only the Word and Sacraments without and the Spirit working faith and repentance within.

Obj. But we (say they) make the *Saints* only subordinate, not co-ordinate Agents with *Christ* in the matter of Satisfaction: *Answer*.

1. Even that is too much: 2. They go higher; for their great * *Writers* maintain, that the *Saints* apart, by and of themselves, without being beholden to *Christ's* merit or satisfaction, may as to tem-

* Amos 6. 1.
thers see Vas-
quez in 3 part.
Thom. Qu. 94.
Art. 2. & 3.

poral

poral punishments make full satisfaction. These are but very weak pretensions to build an Opinion upon which doth so much entrench upon the glory of Christ's person and the perfection of his Sacrifice. There is but one Argument for humane Satisfaction which is considerable, and that is that vast profit, those large incomes and revenues which this brings in to the dispensers of them; and this I confess I cannot answer: were but these taken away I assure my self this Controversie would soon be at an end; 'tis the satisfying of corrupt men (in their pride, avarice, filthy lucre), rather than the satisfying of a punishing God that is at the bottom of these Disputes. I look upon this point (with its appurtenances) to have as much of the core and venom of POPEERY in it as any one point whatsoever, therefore I could not omit to speak a little about it: but for those who desire to look further into it, to see the things (which I have but touch'd upon) fully made out and vindicated, the Arguments to the contrary answered, they may peruse the * Authors cited in the margin.

* *Dillans* de Poenis & Sat. Sudeul adversus humanas Satisfactiones. *Rivet.* Sum. Controv. Tract. 3. Qu. 12. & 13. *Thef. Salmur.* p.2. p.61. &c. *Thef. Sedan.* Vol.1. p.594. &c. *Chamier.* t.3. l.23. *Chemnit.* Exam.1.2. Ieff.4. c.3. *Calvin.* Inst. l.3. c.4. *Turretin.* de Satisf. Disp. 11. p.305. &c.

Of the true Nature and Ends of the Lord's Supper.

* *Concil. Trident.* Sess.22. c.1. &c.

† Of this Controversie see *Phil. Morneau* de Euch. l.3 c.1. &c. *Hospin.* Hist. Sacram. l.5. c.13. p.548. &c. *Camer.* Opusc. Misc. p.522. (in 4to.) *Majors* de Min. Anglic. l.5. c.1. *Forb.* Instr. Historico-Theol. l.11. c.22.

4. Fourthly, hence ariseth matter of information concerning the true Nature and Ends of the Sacrament of the Lords Supper: (when I have spoken something to this I hope I shall be off of all bryars). The difference betwixt PAPISTS and PROTESTANTS was not so great about the foregoing Head; but 'tis every way as great about this: * they hold, that in the Sacrament of the Lord's Supper (or Maß as they are pleas'd to call it,) under the Elements of Bread and Wine, as broken and poured out, the body and blood of Christ are offered up to God as a true and proper propitiatory Sacrifice, and that too not only for the living but also for the dead: † The Other hold that the Sacrament neither is nor ever was designed to be a propitiatory Sacrifice, but only a commemoration and application of that one and only Sacrifice which the Lord Jesus when he dy'd upon the Cross offered up to God: (now which of them in these different Opinions have truth on their side, it is our present work to enquire after).

In order to which I have two things to do, (1.) to show what the Sacrament is not; (2.) to show what it is.

For the first, 'tis not a Sacrifice, I mean 'tis not a propitiatory Sacrifice; as if there was any proper oblation of Christ's body and blood in it (further than what is done in a Symbolical and Sacramental

mental manner) for propitiation and expiation. There is in it indeed (in a *Sacramental way*) that *body* and *blood* which was really offered up to God upon the *Croß*, but not as so offered up in this *Ordinance*. I say 'tis not a *Sacrifice*, for 'tis a *Sacrament* therefore not a *Sacrifice*: these two carry a great difference in them; there's giving in the one, receiving in the other; * in the one we offer to God, in the other God offers to us. Accordingly with respect to Christ, as a *Sacrifice* he was offered for us, in the *Sacrament* he is offered to us; which are two things of such different notions as must needs be the ground of an inconsistency betwixt them; for can he at the same time be offered for us and to us too? If the *Lord's Supper* be a *Sacrifice* it must cease to be a *Sacrament*, for it cannot be both. True the *Passover* was both; it was a *Sacrament* (as it was a sign or * token of *Israel's* deliverance in *Egypt*, and as it was to be eaten), and it was also (in respect of the *mactation* and killing of the *Easchal Lamb*) † a *Sacrifice*; therefore we read of sacrificing the *Passover* Deut. 16. 5; 6. Thou maiest not sacrifice the *Passover* &c. — there thou shalt sacrifice the *Passover* at even &c. — But the reason of its being a propitiatory *Sacrifice* as well as a commemorative *Sacrament* was this, because it was a special type of Christ the great propitiatory *Sacrifice*, whereupon 'tis said 1 Cor. 5. 7. Christ our *Passover* is sanctified for us: had it not been for this its typical nature and reference, it could not have been both. Now in the *Lord's Supper* there being nothing of this (it being wholly a representation of what is past, not at all a type of what is to come), it is not capable of being a *Sacrifice* and a *Sacrament* too; so that if we give to it the nature and notion of the former, we take from it and destroy the nature and notion of the latter.

* Sunt proprie Sacrificia populi ad Deum, ut Sacramenta Dei ad populum. *Morn. de Euch. l. i. c. i.*

* Exod. 12. 13.

† See this proved in *Cloppemb. Scho. Sacrif. p. 142. &c.*

But to argue more closely! That the *Eucharist* is no propitiatory *Sacrifice*, I prove by these Arguments.

1. As *Isaac* once to his Father Behold the fire and the wood, but where is the *Lamb* for a burnt-offering? so I would say, behold the bread and the wine, the body and the blood, but where's the *Priest* to turn these into and to offer them up as a *Sacrifice*? Are there *Priests* now under the *Gospel* entrusted with an Office and invested with a power of sacrificing? 'twas alwayes thought that with the ceasing of the old *Law-sacrifices* the sacrificing *Priesthood* ceas'd also. I know 'tis very usual to give the title of *Priests* to *Gospel-Ministers* (which if taken in such a sense may be admitted); but if by *Priests* you understand persons in Office to whom it should appertain to offer up new expiatory *Sacrifices*, in that sense all

P. R. O.

PROTESTANTS deny any such now to have a being: whence it follows, that as where there are *no Sacrifices* there there is *no Priesthood*, so where there is *no Priesthood* there there are *no Sacrifices* (for these two mutually depend each upon the other); and consequently that the *Lords Supper* is no *Sacrifice* upon the defect of this *Priesthood*. We are told indeed that our Saviour when this ordinance was instituted by him, did *authorize* and *impower* his *Apostles*, and after them all *Ministers successively*, at the *consecration* of the *Elements* to turn them into a *Sacrifice*, whereupon they may *strictly* and *properly* be looked upon as *Priests*: Which if it be so (as it is not) they must then be *Priests* either according to the *Aaronical* order or according to that of *Melchisedeck*, (those being the *two Orders* to which the *sacrificing Priesthood* did belong); but neither of these can be true; not the first, the *Aaronical Priesthood* being *abrogated*; not the second, the *Priesthood of Melchisedeck* being *incommunicable* to any but to *Christ* himself (as the *Apostle* strongly proves *Heb. 7.*). 'Tis observable amongst the *Levitical Priests*, whilst the *High Priest* himself was ministering in the *Holy of Holy's*, such as were of a *lower rank* were not at that time to *sacrifice without*: and why not so here? *Christ* our *High Priest* is now in *Heaven*, presenting the *merit* of his great *Sacrifice* offered upon the *Cross*; and he himself being so employ'd, 'tis not for any *ordinary Priests* to be *sacrificing* (in an *expiatory* way) here on *earth*. And further, those *Priests* so long as they liv'd were to execute their office *themselves*, into which none were to intrude till by their *death* room was made for others *succession*; so that if they had liv'd for ever none had medled with *sacrificing* but they: *Christ* therefore *living for ever* to manage the business of what is *propitiatory*, none without great *intrusion* can pretend in a thing of that nature to joyn with him. *Heb. 7. 23, 24.* And they truly were many *Priests*, because they were not suffered to continue by reason of *death*; But this man, because he continueth ever, hath an *unchangeable Priesthood*, (or that *Priesthood* * which passeth not from him to another): When *Christ* was here on *earth* he offered up himself as a *propitiatory Sacrifice*, if any now after him should pretend in that way to offer up his *body* and *blood*, as to the *matter* of the *Sacrifice* they would (in part) do that which he himself did; and so there would be a *passing* of his *Priesthood* (in some way of *equality* though not of *cessation*) to others.

* ἀπαράβατον.

2. It hath been observed, that in every *expiatory Sacrifice* there was the *destruction* or *consumption* of the thing *sacrificed*, either in
part

part or in the whole; there being therefore no such thing in the Lord's Supper, it cannot be look'd upon as a true and proper expiatory Sacrifice. Pray what is destroy'd therein? doth Christ's body and blood cease to be what they were? in his Sacrifice upon the Cross there was a destruction (in the separation of his Soul and Body for a time), but what is there like to this in the Sacrament?

* BELLARMINE having taken notice of this Argument thinks to elude it with a very pretty distinction; viz. † that Christ's body in it-self is untouch'd in the Sacrament, it losing nothing of its esse naturale when 'tis eaten there; yet it doth lose its esse sacramentale, the bread being eaten by which it was signified and made visible.

Ans^r. As if the ceasing of something which was but external, visible and representative, the thing it self remaining untouch'd and the same that it was before, would amount to that destruction which was in the Levitical Sacrifices? and which was necessary to be made upon the body of Christ at his death in order to his being an expiatory Sacrifice? Surely either we are a sort of men so weak and sottish as that wee'l believe any thing, or they are a sort of men so wedded to their Opinions as that they'l say any thing that will but suit with their purpose; otherwise so great a Man had never given so pitiful an Answer to so considerable an Objection.

3. Thirdly, if the Sacrament be a real, propitiatory Sacrifice, then so many Sacraments so many propitiatory Sacrifices; and as oft as that is administred so oft there is a real, substantial oblation of Christ's body and blood, in a propitiatory way: but this is directly contrary to what the Word saith; therefore 'tis by no means to be admitted. For that speaks but of one only propitiatory Sacrifice, of Christ's once offering himself (namely when he died upon the Cross); which one offering was so full and perfect, so effectual to all intents and purposes for redemption, propitiation &c. as that it is not in any wise to be repeated or reiterated: Heb. 7. 27. *Who needeth not daily as these high Priests, to offer up Sacrifice, first for his own sins and then for the peoples; for this he did [once] when he offered up himself:* Heb. 9. 12. — *by his own blood he entred in [once] into the holy place, having obtained eternal redemption for us:* — Vers. 26, 27, 28. *For then must he often have suffered since the foundation of the world; but now [once] in the end of the world hath he appeared to put away sin by the Sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; So Christ was [once] offered to bear the sins of many, &c.* Heb. 10. 10, 12, 14.

N u n n

By

* De Missal. l. i.

c. 2.

† — De Missa.

l. i. c. 27.

By the which will we are sanctified, through the offering of the body of Jesus Christ [once] for all. But this man after he had offered [one Sacrifice] for sins for ever, sat down on the right hand of God: For by [one offering] he hath perfected for ever them that are sanctified: Now how shall we reconcile the multiplication of propitiatory Sacrifices, the reiteration of Christ's offering, with these Texts? there is (saith the Apostle) but one only propitiatory Sacrifice (that which our Saviour offered upon the Cross); nay (say our Adversaries) but there is, the *MASS* is a propitiatory Sacrifice also: the true propitiatory Sacrifice (saith he) was made but once; nay but (say they) 'tis not so, it is renew'd, repeated, and made over and over again: Christ (sayes he) did once (and but once) offer up himself; nay (say they) but he is offered again and again, as often as the *MASS* is celebrated, (in which his body and blood are as really offered as they were when he dy'd upon the Cross): Christ (saith he) by the one oblation of himself hath obtained eternal redemption, put away sin, perfected for ever them that are sanctified; nay (say they) but he hath not, for besides that there must be the propitiatory oblation of him in the Sacrament. Now let every person judge whether these things be not flat contradictions to the Word of God (according to what we charge them with).

For the solving of this therefore they give us another pretty distinction, (viz.) of our Saviours bloody and unbloody Sacrifice, of that which was offered on the Cross and that which is offered at the Mass: that (they say) 'tis very true was but once and is not to be iterated, but 'tis not so with the latter; wherefore the Apostle in all that hath been cited, must be understood as designing to exclude only the multiplying and repeating of the bloody but not of the unbloody Sacrifice; and so the Mass is not at all concerned therein.

To which I answer, in shunning one contradiction, they run upon another; for what can be more contradictory to the Word (as also to the nature of the thing) than an unbloody, propitiatory Sacrifice? it sayes * *Without shedding of blood there's no remission*: yes (say they) but there is, in the Sacrament there's no shedding of blood and yet thereby there is remission: do they not still maintain that which plainly contradicts the Scripture? and instead of stopping one gap do they not make another? The Apostle after he had been speaking so fully of Christ's Sacrifice upon the Cross, in the next Verse immediately thereof, draws an inference

* Heb. 9. 22.

universally to exclude all other propitiatory Sacrifices; Heb. 10. 18. now where remission of these is, there is no more offering for sin: they then must be highly bold who will presume to except and limit where the Spirit of God doth not, and where the matter spoken of doth not require any such exception or limitation: nay, where indeed the matter will not bear any such thing (as here it will not); for if by *Christ's oblation* sin be fully remitted, how can any further Sacrifice be joyned with it in order to remission? To me this is a most necessary principle, (viz.) when men will distinguish upon the letter of the Scripture, so as to affirm what that denies or to deny what that affirms, or so as to enlarge what that straightens and to straighten what that enlarges; it highly concerns them to look to this, that their distinctions be well grounded upon other Scriptures and consonant thereunto; for otherwise they must run themselves into dangerous errors without all possibility of being convinced; and without this all Religion will be undermin'd, and the Word of God made wholly insignificant: Now to apply this Rule! our Dissenters when we urge the forementioned places (which are so clear and cogent for what we hold,) would put off all by distinguishing of a bloody and unbloody Sacrifice; I desire to know what Scripture-ground or warrant they have for this distinction (in the sense wherein they use it)? what is there to be found there to justify such a thing as an unbloody propitiatory Sacrifice?

Something I know they offer at, but (alas!) 'tis that which will not satisfy or command the faith of such who are serious and considerative. For instance, Gen. 14. 18. And MELCHISEDECH King of SALEM brought forth bread and wine, and he was the Priest of the most high God: whence they thus argue, MELCHISEDECH did sacrifice bread and wine, there (say they) was an unbloody Sacrifice, and that which was typical of *Christ's Sacrifice*, and of his being offered at the Sacrament *modo incruento* under the Species's of bread & wine: therefore there was such a Sacrifice thereat to be offered; which accordingly was done first by *Christ himself*, and yet is done successively by his Ministers: yea, they tell us that this unbloody Sacrifice was the great thing in respect of which he is said to be a Priest* after the order of MELCHISEDECH.

Ans^r. all this is deny'd with the same (but better grounded) confidence with which it is affirm'd: 'tis sad that any should build so great an Article of Faith (as this is amongst the ROMANISTS) upon so weak and sandy a bottom; but how much more sad is it, that mens zeal should be so fierce upon it as to make it a matter of

* Heb. 6. 20.
Psal. 110. 4.

Life or Death, accordingly as 'tis believ'd or not believ'd? (for the truth is, that which they call the *unbloody Sacrifice* hath occasionally been made *bloody* enough, in the death of thousands of *Martyrs* who could not look upon it as Others do). But as to the *Argument* our *DIVINES* reply, (1.) 'Tis not evident, that what *MELCHISEDECH* here did was done in the way of a *Sacrifice to God*: 'tis said he brought bread & wine, 'tis not said that he offered bread or wine to God; there's a great difference betwixt *protulit* and *obtulit*, betwixt a civil gift to Men and a religious offering to God. * *JOSEPHUS* carries this bringing of bread and wine, no higher than *MELCHISEDECHS* kindness or hospitality to *ABRAHAM* and his weary Souldiers. (2.) Suppose this was done in the way of a *Sacrifice*, how will it be prov'd that it was done in the way of a *propitiatory Sacrifice*? since 'tis only said that he blessed *Abraham* (Vers. 19.). Nay (3.) suppose that too, yet what will it be to those who cannot (justly) pretend to be *Priests* according to the order of *MELCHISEDECH*, (that being an *incommunicable order*)? And (4.) the Apostle Heb. 7. opening this *MELCHISEDECH* (in his *Priesthood*, and in this very act, shewing how he was the type of *Christ* and wherein *Christ* the *antitype* suited with him), doth not at all instance in his bringing of bread and wine or in his offering any *unbloody Sacrifice* (which surely he would have done, had the resemblance or *analogie* betwixt *Christ* and him ly'ne in that), but he instances in the oneness of *Melchisedechs* *Priesthood*, in his eternity, in his authoritative benediction (even of *Abraham* himself), in *Abraham's* paying tythes to him &c. these are the things wherein all along in that Chapter he illustrates *Christ's* agreement with *MELCHISEDECH*. So that for any to infer, from his bringing of bread and wine that *Christ* at the *Sacrament* (for I do not love the word *MASS*) is offered up to God, by every ordinary Priest, as an *unbloody, propitiatory Sacrifice*; I say, for any to make such an inference from such premises, it argues them to be either *injudicious* or *overcredulous*, or too much devoted to a party. The *Paschal Lamb* also is alledg'd for the making good of this distinction (with some other things, but neither burnt better herrings, (as is fully made out by our *PROTESTANT Writers* where persons are not resolv'd to shut their eyes upon the clearest light).

4. Fourthly, In the present contest 'twill be best to have recourse to the institution of the *Sacrament*. Now if that (with the whole administration about it) be consulted, what shall we find to give it the

* Antiq. Jud.
l. i. c. ii. E-
phraim & Manasse
ad eum: et
Abraham gratias
egit &c.

the notion of a *Sacrifice*? *Obj.* 'Tis said this we find, Christ there saith *Do this in remembrance of me* Luk. 22. 19. 1 Cor. 11. 24. now this *hoc facite* is as much as *hoc sacrificate*. *Ans.* What is it to play with the Scripture if this be not so? a few things being considered the vanity of this *Criticism* will soon appear. If *this do* was as much as *this sacrifice*, certainly that would have been a thing of such *high import*, as that of the *three Evangelists* (which set down the *Sacramental institution*) two of them would not have wholly omitted it; and yet so it is, *LUKE* recites it but *MATTHEW* and *MARK* make no mention at all of it. And if that was the sense of the word, then the *sacrificing act* would lie upon the people as well as upon the *Priests*, for as the *Do this* was spoken by Christ to the *Disciples* Luk. 22. 19, so it was also spoken by *Paul* to the *body of the Saints* at *CORINTH* 1 Cor. 11. 24. When there's nothing spoken in the *whole Institution* of the *Lord's Supper* as referring to a *Sacrifice*, 'tis somewhat strange that *this* * word should come in by it-self and carry such a *Sacrificial* sense in it. Besides, doth not that which follows sufficiently clear it up? *Do this*, how? or for *what end*? to be a *Sacrifice*? no, but in *remembrance of me*. We deny not but that † *facere* doth sometimes signify to *sacrifice* (answerably to the *Hebrew* word || עשה and the *Greek* * ποιέειν): but where hath ποιεῖν (which is here used) that signification? nay, where have the *other words* that signification, but when they are joyn'd with a *Noun* setting forth a thing that is usually design'd and set apart for *Sacrifices*? whereas the word here is joyn'd with a bare *Pronoun*.

Obje. But they have a *stronger plea* than this, grounded upon the words of the *Institution*: where Christ saith *This is my body which is* * *given for you*, (and † *broken for you* &c.) *This Cup is the new Testament in my blood which is* || *shed for you* &c. now doth not this *body* as *given and broken*, and this *blood* as *shed*, prove a *Sacrifice*? yea, that under the *bread and wine* there was a *real oblation* of Christ's *body and blood*?

Ans. No; unless it be understood (as it ought to be) of his *oblation upon the Cross*, and not at the *Table*. When he saith *This is my body which is given for you* &c. and *this is my blood which is shed* &c. did he mean that *giving* of his *body* or that *shedding* of his *blood* &c. which was done just at the *Sacrament*? that we utterly deny: What then did he mean? why, that which would *shortly* be when he should *die on the Cross*; then his *body* should be *broken* and his *blood* poured out in a *real and substantial* manner, but not till then.

And

* Ineptum est interpretari verbum *facere* sensu sacrificatorio, ubi nulla in totâ reliquâ narratione fit Sacrificii aut oblationis mentio. *Forbes.* *Historico-Theol.*

p. 616. † Cum faciam vitulâ &c. *Virgil.*

|| Numb. 6. 16. Psal. 66. 15.

* ποιέειν ἐστὶ τὸ θεοῦ, *Cassiod.* in *Athen.* l. 1. §. c. 23.

* Luk. 22. 19. † 1 Cor. 11. 24. || Luk. 22. 20. Matth. 26. 28.

And this *Interpretation* is not at all weakened by Christ's expressing himself in the *Present Tense* [*which is given, which is shed*], it being usual in the Scripture to put that *Tense* for the *Paulo-post-futurum* : and (I hope) this *Answer* will not be either *opposed* or *slighted* by our *Adversaries*, since the *Vulgar translation* it self renders the words in the *Future tense*, which *shall be given, shall be shed* ; yea, in their *Canon Missæ* too they are so rendred.

2. But Secondly having shewn what the Lord's *Supper* is not, I am now to shew what it is. As to that (in brief) 'tis a *lively representation & solemn commemoration* of that *Sacrifice* which the Lord *Jesus* offered up to God when he dy'd upon the *Cross* : 'tis not a *Sacrifice* but a *memorial* of a *Sacrifice* ; herein lies the *nature* of this *Ordinance* and this was the great end of Christ in the instituting of it : *Do this* (saith he) *in remembrance of me* Luk. 22. 19. *As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come* 1 Cor. 11. 26. This too was the great end of the *Passover* (unto which the *Sacrament* of the Lord's *Supper* succeeds) ; *Exod. 12. 14. And this shall be unto you for a memorial*. Great mercies have always had their * *memorials* that they might not be forgotten ; what a mercy was Christ's *dying* and *sacrificing himself* ! what glorious and unspeakable *benefits* do believers receive thereby ! therefore least this should *wither* and *decay* in their *memories* this *Ordinance* was appointed to be a *standing memorial* thereof. And this is that notion which the † *FATHERS* had of the *Sacrament* (though some would fain draw them to be of another *Opinion*, then which nothing more false) : 'tis not to be deny'd but that they very often did call it a *Sacrifice* ; yea, sometimes they speak of || *unbloody Sacrifices* ; but did they thereby mean any *real, propitiatory, unbloody Sacrifice* in the *POPISH* sense ? no, they explain themselves by the * *commemorating* of Christ's *Sacrifice*, by the offering up of *praises, thanksgivings, penitential tears* to God (& the like) ; in which respects only they did so speak of it.

* See *Vines* on the *Sacrament*.
p. 143, 144.

† This prov'd by *Morn. de Euch. l. 3. c. 4, & 5.* (with divers others).

|| *Euseb. De monstr. Evang. l. 1. c. ult.*

* Τὴν αὐτὴν αἰ ποιεῖμεν, μὴ ὡς ὁ ἀναμνηστὴν θο-

σας ἐργαζομεθα. *Chrysof. Hom. 17. in Ep. ad Heb. Quid ergo nos ? nonne per singulos dies offerimus ? offerimus quidem, sed recordationem facientes mortis ejus. Ambros. in Ep. ad Heb. c. 10. Illud quod ab hominibus appellatur Sacrificium signum est veri Sacrificii, in quo caro Christi post ascensionem per Sacramentum memoriae celebratur. August. de Civit. Dei l. 10. c. 15. Vide etiam contra Faustum Manichæum l. 20. c. 21 Theodoret. in c. 8. Ep. ad Heb. — Sacrificium quod quotidie in Ecclesia offertur, non est aliud à Sacrificio quod ipse Christus obtulit, sed ejus commemoratio. Aquin. in 3. p. Qu. 22. Art. 3. resp. ad 2. Illud quod offertur & consecratur, vocatur Sacrificium & oblatio, quia memoria est & representatio veri Sacrificii & sanctæ immolationis factæ in arâ crucis &c. Lombard. L. 4. Dist. 12.*

To this also we may add, the *Lord's Supper* is not only a memorial of but a * *Feast* upon *Christ's Sacrifice*; the believing Soul doth therein by Faith feed and feast it self upon a crucify'd Saviour. Antiently *Sacrifices* were attended with † *Feasts*, *nullum Sacrificium sine epulo*; as soon as the *Sacrifice* was over men used to have a *Feast*, to eat and drink together: and this custom prevail'd both amongst || *Jews* and *Gentiles*. Gen. 13. 54. Then *Jacob* offered *Sacrifice* upon the Mount, and called his brethren to eat bread &c. Exod. 18. 12. And *Jethro*, *Moses* father-in-law, took burnt offerings and *Sacrifices* for God: and *Aaron* came and all the *Elders* of *Israel* to eat bread with *Moses* father-in-law before God: (See also Exod. 34. 15. Numb. 25. 2. 1 Cor. 10. 18. &c.) Now parallel to this, after *Christ's Sacrifice* there's the *Sacramental Feast*, wherein the Communicant doth spiritually feed upon the body and blood of the Lord *Jesus*, eats and drinks of the bread and water of Life: here is not *oblatis* but *participatio Sacrificii*. The Apostle having spoken to the *Sacrifice*, *Christ* our *Passover* is sacrificed for us, he presently subjoyns the *Feast* which was to go along with that *Sacrifice*, Therefore let us keep the *Feast*, not with old leaven &c. 1 Cor. 5. 7, 8. At the *Sacrament* there is not only a commemoration of *Christ's* death, but there is the Christians fetching out of the sweet and comfort thereof for inward strength and nourishment.

Yet further, the *Lord's Supper* is a *Seal* of all those blessings which *Christ* by his *Death* and *Sacrifice* did purchase for his; (but this I must pass over). I have been very long upon this *Fourth Inference*, but no longer than what the *Nature* of the thing and our present state did make to be necessary: 'tis highly requisite that we should all have right apprehensions concerning the blessed *Sacrament*; therefore to help you therein, and to obviate all *PO-PISH* delusions, I have been thus large upon this *Head*.

5. Finally, I infer the happiness of such who live under the Gospel above those who liv'd under the Law. 'Tis none of the least of our mercies that we are cast under the Evangelical, rather than under the Legal administration: Old-Testament believers were the elder Brethren, but the younger (those who live under the New-Testament) are the best provided for. For the making out of this, I shall not insist upon the comparing of *Sacraments* and *Sacraments*, *Priesthood* and *Priesthood*, *Priviledges* and *Priviledges*, but only touch upon the matter of *Sacrifices*. In reference to which we have the advantage in sundry respects: for they (in a manner) had

* See Dr. Cudworths true Notion of the Lord's Supper. chap. 5.

† *Stuckius* de Sacrif. p. 145. *Rosin*. Antiqu. Rom. l. 3. c. 33. Ubi quod Diis tributum erat conflagrasset, ad epulas ipsi & convivia vertebantur, &c.

|| Dr. C. chap. 2.

The happiness of Believers under the Gospel above that of them who liv'd under the Law.

but the *shell*, 'tis that we have the *kernel*; they had but the *shadow*, 'tis we that have the *substance*: they had but the *type*, 'tis we that have the *antitype*. All their Sacrifices were but *darker adumbrations* of that great Sacrifice which is now fully revealed to us and actually exhibited for us: they had *variety* and *multiplicity* of them, we have all *in one*; theirs were *costly* and *burdensome*, ours costs us nothing but *thankful application*; theirs (*of themselves*) could only cleanse from *ritual* and *civil* guilt, ours from *all* guilt whatsoever; they had the *blood of Beasts*, we the *blood of God's own Son*. One of the * great differences 'twixt the *Covenant of Grace* as *then* and as *now* dispensed, lies in the difference of the *Sacrifices*: to them, it was testified and raised by the blood of *ordinary Creatures*; to us, 'tis so by the *blood of Christ*; (compare *Exod. 24. 8.* with *Matth. 26. 28.*). Surely we have the advantage over them, *God having provided some better thing for us, that they without us should not be made perfect*, (as 'tis *Heb. 11. 40.*): O what degree of thankfulness can be high enough for that knowledge of, interest in, benefit by Christ's Sacrifice which we now have under the *Gospel*, above what they had who liv'd under the *Jewish Sacrifice*!

And if our state be better than *theirs*, how much more is it better than the state of the poor *Gentiles*! As to *Jews* and *Christians* 'tis *happiness* and *happiness* compar'd together, but as to *Gentiles* and *Christians* 'tis *happiness* and *misery*: the *Jews* had their Sacrifices from God himself, to whom they were offered, and by whom they were owned; but in the *Pagan Sacrifices* there were none of these; they were neither instituted by God, nor directed to him, therefore it could not be expected that ever they should be blessed by him. And besides this, there was nothing of Christ in their *Sacrifices*; *Men-Sacrifices* they had, but as to the Sacrifice of *Christ God-Man* that they knew nothing of: without which, what could all their Sacrifices signify for the purging away of guilt? They had great variety of them, some *blind notions* of *expiation*, *purgation*, *atonement* by them, but (alas!) not being offered to the true God, nor back'd with the true and only propitiatory Sacrifice of Christ, they were all in vain. They us'd to twit Christians with their want of * *Temples, Altars, Sacrifices &c.* but we can easily answer them, *we have all in Christ*; whose one Sacrifice upon the *Cross* was more than all their *Hecatombs* and Sacrifices whatsoever: we may be the objects of their *derision*, but surely they should be the objects of our *compassion*, and whilst we

pity

* Vide *Alring.*
Shiloh l. 5. c. 17.
In hoc Sacrificio
vertitur
omnis ratio &
variatio fæderis
&c.

* *Origen. contra Celsum.* l. 8.

pity them let us be highly * *thankful* for our selves, that ever this *one, only, perfect Sacrifice* was made *known* to us as well as offered for us.

* See the Grounds of this fully set forth by *Struckius* de

Sacrif. f. 154. &c. — in his *Antithesis Ethnicismi & Christianismi.*

6. Sixthly, we may from hence take notice of the *excellency of Christ's Priesthood and Sacrifice*: (I put them together, because they do mutually prove the excellency each of the other; his Priesthood must needs be excellent because he offered up such an excellent Sacrifice, and his Sacrifice must needs be excellent because it was offered by such an excellent Priest). The setting forth of the excellency of both, is the main scope and business of the Apostle in his Epistle to the *Hebrews* (that full and most Evangelical Commentary upon the *Levitical Sacrifices*); but he reduces the latter under the former, proving the glory and excellency of the Priesthood of Christ from the excellency of his Sacrifice. Indeed in the making out of that, he makes use of several other Mediums or Arguments: as (1.) the greatness and dignity of Christ's Person, Heb. 4. 14; (2.) the extraordinariness of his Call, Heb. 5. 4, 5. (3.) the prebeminence of the Order (according to which he was Priest) above the *Aaronical order*, (he being Priest after the order of *MELCHISEDECH*) Heb. 5. 6. 10. — Chap. 6. 20. (4.) his oneness and singleness in this office, Heb. 7. 23, 24. (5.) his solemn inauguration into it, Heb. 7. 20, 21. (6.) its perpetuity and everlastingness, Heb. 5. 6. Heb. 7. 16, 24. (7.) the excellency of the Sanctuary where 'tis discharg'd, Heb. 8. 1. &c. Heb. 9. 11, 12, 24. (8.) the betterness of the Covenant to which it refers, Heb. 8. 6. &c. All these Heads the Apostle doth distinctly insist upon; but that Medium or Argument which he is most large upon to prove the excellency of Christ's Priesthood, is the excellency of his Sacrifice above all the Law-Sacrifices: and that he makes out (1.) from the matter of it. The Priests under the Law offered such and such things only, not themselves; but Christ offered himself; they the blood of Creatures, he his own blood; Heb. 9. 12. Neither by the blood of Goats and Calves, but by his own blood he entered in once into the holy place &c. — Vers. 14. — How much more shall the blood of Christ, who through the eternal Spirit offered himself &c. — Vers. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these (i.e. the blood of beasts), but the heavenly things themselves with better sacrifices than these: Heb. 1. 3. When he had by himself purged our sins: so Heb.

7. 27. — 9. 26. (2.) From the *virtue* and efficacy of it: The *Law-Sacrifices* were *weak* and *unprofitable*, could make nothing perfect, Heb. 7. 18, 19. could not make him that did the service perfect, as pertaining to the Conscience; they only sanctified as to the purifying of the flesh, Heb. 9. 9, 13. It is not possible that the blood of Bulls and of Goats should take away sins, Heb. 10. 4. But Christ by his Sacrifice hath obtained eternal redemption Heb. 9. 12. that reaches the Conscience to purge it from dead works &c. Heb. 9. 14. — (3.) Those Sacrifices being thus *weak* were *many*, and often to be repeated; but this of Christ having such an efficacy in it was but one, and but once offered, never any more to be repeated: Heb. 7. 27. Who needeth not daily as those high Priests to offer up Sacrifice, for this he did once when he offered up himself: Heb. 9. 12. by his own blood he entred in once into the holy place — 25. &c. Nor yet that he should offer himself often, as the high Priest entereth into the holy place every year with the blood of others: For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the Sacrifice of himself: Heb. 10. 1. &c. The Law having a shadow of good things to come, and not the very image of the things, can never with those Sacrifices, which they offered year by year continually, make the comers thereunto perfect: For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more Conscience of sins &c. to these now the Apostle opposes Christ's Sacrifice Ver. 5, 6, &c. and of that he saith, Ver. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all: Ver. 11, 12. And every Priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sins: But this man after he had offered one Sacrifice for sins for ever, sat down on the right hand of God: Ver. 14. For by one offering he hath perfected forever them that are sanctified. The **HEATHENS** had their Sacrifices which they call'd * *Hostia succedanea*, which they offered up to their **GODS** in case those which they had offered before did not succeed: the Lord Jesus by his one Sacrifice did so effectually do what he designed and the Sinner needed, as that there is no room for or need of any *hostia succedanea*. — (4.) The Apostle makes it out from the sanctity of Christ's Person and the perfection of his Sacrifice. The Law-Priests offered first for their own sins and then for the sins of the people Heb. 7. 27. they ought, as for the people, so also for themselves, to offer for sins Heb. 5. 3. the High Priest went once every year into the second Tabernacle, not without blood,

* *Succedanea* dictæ, si permis hostiis litatum non erat aliæ post eadem ductæ hostiæ cædebantur, quæ quasi prioribus jam cæsis luendi piaculi gratia subdebantur & succedebant. Gyrard. Synt. 17. p. 465. Sauberr. de Sa- craf. c. 19. p. 477.

blood, which he offered for * himself, and for the errors of the people, Heb. 9. 7. But now as to Christ he was holy, harmless, undefiled, separate from sinners, Heb. 7. 26. he had no sin (of his own) to expiate by his Sacrifice; he was made sin, but yet he knew no sin 2 Cor. 5. 21. Under the Law both Priest and Sacrifice were to be perfect, (i.e.) without any open and external blemish: as to the first, read Levit. 21. 17. (to the end); as to the second, God gave several precepts about it; the Paschal Lamb was to be without blemish Exod. 12. 5. the oblation for Vows and for Free-will-offerings, the Sacrifice of Peace-offerings were to be without blemish, perfect, otherwise they should not be accepted, Levit. 22. 18. to 25. to the red Heifer was to be without spot, and wherein there was no blemish, Numb. 19. 2; so the Firstlings of the Cattle, Deut. 15. 21; and all Sacrifices whatsoever, Deut. 17. 1. (And this the * HEATHENS themselves made conscience of in their Sacrifices). In correspondency to all this, in a moral and spiritual sense our Lord's Sacrifice was perfect, without the least blemish; he offered himself without spot to God Heb. 9. 14. he was a Lamb without blemish and without spot 1 Pet. 1. 19. — (5.) The excellency of Christ's Sacrifice appears from the great effects of it; — he put away sin by the sacrifice of himself Heb. 9. 26. so that there is no more offering for sin Heb. 10. 18. being made perfect, he became the author of eternal salvation unto all them that obey him Heb. 5. 9. by this Sacrifice sin was condemned, abolished, expiated; God appeased; the Law satisfied; † eternal redemption obtained; O what an excellent Sacrifice was Christ's Sacrifice! and consequently what an excellent Priesthood was Christ's Priesthood!

7. Seventhly, was Christ a Sacrifice for sin in order to the condemning of it? and could it be condemn'd by nothing short of that? hence we are informed that Sin is a very evil thing and of a very heinous nature. Had it not been a notorious and capital Offender, would God have condemn'd, and thus condemn'd it? would he so severely have punished it in the flesh of his own Son? must even this Son be offered up upon the Cross as a Sacrifice for the expiation of it? O what a cursed heinous thing is sin! that had made such a breach between God and his Creatures, that Christ must die or else no reconciliation; that had so highly struck at the Honour of the great God, that nothing below the sharpest sufferings of his dearest Son could make Satisfaction for it; its poison and venom was such, that there was no cure for the Sinner (into whom that poison had got) but only the precious blood of Christ himself: God had

* Levit. 16. 11.

* οὐδὲν κα-
λοφὸν πρὸς-
φέρομεν
πρὸς τῶς
θεῶς, ἀλλὰ
πάντα τέ-
λεια ἔ-
σμεν. Athen. Deipn.
l. 15. c. 5. — &c.
quas cum im-
molabant, nisi
puræ integræq;
fuissent, minus
proficere puta-
bant. Gyrard.
p. 491.
† Heb. 9. 12.

Of the Evil of
Sin.

* Grot. de Sat.
Christi. p. 67.
† Gal. 3. 13.

such an *hatred* and *abhorring* of it, as that for the * *testifying* thereof, even he (whom he lov'd from all eternity) must be made a † *Curse*; what a *demonstration* was this of the *transcendency* of the evil of *Sin*! Would you take a *full view* thereof? pray look upon it in and through *this glass*; a *sacrific'd Christ* gives the *clearest*, the *fullest representation* of *sins* *hainousness*. True, we may see much of that in *Sins own Nature* (as 'tis the *transgression* of God's most holy and most excellent *Law*); as also in the *threatnings* which are denounc'd against it; and further in the *dreadful Effects* of it, both *here* and *hereafter*, (the loss of God's *image*, and *favour*, and *eternal damnation*); is it not a very evil thing? What a *mischievous* thing hath this *sin* been! it cast the *falling Angels* out of *Heaven* into *Hell* and turn'd them into *Devils*; it thrust *Adam* out of *Paradise*, made God to be an *enemy* to him who but now was his *favourite*, cut off the *entail* of *happiness*, and instead thereof entail'd *misery* and a *curse* upon all his posterity; it made God at once to *drown* a *whole world*, it laid *Sodom* in *ashes*, *levell'd Jerusalem* it-self to the ground, caused God to *forsake* his own people the *Jews* &c. ('twould be endless to enumerate all the *sad mischiefs* of *Sin*).

* Isa. 53. 3.

† Isa. 53. 10.

|| Isa. 63. 3.

* Phil. 2. 8.

‡ Acts 5. 30.

Now (I say) in *these things* we may see much of the evil of it, but not *so much* as what we see in the *Death* and *Sufferings* of the Lord *Christ*; there, there is the *highest discovery* and *fullest representation* of it: He to be * *a man of sorrows* and *acquainted with grief*? he to be *bruised* and *broken*, yea and his *Father* to be † *pleased* in the *bruising* of him? he in his own person to undergo the *Laws penalty*? to tread the || *winepress* of the *wrath* of God? he to be * *obedient to death*, even the *death of the Cross*? he to cry out *My God, my God, why hast thou forsaken me*? he to be kill'd, and *slain*, and † *hang'd upon a tree*? and all this for *sin*? O what an *excess* of *evil* doth this hold forth to be in it! Indeed that the *poor Creatures* should be so destroy'd in the *Law-Sacrifices*, that so many *millions* of them (they in themselves being *harmless* and *innocent*) should *die* and be *sacrific'd* for *mans sin*, this represents very much of its *curst nature*; but yet that comes infinitely short of that *representation* thereof which we have in a *dying*, *crucify'd*, *sacrific'd Christ*: the *death* of all those *Sacrifices* was nothing to the *death* of this *one Sacrifice*; whereby *Sin* eminently appears in its *own colours*. What a *sad thing* is it that men generally make so little a thing of it (as though there was not much *evil* either in it or by it)! but in so doing, how do their thoughts differ

differ from *God's thoughts* ! for surely if he had not judg'd it to be *very beinous*, he had never carried it towards his Son as he did. I would desire Sinners to take their *prospect* of it through this *medium*, of Christ's being a *Sacrifice* for it ; if any thing in the world will bring them to the sight of its *malignity*, this will do it. It pleases God to look upon believers through a *dying Christ*, and so he *loves* them ; but could we but look upon Sin (a thing never to be lov'd) through a *dying Christ*, how should we *hate* it !

8. Eightly, this demonstrates also *the severity, impartiality, ter- Of the severity*
ribleness of God's Justice. By Christ's death and Sacrifice we have *of God's Ju-*
not only a declaration of the *Justice* of God in it-self, (in that he *stice.*
would not remit sin *without blood* for satisfaction Rom. 3. 25.), but
a declaration also of the *adjuncts* and *properties* of his Justice,
(viz.) that 'tis very *severe, impartial, and terrible.* He was in-
flexibly set upon the *punishment* of sin ; such was his *hared* of it
and his respect to the honour of his *Law*, that Sin shall not by any
means escape his *punishing hand* : and every *punishment* too shall
not suffice, but it shall be such as may fully answer the *beinousness*
of the *offence* ; I and if his *own Son* shall interpose in the *Sinners*
stead, and take his *guilt* upon him, and become his *Surety*, even
he (be he never so dear to God) must undergo the *utmost punish-*
ment (that ever he was capable of) both for *matter* and *degree* ;
God will fall upon him and * *not spare* him, no not in the least ; O * Rom. 8. 32.
how *severe* and *impartial* is his *Justice* ! Never was there such an
instance or *demonstration* of these, as in the *sufferings* of the Lord
Jesus : For (pray consider) *what* it was that he *suffered* ; besides
all the *sufferings* of his *Life*, at last he suffered *death* ; and that not
a *common* or ordinary death, but the very *worst* of deaths ; a death
that had *all ingredients* into it to make it *bitter*, wherein was all
that *bitterness* which either the *wrath* of *man* or (which was much
worse) of *God himself* could squeeze into it : And though Christ
(foreseeing what this death was) *pray'd* again and again that he
might be * *saved* from it, that *this cup might pass from him*, yet his * Joh. 12. 27.
Father was *inexorable* and would not hear him ; but *die he must*, † Mat. 26. 39.
and so *die* too ; surely here was *divine Justice* under the *highest se-* 42, 44.
verity and *impartiality*, (yet without the *least mixture* of *injustice*).
And when the thoughts and sense of this were upon Christ, they
made his || *Soul exceeding sorrowful*, cast him into most bitter *ago-* || Mat. 26. 38.
nies, inasmuch that * *he sweat as it were great drops of blood falling* * Luk. 12. 44.
to the ground ; how *dreadful* and *terrible* is *punitive Justice* !
what

¶ Heb. 10. 31. what a **fearful thing* is it to fall into the hands of the living God! this we see and know in our Saviours case, O that we may never know and feel it in our own experience!

I might further infer from the premises (9.) the *unsearchable Wisdom of God*: (10.) also his *unconceiveable Love and Grace*: (11.) the *preciousness of Souls*: (12.) the *costliness of Salvation*: (13.) the *great dignity of Christ's person*, from which his *Sacrifice* deriv'd all its *virtue & efficacy*: (but I must not speak to all that this *vast Subject* would lead me to). So much for the *Inferences* drawn from the *main Point*.

Use 2. Of Exhortation.

2. The next Use shall be *Exhortation*, in which I would press some of those *Duties* which do best suit with the Truth before us: hitherto I have chiefly been upon the *informing* of the judgment, I now come to matters of *practice*.

Christ as a Sacrifice to be much studied and meditated upon.

1. And first, as Christ's *Sonship* and *Incarnation* (of which before) so his being a *Sacrifice*, and thereby condemning sin, should be very much the object of your study and meditation. This you are to study that you may know more of it; to meditate upon, that you may draw out and improve what you already know about it, (for so I would at present distinguish betwixt these two, supposing the one to be like the filling of the vessel, the other like the drawing out of that vessel). As to the first, I would be earnest with you to be much in studying a *sacrific'd, crucify'd Christ*; if the knowledge of him as *taking flesh* is to be laboured after (as you have heard it is), surely the knowledge of him as *dying in flesh*, and as *condemning sin in his flesh*, is also to be laboured after. In this Sacrifice of Christ you have the very mirror of the Grace of God, the masterpiece and highest elevation of his Love, the glorious product of his infinite Wisdom, the great basis and foundation of mans happiness; should it not therefore with the greatest diligence be look'd into? Our excellent Apostle determin'd to know nothing save Jesus Christ, and him crucified 1 Cor. 2. 2. the preaching of this was the great matter of his Ministry, 1 Cor. 1. 23. We preach Christ crucified —; and he makes the Gospel in its revelation mainly to point to this, which therefore he calls τὸν λόγον τῆς σταυροῦ the word of the Cross 1 Cor. 1. 18. it being so, how should the consideration hereof heighten our endeavours after a full and distinct knowledge of it! God's own Son to be offered up as a Sacrifice for the sin of man? O admirable and wonderful dispensation! what a mystery is this! how should all be prying into it! Here we have Christ at his worst; now the knowledge of him as at the worst is the best knowledge for Christians;

Christians; for they having *their best* by *his worst*, the knowledge of him (under *that notion*) must needs be the best knowledge for them. If Christ, as a *Sacrifice*, in the *full import* thereof, was but better understood by Sinners, O what *benefit* and *advantage* would thereby accrue to them! how *steddily* would they *believe*, how *ardently* would they *love*, how *patiently* would they *suffer*, how *thankfully* would they *adore*, how *cheerfully* would they *walk*! should not these be *prevailing inducements* to such to labour after a *fuller knowledge* of him (as *so* considered)? But in the enforcing of *this duty* let me not be mistaken; 'tis not a *notional, historical* knowledge only of Christ as *sacrific'd* that I would have you to pursue after, but I would state it as *practical, as operative* and *powerful*; this, this is that knowledge which is to be desired.

When Paul had spoken so high of the knowledge of Christ, * *Yea* * Phil. 3. 8. *doubtless and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord*; see how he opens that knowledge of him which he look'd upon as *so excellent*; Vers. 10. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death*. 'Tis a poor thing to have light about this in the head, if that light be not attended with *power and efficacy* upon the *heart and life*; the *clearest notions* concerning Christ's death without *suitable impressions* within, and that which in the Sinner himself may bear some *analogie* and *conformity* thereunto, do not profit: O therefore so study a *crucified Saviour* as to be * *crucified with him, † dead with him*; so as to feel the *energie* of his death in the *heavenlineß* of your *affections*, and *holineß* of your *conversations*; this is the knowledge which we should study and pray for and aspire after. * Gal. 2. 20. † Rom. 6. 8.

For the *Second*, Christ as a *Sacrifice* is also much to be *meditated* upon: O how *frequent*, how *serious* and *fixed* should our *thoughts* be upon this! how should we be *often* reviving this upon our minds, never suffering it to decay or wither in our memories! This is so *great* and *necessary* a duty, that we have an *Ordinance* instituted by Christ on *purpose* and for this very *end*, often to *imminde* us of his *dying* (as our *Sacrifice*) and to keep it *fresh* upon our memories for ever: * *To this in remembrance of me*; As oft as ye eat *this bread, and drink this cup, ye do shew the Lord's death till he come*. But 'tis not enough to think of this just before or at the *Sacrament*, but we should live in *daily, frequent meditation* upon it: I say we should do so, but (alas!) 'tis to be feared we do not so; O how little is a *dying, crucified Christ* thought of! the *dying Friend* or

Relation

Relation is remembred, but the dying Saviour is forgotten: this proclaims to the world that we have but a low sense of his great love, that we see but little in his oblation; for surely if we did, we should think oftner of it, and after another manner, than now we do. Christians! pray be sensible of former neglects, and let it be better for the future; let not a day pass over you wherein some time shall not be spent in remembring and considering what Christ your Sacrifice upon the Cross suffered for you. Upon this also you would reap great advantages; for certainly was Christ's death but duly thought of and improved, Oh 'twould highly imbitter sin, effectually wean from the world and the sensual delights thereof, mightily encourage and strengthen Hope and Faith, strongly engage the Soul to Obedience &c. therefore pray be persuaded to think less of other things and more of this! And do not barely think of it but think what there's in it; yea labour to go to the very bottom of it, and by serious meditation to press out all that joyce and sweetness which is in it: the believer should be alwayes sitting upon this flower and sucking comfort from it. What's the full breast to the child that doth not draw it? Christ as a Sacrifice for sin is a full breast, but yet if Sinners by Faith, Prayer and Meditation, do not draw from this breast, they will be little the better for it. He was indeed but once offered, but that one oblation is often to be remembred and continually to be improved (with respect both to Duty and Comfort): how that is to be done the following particulars will shew.

The Heart (in the sense of this) to be broken for sin and from sin.

2. This should have a very powerful influence upon you to break your hearts for sin and from sin. First for sin: was Christ indeed made a Sacrifice? as such was his body broken and his precious blood poured forth? did he undergo such sufferings in his life, and then compleat all in his dying on the Cross? and all for sin? how can this be thought of (with any seriousness) and the heart not be kindly and thoroughly broken! what will cause the hard heart to melt and thaw into godly sorrow for sin, if the consideration of Christ's Sacrifice and death will not do it! Oh me thinks his blood (as shed for Sinners) should soften the most Adamantine heart that is. Did we but consider our Saviours passion in the matter and quality of it, in its bitter ingredients and heightning circumstances; and then also consider that our sins were the meritorious cause of it, that they brought him to the Cross and laid the foundation of all his sorrows; did we (I say) but consider this, certainly we should be more deeply afflicted for Sin than now we are.

What?

What? that I should be *accessary* to the death of the Son of God? that I should bring the *nails* and *spears* which should pierce him? that I should be the occasion of all his sufferings in Soul and Body? what a *cutting, heart-breaking* consideration is this! Zech. 12. 10. — *they shall look upon me whom they have pierced, (what follows?) and they shall mourn for him as one mourneth for his only Son; and shall be in bitterness for him as one that is in bitterness for his first-born:* the true penitent cannot look upon a crucified Saviour (especially when he considers what he hath done to further his Saviours crucifixion,) without the *highest degree of holy grief*. But especially this *heart-brokenness* should be in us when we are at the *Sacrament*, where we have such a *sensible and lively representation* of Christ's Death and Sacrifice: Oh shall we there see his broken body, and yet our hearts be *unbroken*? shall we view him there *shedding his blood*, and we shed no *penitential tears*? shall we there behold what he *endured and felt* for Sin, and we yet have *no pain, no contrition* for it? how unsuitable is *such a frame to such an object*, under *such a representation*! What was the temper think you of the *Women* who were ** spectators* of Christ when he was *hanging upon the Cross*? unquestionably they were filled with *inexpressible sorrow*: why (*Sirs!*) when you are at the *Lord's Table*, in a *spiritual way* you see him also as dying upon the Cross, he is there *before your eyes evidently set forth and crucified among you* (Gal. 3. 1.); Oh how should your ** eye affect your heart*, even to fill you ** Lam. 3. 41;* with *Evangelical sorrow!*

But this is not enough, therefore (2.) there must be *brokenness from sin* as well as *for sin*: surely after *such a thing as Christ's death* Sin must be *lov'd and liv'd* no more; the heart must *eternally be broken off* from it. Pray look into the *Text* and see what *pressing motives* there are in it for this: (1.) Here's Christ *dying as a Sacrifice*, making his *Soul an offering for sin*. Now (*Sinners!*) shall that *live in you* or will you *live in that* which made your Saviour to die? shall he *die for sin* and will you yet *live in sin*? shall his death (as to you) be *in * vain*? will you continue sin upon the *Throne* when Christ was upon the *Cross*? do you desire to have him *there again, crucified afresh* (as the Apostle speaks Heb. 6. 6.)? would you *renew his wounds* and cause them to bleed again? was it not enough for such a person to be *once sacrific'd*? can you *wade* even through his *precious blood* to the gratifying of your base lusts? O dreadful! I remember that passage of *DAVID* 2 Sam. 23. 15. &c. where you find him *longing for the waters of Bethlehem*,

Three things in the Text to stir men against Sin.

** Ergo & tu dignum te gere tali pretio, ne veniat Christus qui te mundavit, qui te redemit, & si te in peccato invenit dicat tibi, Quae utilitas in sanguine meo? quid profecti tibi dum de cernis in corruptionem &c. Ambr. de Vngui.*

Oh that one would give me drink of the water of the Well of Bethlehem, which is by the gate: upon this his earnest desire, three of his mighty men brake through the Host of the Philistines and brought him some of this water; but (saith the story) he would not drink thereof, but poured it out unto the Lord: why so? O (saith he) be it far from me that I should do this; is not this the blood of the men that went in jeopardy of their lives? So here; sometimes your desires and inclinations are strongly carried out to such and such sins, but pray consider there's blood in the case; those sins cost Jesus Christ his blood, he did not only jeopard but actually lose his life; will you then meddle with them (be they never so sweet or pleasing to the flesh)? I hope you will not, I'm sure you should not. To strengthen this further, pray consider what Christ's end (or ends) were in his being thus a Sacrifice: they refer either to God or to you; to God, as he design'd to satisfy his Justice, appease his Wrath, vindicate his Honour &c. to you, as he design'd your Sanctification, Holiness, the abolition of Sins power &c. (I say, the abolition of sins power; for though the primary end and the most immediate effect of Christ's Sacrifice was the expiation of its guilt, yet in subordination to this (however in conjunction with it), the breaking of its power and freedom from its evil acts were by him also aimed at therein: Gal. 1. 4. *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father.* Tit. 2. 14. *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* 1 Pet. 2. 24. *Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes ye were healed.* Now was this one of Christ's great Ends in his sacrificing of himself, and shall he not have it? hath he accomplished his ends with respect to God and shall he not accomplish his ends with respect to you? would you divide and compound with him to let him have half of what he design'd and purchas'd, but no more? would you separate between Justification and Sanctification? (that will not be allowed). How smartly doth the Apostle argue for the death of sin from the death of Christ! Rom. 6. 3. to the 11: *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

redtion: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Sirs! was Christ sacrific'd for sin? I'll tell you what we should now do, let us sacrifice our sins for Christ; there's a great difference in the sense of the one and of the other, yet (take but that aright) and both are true; Christ was a blessed Person and he was sacrific'd out of love, but Sin is a cursed thing which therefore must be sacrific'd out of hatred; 'twas pity that Christ should die, 'tis pity that sin should live: He was sacrific'd for our sin that he might take that away which was injurious to us, we must sacrifice our sins for him that we may take that away which is so injurious and offensive to him. But to go on in the Text! (2.) God condemned sin: there's very much in this also to set us against sin (in whatever notion the word condemning be taken); did God condemn it, and shall we approve of it? hath he pass'd a sentence of death upon it, and shall we yet be for the life of it (as if we would reverse or contradict his sentence or hinder the execution of it)? did he look upon it as a traitor, rebel, capital offender, and shall we look upon it as an harmless and innocent thing? hath he in the death of his Son given out such a declaration of his hatred of it, and shall we yet love it, and like it, and live in it? Yea (3.) God condemned sin in the flesh of Christ: now shall it be judged, punished, abolished in Christ's Flesh, and yet * reign in * Rom. 6.12. ours? shall he in his flesh suffer for it, and we in ours commit it? what an absurd incongruous thing would this be! Upon the whole matter therefore, how do we all stand engaged by the strongest obligations that are possible, to be holy and not to sin! let it be condemned in our flesh as (in a different respect) it was condemn'd in Christ's; as God hath condemn'd it (so as that we shall not die for it), so let us condemn it (so as not to live in it). And (in special) whenever it shall come to tempt you to what is evil, pray remember that Christ was made a Sacrifice for it; and let it appear by your holy and circumspect walking that you have a due sense thereof, and that you do not from thence fetch any encouragement to sin against God, (which was one of * PORPHYRY's Ob-
λοντι δια τῆς θυσιας ζωνεῖσθαι τὴν ἁμαρτίαν; Porphyr. περὶ ἀποχ. l.2. p.97.

* πᾶς κατὰ
ρισμένα θύειν
ἡγούμενος
τοῖς θεοῖς
ταῦτα, καὶ
ζῆναι ἀδι-
κῶν οἰσεται
αὐτῶ, μέλ-

jections against *Sacrifices* in general, viz. they would encourage men to be wicked).

All to labour after an interest in Christ's Sacrifice, and in the benefits thereby procured.

3. Thirdly, I would excite you to labour after, and to make sure of a personal interest in this great Sacrifice, and in the benefits resulting from it. For 'tis a thing to be resented with the greatest sadness imaginable, that where there is such a Sacrifice (so at first offered up to God, and now so revealed to men,) that yet so many millions of Souls should perish, and (as to their spiritual and eternal state) be little the better for it; because they regard not (as to themselves) either the thing or the good that flows from it. My Brethren! I beseech you (if you have any love for your Souls) let it not be so with you; but let it be your greatest care to secure an interest in this Sacrifice, and to partake of the blessings procured by it: be often considering and questioning with your selves, here's a Sacrifice for expiation and atonement, but what's this to us? here's a dying Christ, but did he die for us? shall we be ever the better for his death? if this propitiatory oblation be not ours what will become of us? Under the Law the Gentile-strangers were to offer Sacrifices as well as the born-Jews, (see Numb. 15. 14, 15. Lev. 17. 8.); and amongst the Jews the poor as well as the rich; with respect to which difference in mens outward condition, God accordingly appointed different Sacrifices (Lev. 14. 21.). but yet something or other both were to Sacrifice: and in their offerings for the ransom of their Souls all were to give alike; Exod. 30. 15. *The rich shall not give more, the poor shall not give less than half a Shekel*: Now all this was to shadow out two things about Christ's Sacrifice; (1.) its equal extent to all men, notwithstanding all national or civil differences; be they Jews or Gentiles, rich or poor, 'tis the same Christ to all (if they believe), for there is no difference Rom. 3. 22. — (2.) the equal obligation lying upon all men to look after, make sure of, and rest in this one and the same all-sufficient Sacrifice; none (in order to remission, justification, atonement, eternal life) need to carry more to God (by Faith and Prayers), and none must carry less. Sirs! let us all put in for a share in Christ's offering, and in the benefits purchased thereby; for if we should come short of that, we are lost eternally. Are not reconciliation with God, the expiation of sin, eternal redemption &c. things most necessary and most desirable? if so, where can we hope to have them but in a sacrific'd Redeemer? but in the imputation of the merit of his death and Sacrifice? And I add, do not only make sure of the thing (objectively considered), but labour also after the subjective assurance

assurance of it: Oh when a Christian can say Christ dy'd for me,
 * gave himself for me, his body was broken and his blood shed * Gal. 2. 20.
 for me, he took my guilt and bare my punishment; how is he filled † 1 Pet. 1. 8.
 with † joy unspeakable, with ‖ peace that passes all understanding! ‖ Phil. 4. 7.
 what a full-tyde of comfort is there in his Soul! This is the re-
 ceiving of the atonement (as some open it), and that is very sweet;
 Rom. 5. 11. *And not only so, but we also joy in God, through our Lord*
Jesus Christ, by whom we have now received the atonement.

4. *In the actings of Faith eye Christ as a Sacrifice for sin, and there* *This is to be*
let all your hope and confidence be bottom'd. I say, *in the actings of* *ey'd and only*
Faith eye Christ as a Sacrifice; for indeed this grace hath to do with *rely'd upon.*
 him mainly and principally as dying and sacrific'd: the Apostle
 speaks of Faith in his blood Rom. 3. 25. 'tis a bleeding, crucified
 Saviour that is the great and most proper object of Faith: true it
 takes in a whole Christ, all of Christ, his Nativity, holy Life, Re-
 surrection, Ascension, Intercession &c. but that which it primarily
 and chiefly fixes upon is his death and passion. When a Soul is
 brought into Christ to close with him in the way of believing,
 what of him is first in its eye in that act? is it a Christ as ascending,
 as sitting at the right hand of God, as interceding? no, (thus it
 beholds him for the after-encouragement and support of Faith); but
 that which it first considers is a Christ as dying upon the Cross, and
 so it layes hold upon him. And no wonder that 'tis so, since all
 the great blessings of the Gospel do mainly flow from Christ's
 death; they are assur'd and apply'd by his Resurrection, Ascension
 and Intercession, but they were procur'd and purchas'd by his death
 (as the Scriptures abundantly shew, Rom. 5. 9, 10. Eph. 1. 7. et
 passim): now that which hath the most causal and most immediate
 influence upon these, that deserves to be first and most eyed by
 Faith. Here's the difference 'twixt Faith and Love: this chiefly
 looks to the excellencies of Christ's Person, but that to the merit and
 efficacy of his Sacrifice. When the Apostle Gal. 2. 20. had spoken
 so high of his Faith in the Son of God, he tells you in what notion
 he did therein consider him, by adding *who loved me and gave him-*
self for me. The stung Israelite was to look upon the brazen Ser-
 pent as lifted up, and so he was healed; do you desire to find
 healing, redemption, salvation by Christ? O look upon him as
 lifted up upon the Cross, so all good shall come to you.

Further I say, *let all your hope and confidence be bottom'd here:*
 this is that firm rock which you must only build upon for pardon,
 peace with God, salvation, for all. Oh take heed of relying upon
 any,

any thing besides *this Sacrifice*; Gal. 6. 14. *God forbid that I should glory save in the Cross of our Lord Jesus Christ*: he that glory's or trusts in any thing besides that, his glorying is vain. The forlorn undone Sinner should be alwayes *clasp[ing] and cling[ing]* about *this Cross*, resting upon the merit of Christ thereon, and upon that only; for all that hope will be. but *dying hope* which is not solely bottom'd upon a *dying Saviour*. The * *Heathens* could not believe that ever *the death of Sacrifices* should do the guilty person good, they look'd upon it as *folly to hope for life by anothers death*: but (blessed be God) we see that which they did not! we firmly believe and *steadily hope* for expiation and Salvation by Christ's one offering of himself, and lay the sole stress of our Faith and happiness upon that which they counted *folly*. But let us be sure we do not mistake here, I mean let us indeed place our *whole confidence* in Christ's meritorious death, for if we rely partly upon that, and partly upon *something else*, we spoyl all.

* Quum sis
ipse nocens
moritur cur vi-
ctima pro te?
Stultitia est
morte alterius
sperare salu-
tem.

Gospel-Conditi-
ons to be per-
formed on the
Sinners part,
notwithstand-
ing Christ's
Sacrifice.

5. Fifthly, you must so confide and rely upon Christ's one, most perfect, and all-sufficient Sacrifice, as yet withal to be careful that you (on your part) do perform those Gospel-conditions which God enjoyns and requires of you, in order to remission, justification, glorification: (this word of advice is so necessary that 'tis by no means to be passed over). Christians! 'tis a thing of very high importance for you rightly to understand your selves in this matter; therefore take it thus: All your *trust and relyance* is *solely* to be bottomed upon the *Death and Sacrifice* of the Lord Jesus; but yet you cannot regularly and warrantably act this *trust and relyance* upon this *only ground or foundation*, unless in your *own persons* you perform *those conditions* which God prescribes in his Word. The whole business of *merit and satisfaction* lies upon Christ, that is wholly out of your hands and only in his; but as to believing and repenting (the two grand Gospel-conditions) they lie upon your selves, (I speak with respect to the act, not to the power,) and must be done by your selves: yea, and the doing of these is as necessary on your part under the notion of *Conditions*, as *suffering and dying* was on Christ's part under the notion of *merit*. And 'tis most certain that the latter without the former will not profit you, because Christ never design'd to impute or make over his merit to any, further than as they should make good these *Conditions of Faith and Repentance*. We have here *two dangerous rocks* before us (and it must be our care and skill to shun both of them); the one is *the setting of inherent grace or duty too high*, as when we make it to share with

with Christ in *merit* and *trust*; the other is the *setting of inherent grace or duty too low*, as when upon the pretence of Christ's *alone merit* and *full satisfaction*, we quite throw it off and are altogether careless about it, as supposing it now to be a thing wholly unnecessary: Now we are exceedingly prone to dash upon the *one* or the *other* of these rocks; either we run our selves upon *P O P E R Y* (in the former), or upon *ANTINOMISM* and *LIBERTINISM* (in the latter); O what need have all to beg the guidance of the unerring Spirit, that thereby they may *eavenly steere* betwixt *both* and avoid *each extreame*! which they shall most happily do, if Christ and his *Sacrifice* be only eyed by them in the way of *relyance*, and yet *Holiness, Obedience, Faith, Repentance* have also that respect which is due to them as *means* and *conditions*. Much hath been said concerning the *perfection* and *sufficiency* of Christ's *Sacrifice*, that he hath thereby *put away all sin, fully expiated its guilt, perfected for ever them that are sanctified &c.* shall any now from hence *infer* that *all is done by Christ*, that the Creature hath nothing to do but only to *receive* the benefits *prepared* and *purchased*? God forbid! True, Christ's *Sacrifice* was *perfect in suo genere* but not *in omni genere*; 'twas perfect as to what was *meritorious* and *satisfactory*, so as to exclude all *other Sacrifices* and *supplements* whatsoever upon *that account*; but not so as to exclude all *Conditions* which God will have the Creature to perform: which though they can *add* nothing to the *perfecting* of the believers *great Sacrifice*, yet they do *prepare* and *fit* Sinners for the *participation* of the *benefits* merited thereby.

To instance in all these *Conditions*, or to enlarge upon *any one* of them, would be a long work; briefly therefore, as ever you desire to be the better for a *dying Saviour*, to share in the great and blessed *effects* of his *Sacrifice*, look to it that you *repent* and *believe*. O if you be found at last in the number of the *impenitent* and *unbelieving*, all that Christ hath *done* or *suffered* will be a very nothing to you; notwithstanding all that you will eternally perish. Here is indeed an *expiatory Sacrifice*, I but yet (as to you) *no repentance, no expiation*; here is *Sin condemned* by Christ's *oblation of himself*, I but yet if the Sinner doth not *penitentially condemn* *his* in himself and himself for sin, for all this hee'l be *judicially condemned* at the great day. The Scripture every where makes *repentance* the *way* to and *condition* of *remission of sin*, Acts 2. 38. *Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins* — Acts 5. 31. *Him hath God exalted with his*

his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins : (with very many other places to this purpose). The Apostle having said 1 Joh. 1. 7. *The blood of Jesus Christ his Son cleanse us from all sin* ; presently subjoins Vers. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* : great is the efficacy of Christ's blood, but 'tis upon condition of the Sinners Repentance, if we confess our sins &c. At the JEWISH anniversary Expiation all the sins of the people were by the Sacrifices done away, yet God would have them then to afflict their Souls Levit. 16. 29. and the High Priest was (in their stead) to confess their iniquities and all their transgressions in all their sins (Vers. 21.) : we under the Gospel have our great expiation by the death of Christ, but this also must be attended with penitential abasement and humiliation. So likewise as to Faith : this too is a grace or condition indispensably necessary to the partaking of the benefits of Christ's propitiatory Sacrifice. Therefore the Apostle (speaking of propitiation) brings in our Faith as well as Christ's blood, it having an instrumental as well as that a meritorious influence thereupon ; Rom. 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood &c.* To the blessings of the new Covenant as the blood of Christ was necessary, that thereby there might be * *impetration* ; so Faith also is necessary, that thereby there may be application. Our Lord's Sacrifice is every way sufficient for atonement, yet he that believeth not, the wrath of God abideth on him, Joh. 3. 36 ; so also 'tis sufficient for expiation, yet 'tis only whosoever believeth on him shall receive remission of sins, Acts 10. 43. Under the Law the blood of the Sacrifice was to be so and so * *sprinkled* with a bunch of hyssop, (to which custom David alludes Psal. 51. 7. *Purge me with hyssop and I shall be clean*) : now answerably to this, Paul speaks of the blood of sprinkling Heb. 12. 24. 'twas not enough for Christ only to shed his blood, but that must be sprinkled upon the Sinner, how ? why by Faith (which under the Gospel answers to the hyssop under the Law). Well ! after our Saviours being an offering for sin as we have nothing further to do but only (through Grace enabling of us) * to perform these Evangelical conditions ; so nothing less than that will serve our turn for a share and interest in the great effects and fruits thereof.

* Grotius de
Sat. p. 141.

* Exod. 12. 22.
Heb. 9. 19.

* Vid. Cambron.
Misc. p. 529.

Frequent application to be made to this Sacrifice.

6. Sixthly, you are not to rest in some one, single application of your selves, or in the first application of your selves at your first believing to this great Sacrifice, for expiation and remission ; but you are

are to repeat and renew it daily. For though ('tis true) *all the guilt of believers is removed thereby, yet that is done in this method, 'tis removed as 'tis contracted, and as the benefit of it is accordingly drawn forth by the fresh applications of it.* O do not rest in what you did at your first Conversion, but be you every day applying your selves to a *sacrific'd Christ! new guilt must have new pardons, and daily sins call for daily expiations.* 'Tis observable, that Christ is set forth not only by the yearly expiatory Sacrifices, or by those that were but seldom offered; but also by the daily Sacrifices; Joh. 1. 29. *Behold the Lamb of God &c.* We should not lie down in our beds at night, before we have applyed our selves to a dying Christ, for the cleansing of our persons from the guilt of the sins of the day past. Yea, we should never go to God in duty but we should revive upon our thoughts and make use of this Sacrifice: Under the Law the blood was to be sprinkled even upon the Mercy-seat, Levit. 16. 14. God sits upon a Throne of Mercy, but even that requires the blood of Christ; no mercy from him, no acceptance with him can be expected, but upon the intervention of this Sacrifice.

7. Seventhly, Upon this Sacrifice and what followed thereupon God and Christ are highly to be admired and adored by you. This holy admiration hath been already again & again press'd upon you, under the foregoing gracious acts mention'd in the Text; but surely that (which is now before us) doth as much deserve and call for it as they or any other whatsoever: Is God to be admired because he sent his own Son? because he sent this Son in flesh? yea in the likeness of sinful flesh? and is he not to be admired also for his making of him to be a Sacrifice for sin? and for the condemning of sin in his flesh? doubtless he is! What? Christ a Sacrifice? a Sacrifice for such as we? such great things brought about thereby? O what matter is here to draw out admiration! what so great, so wonderful as this! how much are the highest thoughts, the most raised affections below the greatness of this mystery! It hath (my Brethren) been largely set before you, now I would ask *How are your hearts affected with it?* 'tis very sad, if we can hear of such stupendious mercy and yet be but little wrought upon under the hearing of it. Pray fancy to your selves what the Angels thought of this, what frame they were in when they saw the Son of God hanging and dying upon the Cross (as an expiatory Sacrifice); Oh you may well suppose that it fill'd them with astonishment, they were even amaz'd at this strange and wonderful spectacle; never

God and Christ
to be admired
and adored upon
this.

such *wondring in Heaven* as when the Lord Jesus was *thus suffering on earth*: now shall that be *little to you* which was so great to *them*? shall they thus *admire*, and will you (who were most concern'd in the thing and the greatest gainers by it) be *stupid* and *unaffected*? In Christ's being a Sacrifice God (on his part) hath display'd and *advanc'd* all his *Attributes*, yea, they by this have received their *utmost advancement*; infinite *Wisdom*, *Justice*, *Holiness*, *Mercy*, could go no higher than a *Christ crucifi'd*: and (on your part) by this your work is done, your *happineſſ* being every way *secur'd* and your *miſery* fully prevented; by this you are *reconcil'd* to God and God to you, *condemning-sin* is *condemn'd it-self*, all its *guilt* expiated, the *righteousneſſ* of the *Law* fulfill'd &c. by a *ſtrange* and *unthought-of method* God hath fetch'd the *greatest good* out of the *greatest evil*, by Christ's *dying* you *live*: all which being considered, is there not sufficient ground why you (and all) should *admire* and *adore* God? And (amongst other things) pray in ſpecial *admire his love*, his *transcendent*, *superlative*, *matchleſſ* love: what manner of love was this that God should give his Son to be a sacrifice for you! 1 Joh. 4. 10. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* Rom. 5. 8. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.* Had not Christ been a person infinitely dear to God, the thing had not been so much; but that he should devote him to be sacrific'd whom he so dearly lov'd, there's the *incomprehenſible*neſſ of his love. 'Tis reported of the *PHOENICIANS* that in their Sacrifices they did not use to Sacrifice an *enemy* or a *ſtranger*, but * τὸν φίλον τινα *ſome one that they had a ſpecial love for*: this I'm ſure was done by God in his giving of the *Son of his love* to be a Sacrifice for us; therefore what admiration can be high enough for him! When * *Abraham* had the knife in his hand and was juſt going to offer his Son *Iſaac*. God ſtop'd his hand, and provided a *cheaper* Sacrifice for him: this was more than what he did for his *own Son*, him he would have to be *offer'd up*, and would admit of no other Sacrifice; and when the *hand of Justice* was lifted up, ready to *deſtroy* us, then God (to *ſecure* us) *interpos'd* and found out a Sacrifice of *propitiation*, not a *Ram* but his *only begotten Son*: O the *heights*, *breadths*, *lengths*, *depths* of his love!

And muſt not Christ be *admir'd alſo*? ſurely yes! was not his *love* too admirable as well as the *Feathers*? Oh wou'd might the Apoſtle ſay Gal. 2. 20. *Who loved me, and gave himſelf for me:* Eph. 5. 2.

* Porphy. de
Abtin. 1. 2.

* Gen. 22. 10.
&c.

Eph. 5. 2. *And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour: Vers. 25. — as Christ also loved the Church and gave himself for it.* Rev. 1. 5. *Unto him that loved us, and washed us from our sins in his own blood: this was loving indeed!* When the * **JEW**s saw Jesus weeping over **LAZARUS**, they said, *Behold how he loved him!* but (alas!) what was Christ's weeping over him to his dying for us! what was the shedding of a few tears to the shedding of his blood! how may we come with a more emphatical *Behold, behold how he loved us!* He that * *knew no sin* was willing to be *made sin*, † to bear our sins in his own body upon the tree, to put himself in our stead, yea to die in our stead, for our sakes to be † *obedient to death even the death of the Cross*, to let out his precious blood for the expiation of sin (when nothing else would do it), and when all *Mosaical Sacrifices* were weak he (by a far higher Sacrifice) undertook the work, * *Lo, I come to do thy will*, O God: was not here love? even love † *passing knowledge*? such high affection on his part should draw out high admiration on our part.

* Joh. 11. 36.

* 2 Cor. 5. 21.

† 1 Pet. 2. 24.

‡ Phil. 2. 8.

* Heb. 10. 7.

† Eph. 3. 19.

Let me here add, we should so admire God and Christ as to love them and to be thankful: Have they † *so loved us* and shall not we return love for love? what monsters and prodigies shall we be, if after such a manifestation of their love to us there be not reciprocation of our love to them! God design'd and prepar'd the Sacrifice, therefore he must have our love; Christ was the Sacrifice, therefore he must have our love too: both deserve it, both must have it. Joh. 10. 17. *Therefore doth my Father love me, because I lay down my life —*; now doth the Father love him for this, and shall not we much more? did we but think of *this Sacrifice*, and hold our hearts close to it in holy meditation, surely it would cause them to love Christ!

‡ Joh. 3. 16.

Then (I say) be thankful; yea, let your whole Soul upon this go out in thankfulness; be ever praising, magnifying God for his unspeakable mercy in Christ your Sacrifice, your Redeemer, your Saviour: often call upon your sluggish hearts and say, *Bless the Lord, O my Soul, and all that is within me bless his holy name.* Did God * *set forth Christ to be a propitiation*? did he † *lay upon him the iniquities of you all*? was the chastisement of your peace upon him, and by his stripes are you healed? that guilt and wrath which would have ruin'd you for ever, are they now both done away, so as that they shall never hurt you? did Christ

* Rom. 3. 25.

† Isa. 53. 5, 6.

* Mediator
noster puniri
pro seipso non
debit, quia
nullum culpæ
contagium per-
petravit: Sed
si ipse indebi-
tam mortem
non susciperet,
nunquam nos
à debita morte
liberaret. Gre-
gor. I. 3. moral.
c. 13.

* Peccat ini-
quus & puni-
tur justus; de-
linquit reus &
vapulat inno-
cens; offendit

impius & damnatur pius; quod meretur malus patitur bonus, &c. Quò Nate Dei, quò tua descendit humilitas? quò tua flagravìt charitas? &c. Ego iniquè egi, tu poenà multaris; ego facinus admisi, tu ultione plecteris &c. — Me ad illicitam concupiscentiam rapuit arbor, te perfecta charitas duxit ad crucem; ego præsumsi vetitum, tu subiisti aculeum, &c. *August. in Quest. in V. & N. Testam. Qu. 55.*

*Christ having
offered his Sa-
crifice, we are
to offer ours.*

*die * that you might not die, but live for ever? did you sin and be suffer? was the + innocent person punished that the guilty might be acquitted? was sin condemned for you who deserv'd to be condemn'd for it? what praise and admiration can be high enough for such things as these! The JEWS in the day of atonement were to make the trumpet sound throughout their land, Lev. 25. 9. So we, having received the atonement by Christ's Sacrifice should evermore be sounding forth the praises of the most high. You reade of the Elders Rev. 5. 8. &c. they fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Saints: And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood &c. Christians! why are not your harps alwayes in your hands? why are not your Souls alwayes full of holy affections (as the golden Vials full of odours), in the remembrance of him who was slain and sacrific'd for you?*

8. Lastly, Do you offer to God the Sacrifices proper to you as Christ offered to God the Sacrifice proper to him. For expiatory Sacrifices, as you need them not (Christ's one Sacrifice being every way sufficient for that end), so you are not able to come up to them (for you can present nothing to God properly and formally expiatory); yet there are other Sacrifices which you may offer up to him: And though the external and fleshly Sacrifices of the Law are out of date, yet there are the internal and spiritual Sacrifices of the Gospel, which you now are as much oblig'd to observe and offer as ever the JEWS were the former. What are they? why, you are to present your selves, your bodies, Souls, the whole man, a living Sacrifice, holy, and acceptable to God, Rom. 12. 1. you are to dedicate your persons to Christ, so as to live to him who dy'd for you 2 Cor. 5. 15. yea, so as to be ready to be offered in sacrifice, by dying for him, (to allude to that Phil. 2. 17.). You are as an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ, 1 Pet. 2. 5. (which spiritual Sacrifices are spiritual Dutys and Evangelical Worship, prophes'd of Mal. 1. 11. — in every place incense shall be offered unto my name, and a pure offering): Here come

come in *Prayer and Praise, those two eminent Sacrifices under the Gospel; Psal. 141. 2. *Let my Prayer be set forth before thee as Incense: and the lifting up of my hands as the evening Sacrifice:* Psal. 116. 17. *I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the Lord:* (so Psal. 107. 22. Psal. 54. 6.) Heb. 13. 15. *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name:* this is set forth as here by the fruit of the lips so elsewhere by the free-will offerings of the mouth Psal. 119. 108. by rendring the calves of our lips Hos. 14. 2. And for the pleasingness of this to God above all the Levitical Sacrifices, see Psal. 50. 13, 14. Psal. 69. 30, 31. *God is a Sacrifice which we should often be offering up to God through Christ Jesus.* Another Evangelical Sacrifice is a broken Spirit: than which (next to a broken Christ) nothing more acceptable to God: Psal. 51. 16, 17. *For thou desirest not sacrifice, else would I give it, thou delightest not in burnt-offering:* The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. So also bounty to the poor distressed Saints, this is an odour of sweet smell, a sacrifice acceptable, well pleasing to God, Phil. 4. 18. *But to do good and to communicate forget not, for with such sacrifices God is well pleas'd,* Heb. 13. 16. And (to summe up all) holiness of heart and life that's an excellent Sacrifice, excelling all the old Law Sacrifices whatsoever; 1 Sam. 15. 22. *Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey, is better than sacrifice; and to hearken, than the fat of rams.* Micah. 6. 6, 7, 8. *Wherewith shall I come before the Lord, and bow my self before the high God? shall I come before him with burnt-offerings, with calves of a year old? shall I be pleas'd with thousands of Rams, or with ten thousands of rivers of oyl? shall I give my first-born for my transgression, the fruit of my body, for the sin of my soul. He hath shew'd thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* The *HEATHENS themselves, upon the light of Nature, look'd upon moral goodness as the best and most acceptable Sacrifice; Paine sure Evangelical Holiness is so. The wickedness of the Jews made God even to

Oratio pure
directa de cor-
de fidei, tan-
quam de arā
Sanctā surgit
incensum. Au-
gust. in Psal
141.

tus est. Senec. Ep. 9. 5. Non immolationibus & sanguine multo colendus est Deus; sed mente pura, bono honestoq; proposito. Idem. Mānōi' τὸ δαιμόνιον ὡς τὸ τῶν θύοντων ἄθρο' ἢ ὡς τῶν θυμένων πληθ' ὁ ἑκάστου. Porphyr. περὶ ἀποχ. l. 2. p. 62. Οὐκ εὐχὴς τὰς θεὸς κατεργεῖται ταῖς δαπαναῖς τῶν θυμένων, ἀλλὰ τὰς εὐσεβείας τῶν θύοντων. Arist. Rhet. l. 3. (with many more in Struck. de Sacrif. p. 153. col. 2. Soubert. de Sac. c. 1. p. 4.)

* Vis Deos
propitiare?
bonus esto. Sa-
tis illos coluit
quisquis imita-

abhorre

abhorre and *slight* the Sacrifices which were *instituted* by himself; (as we find Isa. 1. 11. &c. Isa. 66. 3. Jer. 6. 20. — 7. 21. &c. Amos 5. 21, 22.): if we live in sin, we may offer this and that to God but 'tis all nothing, nay that makes all our *Sacrifices* an *abomination* to him, Prov. 15. 8. — Oh live the *holy life*, keep the heart pure, mortifie whatever is *evil*, do good, *shun* all excesses, be heavenly in your affections, in all things act in compliance with God's Nature and Will, &c. this will please him more than the most costly oblations which you can bring to him. These are the *Sacrifices* which now under the Gospel we are to offer; and surely we should offer them with all readiness and faithfulness: our Lord having submitted to the bloody Sacrifice of himself on the Cross, and left us none but these *easy* and *delightful* Sacrifices, how readily should we close with them! (But so much for this Use.)

Use 3. For
Comfort to Be-
lievers.

A third shall put an end to this Subject, and that is of Comfort. Was Christ a Sacrifice for sin? did he thereby condemn sin? what doth this Truth drop but *boney* and *sweetness* to them who are in Christ! (I say, to them who are in Christ; for they are the persons only who can lay hold upon the grace contain'd in it: as the non-condemnation of the person in the first verse, so the condemnation of sin in this belongs only to such). You that are in the number of these to you I bring glad tidings, matter of great joy: out of the bitter comes sweet; for Christ to do die as a Sacrifice this was bitter to him but 'tis sweet to you: his death, passion, and whole humiliation speak nothing to you but consolation. Oh did Believers (especially such as are under a troubled spirit) but better understand and better improve this sin-condemning Sacrifice, they would certainly have more of inward peace and comfort than now they have. I must not insist upon the particular and full drawing out of that consolatory matter which it affords; therefore shall conclude with a brief review only of what the Text offers.

And so 1. here's a Sacrifice for sin. All men in ADAM having sinned wilfully, after that they had receiv'd the knowledge of the truth, there might have been no Sacrifice for their sin (to allude to that Heb. 10. 26.); but the gracious God notwithstanding all this was pleas'd to admit of a Sacrifice; yea, himself to find out and ordain that Sacrifice; here's matter of comfort.

2. Christ himself was this Sacrifice. And if so, how pleasing must it needs be to God! Eph. 5. 2. — and hath given himself for us, an offering and a Sacrifice to God for a sweet-smelling savour: I tell you, there was infinitely more in this one Sacrifice to please God than

than there is in *all your sins* (put them all together) to *displease* God. If *Christ* be the *Sacrifice*, there must be an *infinite efficacy* and *merit* in it ; from the *dignity* of his *person* an *infiniteness* of *merit* must needs result : if he *will die* and *shed his blood* what can be too high for you ? surely too there's more in *his Offering* to *save you* than there is in *Sin* to *damn you*. If he be the *Sacrifice*, no question but the *Father* did *accept* of it : and indeed of this he hath given *sufficient evidence* to the world ; not only by his carriage towards the *Saints*, but also (and chiefly) by his carriage towards *Christ himself* : for whereas of old he was wont to *testifie* his *acceptation* of the *Sacrifices*, by *consuming them by fire from heaven*. (*Gen. 15. 17. Levit. 9. 24. Judg. 6. 21. 2 Chron. 7. 1.*) ; here (with respect to *Christ's Sacrifice*) he *testify'd* his *acceptance* in an *higher way*, viz. by *raising him from the dead*, *taking him up* to *heaven*, *re-admitting* him into his *presence*, and *setting* him at his *own right hand* : for would the *Father* have done all this to his *Son*, had he not been *well-pleased* with his *person* and *oblation* ? Oh there's a *convincing evidence* of this in *his going to the Father*, *Joh. 16. 8, 10.* By this *Sacrifice* (thus *accepted*) you are *made perfect*, (as you have often heard out of *Heb. 10. 14, 18.*) ; there's nothing now to be done by *Christ* or by *you*, but only to *apply* and *improve* what he hath already done : is not this ground of strong consolation ? And know further (for your comfort), that the *verue* of *Christ's Offering* is as great *now* as it was at the *first* ; his blood is as *effectual* with God for your good *now* as it was when it was just running warm from his veins, and * so it shall be to the end of the world. And that he may make *the best* of it he is *entred into the holy place*, where'tis his business to *present* and *plead* the *merit* thereof ; he back's *his oblation on earth* with *his intercession in heaven* : and what can be spoken higher for your *support & comfort* ! he that was the *Sacrifice* here is the *Advocate* there.

3. By this *Sacrifice Sin was condemn'd*. *Sin condemn'd* ? what a word is that ! that which would have *condemned you*, and which only can condemn *you*, that is by *Christ condemn'd it-self* ; *condemning sin* is *condemn'd* by a *condemned Saviour* : And shall it be condemn'd and *you* too ? Shall *Christ* suffer the *penalty* due to it and *you* too ? O no ! as God was *just* to *punish* it *once* so he is *gracious* (and *just* too) not to *punish* it *twice*. What this *condemning of sin* is you have heard : if you follow *the word* the comfort lies thus, a *condemnatory Sentence* is by God upon *Christ's account* pass'd upon it, he hath *adjudg'd* it to *die* for all the *mis-*

* Aded mag-
num est hoc
Sacrificium,
ut quamvis u-
num sit & se-
mel oblatum,
sufficiat ad
aeternitatem.
Anselm.

chiefes.

* Mortuum
Cæsarem quis
metuat? sed
morte Christi
quid efficacius?
Cyprian.
de dupl. Max-
tyrio.

chiefs done by it, both against himself and against you too; this cursed Tyrant, this heinous Malefactor is under a sentence to be cut off, that it may no longer either dishonour God or hurt you: and should not you rejoyce in this? who fears a condemn'd person? what do the accusations of a condemn'd man signifie? sin is a condemned thing, fear it not. If you leave the Word and come to the main import of it, then the comfort lies thus; the guilt of all your sins is fully done away and expiated by Christ's Sacrifice; this Lamb of God (as offered) hath taken it all away; his blood hath cleansed you from all sin; your Scape-goat hath carried all your iniquities into the land of forgetfulness. Oh your guilt was charg'd upon Christ, and it shall not be charg'd upon you too; you are to mourn over it, but yet know he hath fully satisfied for it: what would you have more? You have in the former Verse the power of sin abolish'd by the Law of the Spirit, in this, the guilt of sin abolish'd by the Sacrifice of Christ; O how compleat is your redemption! the plaister is every way as large as the sore. What holy triumphs may you now make over all which may seem to endanger you! Rom. 8. 34. *Who is he that condemneth? it is Christ that * died &c.*

* Levit. 16. 19.

4. Observe 'tis Sin that was condemn'd: The Apostle speaks of it in the lump and mass, and so (he saith) 'tis expiated. Our Lord's Sacrifice did not take off the guilt of this or that particular sin, but of all sin; his expiation was totall and universal: Under the Law-Sacrifices the blood was to be sprinkled * seven times, thereby to prefigure the thoroughness and perfection of the expiation of sin by Christ's Sacrifice.

5. This is brought in as God's act: God sent his own Son and for sin condemned sin. He that was the persona læsa, the injur'd person, the just Judge, against whom sin was committed, and who therefore was to punish it, he who is the supream and authoritative Agent in and about the great concerns of Souls; he appointed Christ to be a Sacrifice, owned and accepted his sacrifice, and upon that acquits Sinners from all guilt; Oh there's much in this to encourage the drooping Christian. Rom. 8. 33. *Who shall lay any thing to the charge of God's Eleit? it is God that justifieth.* The Father cannot but be well-pleased with Christ's propitiatory Sacrifice, since this was of himself; Rom. 3. 25. *Whom God hath set forth to be a propitiation &c.*

6. This was done too in Christ's Flesh, (which also hath great sweetness in it). 'Tis added (saith * One) for our further assurance, to the end that we may not doubt of the forgiveness of our sins, which

*which are destroy'd in our proper Nature which the Son of God took upon him: Had Christ done and suffered what he did in the Nature of Angels, we might have question'd whether any good would thereby have accrued to us; but all being done in *our Nature* surely he did it *for us*, and we shall reap the benefit thereof.

*Addit Paulus
in carne, quo
certior sit no-
nim; sic enim

fra fiducia, dum videmus peccatum in ipsâ Naturâ nostrâ fuisse devictum & abolitum; naturam nostram verè fieri participem ejus victoriæ. Calvin.

7. To all this let me add one thing further (and 'tis a great one), namely *That by this Sacrifice of Christ you have not only the bare condemnation or expiation of sin, but with that you also have a right and title unto, and collation of all Gospel-blessings and privileges whatsoever.* Was it only the taking off of guilt, and the appeasing of divine wrath, that would be very much; but over and beyond these there is (*Christ's active fulfilling the Law being taken in*) a positive righteousness made over to you, an interest in God's fatherly love, the purchase of Heaven; (and in this sense we are for a redundancy of Christ's merit). The benefits of Christ's Sacrifice to Believers are not only those which are privative (such wherein they are freed from all evil), but there are also those which are positive, such wherein they are intitled to and instated in the possession of all good; yea, even of the heavenly blessedness itself: Heb. 5. 9. *And being made perfect, he became the Author of eternal salvation unto all them that obey him.* Heb. 9. 12. — *having obtained eternal redemption for us; (it comes in as the effect of Christ's blood and Sacrifice).* In his great undertaking to redeem and save Sinners, we may suppose him to have two things in his eye; the one was that he should have a people in the world; the other was that through him this people should partake of all blessings requisite to their happiness: now both of these were effected and secured by his Sacrifice. As to the first that was made sure by this, according to that promise or prediction Isa. 53. 10, 11. — *When thou shalt make his soul an offering for sin, he shall see his seed, &c. He shall see of the travel of his soul, and shall be satisfied: in reliance upon which he himself said, And I, if I be lifted up from the earth, will draw all men unto me, Joh. 12. 32.* and that upon his death and Sacrifice he had a people, and a numerous people too, the Evangelical History doth abundantly testify. Then as to the second that also was promoted and secured by his Sacrifice, inasmuch as thereby the Covenant of Grace (the summary of all blessings) was ratify'd and confirmed. 'Twas an *ancient custom used amongst men at

* — Et cæsa
jungebant fœ-
dera portâ.
Virgil.
See Mr. Mede
on Mal. I. II.

R r r r

the

the *sanction* and *ratification* of their *Covenants* to make use of *Sacrifices*, (as we find Gen. 21. 22, 23, 24, &c. Jer. 34. 18. Exod. 34. 7, 8. in allusion to which custom 'tis said Psal. 50. 5. *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice*: Answerably now to this Christ by his *Sacrifice* confirm'd and ratify'd the *Covenant of Grace* 'twixt God and Believers; wherefore he said, *This cup is the new Testament in my blood* (i.e. the seal and ratification of the new-Covenant) Matth. 26. 28. 1 Cor. 11. 25. and the Apostle doth in special insist upon this in Heb. 9. 15, 16, &c. Well then, by Christ's *Sacrifice* (the blood of the Covenant as 'tis called Zech. 9. 11.) all blessings whatsoever are insured and made over to God's people: and if so, is not that a sufficient ground of comfort to such? What shall I say? if the atoning of an angry God, the washing away of all sin, the fulfilling of a righteous Law, the satisfying of infinite Justice, the ratification of the Covenant of Grace, the purchase of Heaven; if there be any thing in all these things (as surely there is) to promote spiritual joy, you have them all by this great Sacrifice: therefore rejoice, and again I say rejoice. So much for *this Head*! which I very well know I might have dispatch'd with much more brevity, but it containing that matter in it which is not commonly so fully opened, and which is of so high concern to us, therefore I have been thus large upon it.

ROM. 8. 4.

*That the righteousness of the Law
might be fulfilled in us. ----*

CHAP. XIV.

Of the fulfilling of the Laws righteousness in Believers.

Of the Second End or Effect of Christ's being sent in Flesh, (viz.) the fulfilling of the Laws righteousness. A general explication of the main Scope of the Words, and of the principal matter contain'd in them. More particularly 'tis enquired (1.) Of what Law doth the Apostle bear speak? (2.) What is the δικαιοσυνη or righteousness of the Law? (3.) What is it to fulfil the Laws righteousness? (4.) How the righteousness of the Law is fulfilled in us? Four interpretations given of it: (1.) That 'tis perfectly and personally fulfilled by the Saints themselves: (2.) That 'tis personally fulfilled in them, though not perfectly, yet inchoately, and in respect of God's acceptance: (3.) That 'tis perfectly but not personally fulfilled in them, Christ's Obedience and perfect fulfilling of the Law being imputed to them. (4.) That 'tis fulfilled in them in respect of the remission of sin. Three Propositions laid down to clear up the third interpretation and the main Truth: As (1.) That Christ was made under the Law: (that opened in some Particulars). (2.) That

R R R 2

Christ

566. **That the righteousness of the Law Ver. IV!**

Christ perfectly fulfilled the Law. (3.) *That his fulfilling of it is imputed and reckoned to Believers.* Two Questions raised and answered: *Whether Christ's active and passive Obedience or his passive only be imputed? In what sense may it be said to be imputed?* Use 1. *First to shew upon what terms Believers are justified and saved.* Secondly, what a respect God had for his Law. Use 2. *To exhort persons* (1.) *To get an interest in this priviledge.* (2.) *Such as have an interest in it are exhorted* (1.) *To go as far as ever they may in the personal fulfilling of the Law:* (2.) *To look after the fulfilling of the Evangelical Law in themselves:* (3.) *To admire the Love of Christ.* Use 3. *The Comfort of this drawn forth to Believers.*

The Second End or Effect of Christ's being sent in Flesh, viz. the fulfilling of the Law for Believers.

THese words hold forth another end or effect of Christ's being sent in the likeness of sinful flesh; for I do not understand them to refer to the Clause immediately foregoing [and for sin condemned sin in the flesh], as if they were an assignation of the end or effect of Christ's condemning sin by the Sacrifice of himself; but I take them as referring to that which is before spoken of [God sent his own Son in the likeness of sinful flesh], and as they do represent God's end in that: wherefore did God so do? what did he design or aim at therein? why at this *that the righteousness of the Law might be fulfilled in us.*

The conjunctive particle [ὡς] may be taken either τελικῶς or εἰδικῶς: In the first notion (which is most usual and common) it carries a final sense, and notes the end why God sent his Son in Flesh; namely, that he might fulfil, in his own Person, the Law's righteousness, and so imputatively or in a Law sense Believers in him. I say this was God's end; for it doth not come in as a bare event or consequent upon Christ's taking our Nature, and doing in that Nature what he did; but it was the very end which God designed and propounded to himself therein; (viz.) that Christ might perfectly fulfill the Law, which to do to the Saints themselves in their own persons was altogether impossible; and yet upon which (it being accepted of by God on their behalf and made over to them)

* Idq; totum hoc consilio fecit, ut nos perfecte iusti coram ipso periceremur, non secus atq; illi habiti fuissent qui omnia divina legis præcepta conservassent. Vorst.

them), they should be accounted just and righteous, even as if they had fulfilled it in their own persons: this is the first import of the word. Then it may be taken *edimās* or by way of apposition; and so it notes the superadding of some further matter and that which is * *distincti* from what went before; (in this appositive sense 'tis used Joh. 15. 12. Joh. 17. 3.). And so the Apostles meaning is this; God sent his Son into the World not only to be a Sacrifice for sin, and thereby to condemn sin (by his bearing the Laws penalty due to it); but also, by his active obedience and conformity to the Laws commands, to bring things to this that the righteousness of the Law should be fulfilled in believers. Christ's being a Sacrifice for sin was not sufficient to answer all the ends and demands of the Law; there must be the doing of what it commanded as well as the suffering of what it threatened; therefore Christ was sent for both, and both were accomplished by him. Man in his lapsed state stood in need of two things, * *Satisfaction* and *Merit*; *Satisfaction*, with respect to God's punitive Justice, the expiation of sin by the undergoing of the punishment incurr'd by it, &c. *Merit*, with respect to eternal life and the possession of the heavenly blessedness; the measure and foundation of which *Merit* was the fulfilling of the Law in active obedience: Now both of these are here distinctly spoken unto; Christ for sin condemned sin in the flesh, there's *Satisfaction*; and he also fulfilled the righteousness of the Law in the stead (at leastwise for the good) of Believers, there's *Merit*. So that in the words we have a further account of that full benefit and compleat Salvation which sinners have by the Lord Jesus: and so much for their main Scope and the general explication of the matter contain'd in them.

* See Burg. of Justif. 2. part. p. 361.

* Cum duo nobis peperisset Christum dixerimus, impunitatem & premium, illud Satisfactioni, hoc merito Christi distincte tribuit vetus Ecclesia. Satisfactio consistit in peccatorum translatione, meritum in perfectissima obedientia pro nobis praestata imputatione.

G. Vossius in Prefat. ad Gratium de Sat. Christi. In homine lapso duo consideranda, quod pro peccatis ejus solvendum fuit, ut liberaretur; tum ut vitae insuper fieret particeps, quod praestari debuit id ad quod vita promissa erat &c. — Utrumq; Apostolus docet & conjungit Rom. 8. 3. 4. &c. Hoornb. Socin. confut. l. 3. c. 1. p. 657.

In the more particular opening of them Four things are to be enquired into;

1. Of what [Law] doth Paul here speak?
2. What he means by the [righteousness] of the Law?
3. How this righteousness of the Law is said to be [fulfilled]?
4. In what sense is it said to be fulfilled [in us]?

Four things propounded for the more particular explanation of the Words.

To the first of these Enquiries I shall answer very briefly; 'tis the Law which is here chiefly spoken of. That which is called the Law of Works Rom. 3. 27. (in contradistinction to the

What Law doth the Apostle here speak of?

Evangelical.

568 That the righteousness of the Law Ver. IV.

Evangelical Law, or the Law of Faith; the Law which God at first made with Adam in the state of innocency, and afterwards (for the matter of it) renew'd and copied out again to the people of Israel, abridging it in the ten Commandments; the Law which call'd for universal, perfect, constant Obedience, and promis'd Life thereupon; which was a draught or model and summary of all that duty which God required of man; this is that Law which the Apostle here had mainly in his eye. 'Tis the same with the Law spoken of in the foregoing Verse, *What the Law could not do*

* See pag. 259, 260.

in that it was weak &c. (where I had occasion to speak * something about it, to which I refer you). 'Tis here said *that the righteousness of the Law* &c. now the Law to which *righteousness* is annexed is commonly the Moral Law; (see Rom. 10. 5. Phil. 3. 9. *et passim*): And that's the Law which Christ in special fulfil'd; therefore he having said * *Think not that I am come to destroy*

* Matth. 5. 17.

the Law or the Prophets, I am not come to destroy, but to fulfil; he explains himself (Vers. 21, 27, &c.) *what Law* he meant, by instantiating in some branches of the Moral Law: And the Apostle having stiled Christ * *the end of the Law* &c. shows that he also by this meant the same Law, as appears by what he immediately adds, *For Moses describeth the righteousness which is of the Law, that the man which doth those things shall live by them.* I add further, 'tis that Law the righteousness whereof is fulfil'd in us (that is, by imputation); now 'tis the righteousness of the Moral Law, as fulfil'd by Christ, which is most eminently imputed to us, therefore that Law must here chiefly be understood. I deny not but that

* Rom. 10. 4. 5.

there are other Laws, besides this, with which *righteousness* is coupled; as those particular and positive Laws laid upon Christ with respect to the management of his Office: when the business of his Baptism was before him he would have it done, for (saith he) *thus it becometh us to fulfil all righteousness*, Matth. 3. 15. Yea, the Ceremonial Law it self had its δικαιώματα, for that's the Word Heb. 9. 1. and 'tis said of Zachary and Elizabeth Luk. 1. 6. *they were both righteous before God, walking* [ἐν πείραις τῶν ἐντολῶν καὶ δικαιώματι] *in all the commandments and ordinances of the Lord, blameless*; (where some distinguish, making the ἐντολαί to refer to the commands of the Moral Law, and the δικαιώματα to the rites and ordinances of the Ceremonial Law). Neither do I deny but that other Laws besides the Moral Law were fulfil'd by Christ, for he fulfil'd all; and that his fulfilling of them also was for our good: But yet 'twas the Moral Law with which especially

* See Dr. Hammond on Rom. 8. 4. in Annot. (b).

righteousness

righteousness is joyn'd, which Christ eminently fulfill'd, and which fulfilling is in an higher notion imputed to us : therefore I interpret the word [*Law*] here as mainly pointing to that ; and in so doing I have the concurrent suffrages of all the Expositors that I have look'd into (one or two only excepted).

2. What is here meant by the δικαιομα or righteousness of the *Law* ? The *Vulgar*, *Ambrose*, *Erasmus*, *Tremellius* &c. read it the justification of the *Law*, (as the word δικαιομα is translated Rom. 5. 16.) ; and the *Greek Interpreters* pitch upon the sense as to the thing, that the righteousness of the *Law* &c. (that is, say * they) that the primary end and scope of the *Law* (viz. to justify, for that was the end of the *Law* as given at first,) might be fulfilled in us. *Beza* (with divers others) render it that the right of the *Law* &c. the *Law* had a right to lay its commands upon the *Creature*, and to exact his obedience thereunto ; it being God's own *Law*, the declaration of his Will, it having his authority stamp'd upon it, and it enjoining nothing but what was righteous, just, and good, it was its right to command and to be obey'd when it did so command : And in case it was not so, it had a further right viz. to demand satisfaction in the enduring of its penalty ; for it had (a) a double right, one as it did and might require active obedience, the other as it did and might require satisfaction by suffering in case of disobedience ; and these two put together make up its righteousness. (b) Some make this to lie in the *Laws threatnings or dammatory sentence* against Sinners, in that curse which it denounces against the transgressors of it, Gal. 3. 10 ; as the δικαιομα τῆς οὐδ' spoken of Rom. 1. 32. is God's punishing and avenging justice, and that dreadful sentence passed by him that they who do such things are worthy of death ; so the δικαιομα τῆς νόμου is the penal or maledictory part of the *Law*. But this is only a part of its righteousness, and the secondary part thereof too ; its preceptive righteousness in its demanding of active Obedience must be taken in, and that too as that which is primarily and principally

What is the righteousness of the *Law* ?

* Τὸ δικαιομα τῆς νόμου, τὰ τέλη τὸ τέλος, ὁ σκοπὸς (σκοπὸν ᾧ εἶχε τὸ δικαιομα τὸ ἀνθρώπου) πληροῦται ἐν ἡμῖν. *Theophyl.*

(a) δικαιομα τῆς νόμου duplex, condemnandi peccatores & rursus exigendi obedientiam perfectam. *Pareris*. Jus Legis ut qui peccaverant punirentur, & qui ad vitam intrare volebant servarent mandata. *Strefo*.

δικαιομα illud

quod requirit Lex ; nempe tum plenam poenae reatibus nostris debitam lutionem, ut a condemnatione liberemur ; tum plenam legis praestationem, ut ad aeternam vitam laetari inveniamur, ex illa promissione, Hoc fac & vives &c. *Beza*. See *Burg.* of *Justif.* part 2. p. 358. — (b) δικαιομα seu jus legis nihil aliud est quam κατακριμα & dammatoria sententia legis, quae maledictionis & mortis aeternae supplicio &c. *Jacob.* ad *Portum* Fid. *Orthod. Defens.* c. 34. p. 975. — Vid. *Barium* in *loc.* — οὐκ ἔν δικαιομα τῆς νόμου, ἀλλὰ μὴ ζῶντος σωσμοῦ τῆς ἀγάπης. *Chrysost.*

intended

570 That the righteousness of the Law Ver. IV.

(c) Significant intended by it; therefore 'tis (c) generally opened by that. The
 eam rectitudi- Scripture speaks of the *Law of righteousness* Rom. 9. 31; of *righteous-*
 nem quæ præ- ness by the *Law* Gal. 3. 21. of the *righteousness of the Law* Rom. 2.
 cipitur in lege. 26. (and in the *Text*): Some difference there is betwixt these,
 P. Martyr. but that I shall not stand upon; the *latter*, is all that *duty, right-*
 Justitia quam teousness, obedience which the Law requires, with the *penalty*
 Lex exigebat. which it threatens and will have inflicted upon disobedience.
 Variabl. Totum

quod Lex præ-
 cipit. *Alap.* Δικαιοσυρᾶ ἡ ἰψὰ τοῦ νόμου ἐντολὰς &c. *Perer.* Justitia Legis est justitia quam præcipit Lex.
Estius. Implere justum legis est totum quod Lex præcipit efficere. *Tolet.* Ut justificatio legis
 i. e. justitia quam lex præscribit & exigit impleatur &c. *Stapler.* Antidot. p. 627. Ut ad im-
 pleret opus præceptorum legis. *Ver. Æthiop.* Ut nos præstaremus omnia quæ in lege Moïsis per-
 se honesta sunt. *Grot.* Jus, justitia, justificatio legis in eo consistit, ut per omnimodam cum
 lege conformitatem justī atq; inculpati habeamur coram Deo. *De Dreu.* Δικαιοσυρᾶ is any thing
 that God hath thought meet to appoint or command his people. *Dr. Hammond.*

What is it to
 fulfil the Law's
 righteousness?

3. We are to enquire *what this fulfilling of the Law's righteous-*
ness is? Answ. The former Head being rightly apprehended there
 will be little or no difficulty in this: To fulfil the righteousness of
 the Law 'tis fully to answer all its demands, to come up to per-
 fect and universal conformity to it, to do whatever it enjoins or
 to suffer whatever it threatens, or both. For so it was fulfilled by
 Christ; in his active obedience as to the one, in his passive obedi-
 ence as to the other: as he was perfectly holy he did what the Law
 commanded, and besides this as he was made * a curse he under-
 went what the Law threatened. 'Tis questioned whether one of
 these be not enough for us, either to obey or to suffer; but all grant
 that both were necessary on Christ's part, and that both were done
 by him; and so be fulfilled the Law's righteousness. This is the
 genuine and plain notion of the word, yet I know other interpre-
 tations are given of it: The righteousness of the Law was ful-
 filled inasmuch (say * some) as that righteousness which it did
 foretel was actually accomplished in Christ; Rom. 3. 21. But now
 the righteousness of God without the Law is manifested, being witnessed
 by the Law and the Prophets: that righteousness, which before was
 witnessed, promised, foretold in the Law, receiv'd in Christ its full
 accomplishment; and therein lies the fulfilling of its righteousness.
 But this exposition of the word is (I conceive) not so proper to
 the thing here spoken of, 'tis another fulfilling which is here in-
 tended; not so much that which is the bringing into act what was
 foretold or which is the verifying of a prophesie or prediction, (in
 which sense it hath usually joyned with it τὸ ἐν. ἔκ. as

* This inter-
 pretation no-
 ted and con-
 futed by Burg.
 of Justific.
 P. 361, 362.

Matth. 13. 35.

Matth. 13. 35; or ἡ γραφή, as Jam. 2. 23; or τὰ γεγενημένα, as Luk. 24. 44; or ἡ περὶ φητεία, as Matth. 13. 14.); as the perfect obeying of what was enjoined in the Command, and the doing to the full what the Law as preceptive did require rather than what the Law as predictive did foretel.

Again, * Some make this fulfilling of the Law to be no more than *adeptio finis*, the bringing about of that which was the great end of it; what was that? why, to drive Sinners to Christ. By its discovering sin and guilt (for the Law was added because of transgressions Gal. 3. 21.), and wrath (the consequent thereof), and the Sinners utter inability to help himself, eventually it was a means to bring such to look out for help in Christ. Therefore Gal. 3. 24. 'tis said, *The Law was our School-master to bring us unto Christ*; and in this sense some take that passage Rom. 10. 4. *Christ is the end of the Law for righteousness*; (i.e.) that which God mainly design'd in the Law and which was the great end that he aimed at therein, it was to drive Sinners to Christ, to obtain righteousness in and through him. This explication I do not close with neither, for I suppose the Apostle is not here speaking so much of the fulfilling of the end of the Law, as of the fulfilling of the matter of the Law; for he speaks of that which is imputable to us (as you will hear), now 'tis Christ's performing the matter of the Law, and not the end of the Law in it-self, which comes under imputation.

That the righteousness of the Law might be fulfilled, that is, (say * others) that it might not be commanded in vain, nor without effect, as it is in respect of Unbelievers: But this exposition will carry us to that fulfilling of the Law which is in our own persons (which is not here intended); and this will better suit with the τὸ νόμον φυλάττειν Rom. 2. 26, and the τὸ νόμον τελεῖσθαι Rom. 2. 27. rather than with the τὸ δικαίωμα τῶ νόμου πληρῶσαι in the text. These (and such like) explications of the word therefore being rejected, I stick to that which was first laid down; to fulfill the Law's righteousness it is fully, exactly, to do and to suffer whatever that righteous Law demanded.

4. The resolution of the 4th Enquiry will take me up more time; How are we to understand the fulfilling of the Law's righteousness in the Saints? that the righteousness of the Law might be fulfilled [in us]; (he means in such who are in Christ Jesus and who do believe on him): Every true believer is a fulfiller of the Law; but how or in what sense he is so, there's the difficulty: in one sense nothing more true, in another nothing more false.

S f f f

In

* Bodinus in Eph. c. 5. v. 28. p. 799. who yet alters afterwards sets down that notion which I close with; Impleri quoque dicitur cum perfecte præstatur & observatur, quod à Christo pro nobis factum est, etsi eâ præstatione vitam æternam non acquirivisse.

* Deodate in loc.

How the righteousness of the Law may be said to be fulfilled in Believers?

In the resolving of this, a *fourfold Answer* is given and a *fourfold Interpretation* put upon the words:

The first Answer or Interpretation about it: (viz.) that the righteousness of the Law is perfectly and personally fulfilled by the Saints themselves.

* Hinc patet persolam Naturam & Legem sine gratia Christi, hominem in hac corruptione non posse totam legem totumq; Decalogum implere. *A-Lapside.*

† Concil Trident. Sess. 6.

c. 18. Bellarm.

de Justif. l. 4. c. 10. &c. Becan. Man. Controv. l. 1. c. 17. Perer. Disp. 3. in c. 8. ad Rom. — Ut justificatio Legis &c. i. e. ut nos legem impleamus, idq; faciendo justī essemus, quia factores legis justificabuntur. *Estius.* Peccato in nobis per redemptionis Christi gratiam abolito, factaq; cum Deo reconciliatione, legem implere nobis est jam possibile, & facile. *Toler.* Vide *Justinian.* *Catharin.* *Stapler.* *Rhemists* in loc. &c. — Nemo miretur quod dixerim posse nos absq; omni culpā absolutē esse. Nam & iterum dico, posse per Dei gratiam & liberum arbitrium, hē minem perfectam assequi justitiam coram Deo, immunitatem scilicet ab omni peccato, modo voluntas ejus non desit, adjuvante divinā ope. *C. Mussus.*

* See Calvin. Instit. l. 2. c. 7. sect. 5. Chemnit. Exam. De bonis Operibus 3. Qu. p. 181. Charnier. t. 3. l. 11. Whitak. contra Duranum. de Parad. 18. p. 201, 202. Bradsh. de Justif. c. 11.

1. First (say some) the righteousness of the Law is perfectly and personally fulfilled by the Saints themselves. This the **POPISH Writers** (in their Polemical discourses, and also in their Commentaries upon the Text,) do assert; wherein yet (to give every one their due) they * differ from the old **PELAGIANS**: For whereas they held that a man by the meer power of Nature might perfectly keep the whole Law, these hold, that a man cannot do this without the assisting grace of God: but that being vouchsafed (they say) regenerate persons may keep the whole Law. Thus they expound the words, and then from them they endeavour to prove (against us) a possibility of perfect obedience to the Law of God by the Saints in this Life: inasmuch that (say they) Saints may here live without all Sin, (*Venial sins* only excepted, which break no squares betwixt God and the Creature); that they may do all the good which the Law requires: nay, that this perfect conformity to the Law is not only possible but easie; nay, that such, who are high in grace, may not only do just what the Law demands, but that they may *superogate* and do more than what it demands: This is the Doctrine which † they of the **ROMISH** Church teach and maintain with great zeal.

We are not ashamed to declare * our dissent from them in this proud Opinion, which (in a great measure) owns its descent from the old *Pharisees*. We believe that since *Adams* fall no man (Christ only excepted) did ever thus in himself fulfil the Law's righteousness: Indeed in the state of *innocency* man had a power to do this, but not since; and to hold the contrary, is to confound the two states and to make little difference between man as standing and man as fallen. The Law's righteousness is a draught or copy of mans primitive holiness; so that to say that he can now in himself come up to that righteousness, is in effect to say he is as holy and righteous as ever he was, and no wayes impaired by *Adams* Fall:

By

By that we are all made unrighteous, and such as are unrighteous can never perfectly fulfil a righteous Law. He must be *sinless*, do no evil, who will exactly reach the *Laws righteousness*; but are any * such here on earth? 1 Kings 8. 46. *There is no man that sinneth not*: Eccles. 7. 20. *For there is not a just man upon earth, that doth good and sinneth not*. Jam. 3. 2. *In many things we offend all*. 1 Joh. 1. 8. *If we say that we have no sin, we deceive our selves, and the truth is not in us*. Prov. 20. 9. *Who can say, I have made my heart clean, I am pure from my sin?* — (reade Psal. 130. 3. Psal. 142. 2. Job 9. 2, 3. Job 15. 15, &c. Rom. 3. 19. Gal. 3. 22.). Further, he must not only do good, all good, but he must do it in the most intense and highest degree that he is capable of; or else he doth not fulfil the *Laws righteousness*; Matth. 22. 37. *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy mind*: but where's the man who thus loves God? now if there be but a * gradual defect the Law is not fulfilled. Its righteousness extends to the inward man, and to the inward acts of the Soul: as to external acts, if evil (especially if grossely and scandalously evil,) 'tis possible for one to refrain from them; if good, 'tis possible for one to come up to them; but this will not amount to the perfect keeping of the Law, unless there be an abstaining from Heart-evils, from evil thoughts and concupiscence within, (so Christ, the Maker and Expounder of the Law, opens it against the Pharisees Matth. 5.): and unless also there be the doing of what is good from a right principle to a right end: If the righteousness of the Law did lie only in external acts, something might be said; but when it reaches to internal acts, who can say that there all is right? O how great is the *Laws strictness*! Deut. 5. 32. *Ye shall observe to do therefore, as the Lord your God hath commanded you: you shall not turn aside to the right hand, or to the left*. And its demands are so severe that if you fail in any one point you are gone, you fail in all. Gal. 3. 10. *Cursed is every one that continueth not in all things which are written in the book of the Law to do them*: Jam. 2. 10. *For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all*: and if so, he must be strangely arrogant and ignorant too that will pretend to come up in himself to the *Laws righteousness*. If any could so do, to him the reward would be reckoned not of grace, but of debt, Rom. 4. 4; his justification would be by works, (whereas the Scripture excludes any from being justified that way, Rom. 3. 19, 20. Gal. 2. 16.); his righteousness would be of the Law, and so (as to him) Christ

* Ἀναμάρ-
τητος ἀν-
θρώπων ὁ
θεὸς πάρεξ
τῆς ἡμετέ-
ρας ἡμῶς
ἀνθρώπων.

* Peccatum est
cum non est
charitas quæ
esse debet, vel
minor est
quàm esse de-
bet. Aug. de
Perfect. justit.
iæ.

574 That the righteousness of the Law Ver. IV.

died in vain Gal 2. 21. If the *Laws righteousness* was fulfillable in this sense, why did the Apostle in the *Verse foregoing* speak of the *Laws αδυναμία* or *weakness*? whence doth that proceed but from our *weakness* and *utter inability* perfectly to obey it? If it be said (as it is) that *Christ came in flesh for this very end to take off this weakness*, that we might be able fully to keep it in our own persons, that we peremptorily deny: he came that the *righteousness* of the *Law* should be fulfilled for us and in us *imputatively*, but not *personally*. Had he designed the *latter*, 'tis strange that we should not have *one Instance* in all the *New Testament* of any one person who ever did *so fulfil the Law*: I know some are mentioned; but all that is said of them doth amount only to *integrity of parts*, not to *perfection of degrees*; to *eminency in Grace and Obedience*, but not to *Law-exactness*; to *Evangelical* but not to *legal perfection*.

* Bellarm. de Lib. Arb. l. 5. c. 18.
† De Nat. & Grat. c. 43.
De Peccat. Mer. & Rem. l. 2. c. 6, 7, 9.
¶ Vid. Chamier. tom. 3. l. 11. p. 328. Thef. Sedan. Vol. 1. p. 479. Per. Marryr (in loc.) Quamquam si quis recte &c.

Obj. But doth God enjoin the Creature that which is * impossible?

Ans. Just thus the *PELAGIANS* of old argued for the possibility of mens keeping the *Law*; and † *AUSTINE* (writing against them) was fain again and again to answer this very *Objection*. We say, what is *simply* and *absolutely* impossible God doth not impose upon the Creature; but what he himself hath made impossible *voluntarily* and by his *own default*, that the great Law-giver may and doth impose: This *impossibility* doth no way trench upon the *goodness* of God, because the *Sinner* hath *contracted* and *wilfully* brought it upon himself. I hope the *Creditor* may demand his *debt* though the *debtor cannot pay it*, if through sloth, prodigality, bad husbandry he hath *disabled himself* thereunto; that's the *Sinners* case with respect to *perfect obedience* to the *Law*: God may demand *his right* though the Creature hath lost *his power*. This *Objection* at the first hearing seems to have something in it, and it is very plausible to put an *ugliness* upon the *PROTESTANTS* doctrine; but when 'tis look'd into and duly weighed, there's nothing at all of strength in it. Others (for brevity sake) I must omit. It appears then, that the *fulfilling* of the *Laws righteousness* in this sense (*viz. of the Saints perfect and personal fulfilling thereof in themselves,*) is not according to truth, and therefore must be rejected.

Second Interpretation. The *Laws righteousness* is fulfilled in *Saints* personally, but not perfectly.

2. Secondly, 'tis said that the *Law* is fulfilled in and by the *Saints* inherently and personally, but not perfectly: Thus some of our own *Divines* do expound the words; they making them to refer to that *Obedience* which belongs to *Sanctification*, and which sanctified

sanctified persons in themselves come up unto; who though in the high and rigid notion they do not fulfil the Law, yet in a soft and mild notion * they do. There is a begun, inchoate Obedience in them thereunto, which is continued and carried on higher and higher till it be consummate: they do not only love and like the Law, and consent to it that 'tis good, but they obey it in part; which though it be but in part yet they being sincere therein and desiring to arrive at what is perfect, God accepts of them as though they did perfectly fulfil it: thus Evangelically though not Legally the Laws righteousness is fulfilled in them. 'Tis not unusual in Scripture to set forth inchoate, partial, imperfect Obedience, by the fulfilling of the Law: Rom. 2. 27. And shall not uncircumcision which is by Nature, if it fulfil the Law, judge thee &c. Rom. 13. 8. He that loveth another hath fulfilled the Law; (Vers. 10.) Love is the fulfilling of the Law. Gal. 5. 14. All the Law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself: Gal. 6. 2. Bear ye one anothers burdens, and so fulfil the Law of Christ: Now in this sense the Saints in themselves, in this life, may be said to fulfil the Laws righteousness. They who go this way differ in this, * Some interpret the words solely of inherent and personal Obedience, † Others take in that also which is by imputation.

* Lex data est ut gratia quæreretur, gratia data est ut Lex impleatur. August. de Spir. & Lit. l. 1. c. 19.

* Id quod nonnulli de justificatione interpretantur &c.

ideoq; de Sanctificatione vitæ intelligitur — Nam quod obijci potest, nos non esse perfectos, ideoq; &c. illud non sequitur, quia etsi legem non compleamus simpliciter ac simul, compleamus tamen secundum quid, secundum omnia præcepta inchoatâ obedientiâ, & successive. Gomar. (in loc.) — Baldwin. Deodat. &c. † Pareus in Dub. p. 780. P. Martyr.

I cannot deny the truth of what is here said (as to the thing), but whether it be the proper interpretation of the Text, that I question; I think not. My reasons why I so think, are these; (1.) The Apostle speaking of that Obedience, or fulfilling of the Law, which was one of the great Ends of God in sending his Son, it must be most proper here to understand that Obedience and that fulfilling of the Law which was first effected in the person of this Son, and then made over to Believers by imputation. (2.) This Law-fulfilling coming in as the high product of the Love and Wisdom of God, it may very probably be conjectured that if there be one fulfilling of the Law higher than another, the highest here must be taken; and therefore it must not be that which is but inchoate and imperfect, in us, but rather that which was complete, full, perfect, in Christ. (3.) Though the fulfilling of the Law be sometimes taken in

in that *lower sense* which hath been mentioned, yet the *Law-righteousness* more usually notes that exact; *universal Obedience* which the Law requires; which notion therefore we may the rather be induced here to follow. (4.) The *Interpretation* given by these worthy persons will not so well suit with what the Apostle is now upon; he is in short summing up the *grand benefits* that Saints have by Christ, shewing how they are *secured from Condemnation* and *restored* to a state of *happiness*. In order to which, he first sets down the *expiation* of Sin, the *satisfaction* of God's *Justice* &c. which were done by Christ's *Sacrifice* or *passive Obedience* in dying: Then he goes on to that which was further to be done, the *Holiness* of God and of his *Law* must be satisfied also, *eternal Life* must be *merited* &c; now these must be done by Christ's *active Obedience* or *fulfilling the Law's righteousness*; therefore that he adds, *that the righteousness of the Law* &c. Wherefore we must here understand *Christ's Obedience* (as *imputed*), not *our own* as *inherent* (if that word be proper), otherwise we shall leave out *one* of the *great benefits* which we have by Christ (viz. that which results from his *active Obedience*), and *one* of the *ways* wherein he did *promote* our *salvation*; whereas the Apostle designs to set down *both* distinctly.

Third Interpretation, the righteousness of the Law is fulfilled in Saints perfectly, yet not personally, but imputatively.

3. Thirdly, Others open it thus, *the righteousness of the Law is fulfilled in Believers perfectly, yet not personally, but imputatively.* Their meaning is this, the Lord Jesus in his own person whilst he was here on earth did *fully obey* the Law, perfectly conforming to it in all its holy commands; now this his most perfect obedience to the Law is *made over, reckoned, imputed* to his members, as if they themselves in their own persons had perform'd it. The *Law's righteousness* is not fulfilled in them *formally, subjectively, inherently* or *personally*; but *legally* (they being in Christ as their *Head and Surety*) and *imputatively*, so it is. This is the *fulfilling* which suits with the words, for 'tis said that the righteousness of the Law might be fulfilled *in us*, not *by us* but *in us*; *in us*, (that is) not only for *our sake* and for *our good*, but as Christ's Obedience is *ours by imputation*. If the former senses be rejected this must be received; for since *the Law's righteousness must be fulfilled in the Saints*, (otherwise what the Apostle here affirms would not be true), and since there are but *two ways* wherein it can be fulfilled, either by *themselves* or by *some other*; it necessarily follows, if they do not fulfil it the *first way* that the *second* must take place; and so it must be fulfilled by Christ for them and his obedience be *im-*

puted

puted to them. And this is that *Exposition* of the words which our **PROTESTANT Divines* (so far as *imputation* in general is concern'd) do commonly give: but about it many things are necessary to be spoken unto, both for the *explaining* and also for the *vindicating* of it (which therefore shall be done by and by).

* &c. Obedientia Christi, quæ in carne nostrâ exhibita nobis imputatur, ut eo be-

neficio pro justis censeamur. *Calvin.* Quomodo justitia Christi in nobis impleta est per Christum? Duplici nomine, 1. imputative, aliena justitia quæ Christi est adeoq; & nostra &c.

2. Quod per Spiritum Christi regenerati, pro mensurâ Gratiæ Dei vitam & justitiam eam exprimitur quam Lex Dei exigit. — Magis placet prior Sententia hoc loco. *Muscul.* Vide *Bez.* in loc. *Vorstium* in loc. Justificatio legis, quæ requirit vel opera vel poenam, impleta est in Christo per se, & ut sic dicam in hæsi, quia ipse præterquam quod passus est, etiam operatus est perfectissime; in nobis vero impleta est per fidem, & ut sic dicam applicative, nam per fidem fit ut Christi justitia, nostra quodamodò evadat. *Rolloc.* See *Fulke* and *Cartwright* against the *Rhe-mists.* *Elton* upon *Rom.* 8. p. 97. &c.

4. Fourthly, the *fulfilling* of the *Laws righteousness* (say some) is no more than the *remission* of sin. He that hath his sins pardoned is a fulfiller of the Law; Christ by his death having procured for us, the remission of all our sins, upon that we are look'd upon by God as if we had done or kept the whole Law; (thus **Piscator* opens the words). And before him *Ambrose* speaks the same, *Quomodo impletur in nobis justificatio Legis nisi cum datur remissio omnium peccatorum?* how is the righteousness of the Law fulfilled in us, unless it be in the remission of all our sins? To which we may add that of † *Austine*, *Omnia mandata Dei facta deputantur, quando quicquid non sit ignoscitur;* all the commands of God are deemed to be done, when that is pardoned which is not done (if it be good, or which should not have been done if it be evil).

Fourth Interpretation: The Law is fulfilled in us as Sin is remitted.

* Christus suâ morte nobis acquisivit remissionem omnium peccatorum, ac proinde effecit, ut habeamur pro iis qui perfectam Legi obedientiam

præstiterint. In *Paraphr.* The righteousness &c. quatenus Christus suâ morte eis acquisivit omnium peccatorum remissionem, quod perinde est ac si perfectam legi obedientiam præstissent; æquipollent enim hæc Nihil peccavisse, & perfectam legi obedientiam præstuisse. In *Observ.* † *Retract.* l. 1. c. 19.

Two things I would say against this *Interpretation*: (1.) It sounds very harsh to say *We fulfil the Law when God is pleased to pardon the violation of it*; nay, the thing is not true: God's *remitting* the breach of the Law and our *actual fulfilling* of the duty's of the Law, are not *æquipollent* but *distinct* and *different* things. Upon *remission* the Sinner is exempted from the *Laws penalty*, but he cannot upon that alone be said to *fulfil it*: If the Prince be pleas'd to pardon the breaker of the Laws, will that amount to the making such an one to be a keeper of the Laws? there's enough upon

* Wotton. de
reconc. pec.
part. 1. l. 2. c. 3.
&c.

† Vide Zanch.
ad Eph. c. 5.
p. 249. (&
quam plures
alios). Uti
Christus nobis
factus & δικα-
στος, & ἀπολύ-
τῳσι, ita ad
salutem atq;
justificationem
requiritur,
præter remissi-
onem peccato-
rum etiam ju-
stitiæ Christi imputatio, quâ vitæ jus nobis addicitur. &c. Hoorneb. Socin. confut. l. 3. p. 658.
|| Justus dicatur cui peccata omnia remittuntur *justitia innocentia*, quia positâ hac remissione
innocens censetur &c. sed non *justitia obedientia* cui præmium vitæ debetur, &c. Turretin. de
Sat. Christi. p. 273.

upon his pardon for *non-punition*, but nothing more. (2.) In the *justification* of Sinners there is not only the *remission* of sin, but also the *imputation* of Christ's *righteousness*; these are the *two parts* of *justification* and which take in the *whole nature* of it; 'tis not *complete* in the *one* or in the *other* apart, but in *both* conjunct. I know some very * learned persons make *remission* of sin to be the *whole* of *justification*; I humbly differ from them: When God justifies, he doth *not only pardon* and so look upon the Sinner as *not guilty*; but he doth also † *impute* Christ's *righteousness*, upon which he looks upon him as *positively righteous*; (this will hereafter be made out more fully if God give leave). Thus it is in the *justification* or *righteousness* of the *Law*; to the making up of which 'tis not enough only to be *pardoned*, and so not to be judg'd a breaker of the *Law*; but there must be the *doing* of what the *Law* enjoyns, otherwise its *righteousness* is not *fulfilled*. 'Tis one thing to be *innocent* (in the taking off of guilt), and another thing to be *righteous* in the way of *positive obedience*; both are necessary as to that which I am upon, and included in it. *Not guilty* is not a *sufficient plea* or *answer* to the *Laws demands*; there must be something, either in the *Sinner himself* or in his *Surety*, which may be look'd upon as a *formal* and *actual* obeying of it.

Thus I have given a *fourfold explication* of the *fulfilling* of the *Laws righteousness* in the *Saints*. The *third* is that which seems to me to be the best; viz. *this righteousness of the Law is fulfilled in the Saints, as Christ for them in his own person did perfectly obey the Law, and as that his perfect obedience is imputed and reckoned to them, upon which 'tis theirs to all intents as if they had so obeyed in their own persons*. But there being many *difficulties* about this, and it leading me to the *main Truth* which the words hold forth, I must endeavour further to open it.

Which I shall do in the discussing of these three Propositions,

Three Propo-
sitions to clear
up the third
Interpretation
and the main
Truth.

1. That our Lord Christ was made under the Law.
2. That being made under the Law he fulfilled it.
3. That his fulfilling of the Law is imputed to Believers; so as that in him they fulfilled the Law also.

1. Christ

1. *Christ was made under the Law.* The Apostle is express in this, *When the fulness of the time was come, God sent forth his Son made of a woman, made under the Law,* Gal. 4. 4. (*made under the Law* (that is) *made subject to the Law*, so as that he was under the obligation thereof and bound in all things to conform to its righteousness). And this *subjection* of Christ to the *Law*, did result partly from his *Nature*, partly from his *Office*: From his *Nature*, as he was *Man* and so a *Creature* (for his *Manhood* was a *created thing*); now every creature as such is *indispensably subject* to the *Law* of God, a *Creature* necessarily must be under the *Law* of his *Creator* and *Sovereign*: so far therefore as Christ was such he was *indispensably obliged* to the *Law*, so far his *subjection* was *natural*, and thereupon *necessary*. From his *Office* or that *economy* and *dispensation* which he had submitted unto as *Mediator*, *Redeemer*, *Surety*, &c. with respect to this he was to be *subject* too, yet in it his *subjection* was *purely free* and *voluntary*. 'Tis a * *nice* *Question* which some discuss, *Whether Christ's subjection to the Law did arise from the natural necessity of his being, as he was Man and a Creature, or whether it did arise only from that mediatory Office which he had submitted to?* I think (things being rightly stated) both may be taken in, both *Nature* and *Office* did require that Christ should be *subject* to the *Law* (though * in different ways).

1. Proposition
Christ was
made under
the Law.

* See *Bodinus*
on Eph. c. 5.
p. 812. &c.

* This opened
in *Turretin* de
Sat. Christi.
p. 277, 278.

For the better understanding of Christ's being *made under the Law* I desire you to take notice of four or five things:

1. *This must be understood of him with respect to his humane Nature.* This was the *Nature* which only was capable of *subjection*, Christ as *man* only could be *obedient*: As to his *divine Nature* he *made the Law*, so he was the *Law-giver*, and so he was in all acts of power and authority *equal* with the *Father*; 'twas solely in respect of his *humane Nature* that he was *made under the Law*, (which was part of that *form of a Servant* which he took upon him Phil. 2. 7.). As he was *God* 'twas proper to him to *command*, as he was *Man* only 'twas proper to him to *obey*; in the former notion he was *Lord of the Sabbath* Matth. 12. 8; in the latter he was bound to keep the Sabbath: Christ as *man* and *because man* was *subject*, but then 'twas only as *such*.

Five things to
open the Pro-
position.

1. Christ subject
to the Law as
Man.

2. *Christ, as being made under the Law, is to be considered not merely as a Creature (upon which he was subject to it), but as a Creature in the state of his humiliation and suretyship; during which state only his subjection to the Law was to continue.* • For his *humane Nature* now in *Heaven* is a *Creature*, and yet there 'tis not (if we

2. As Man in
the state of his
humiliation.

Speak strictly) *under the Law*, for though Christ there doth materially the things which the Law requires (as to be holy, to love God &c.), yet he doth not do them formerly as *acts* of obedience to the Law, but as things which spring from the perfection of his nature and state : therefore (I say) when we are speaking of Christ's being subject to the Law, we must not consider him only as *Man* but as *Man* in such a way or state, in the carrying on of such an undertaking, which when he had effected his subjection was to cease. Some say, that though the subjection which Christ was under in reference to his Office (as *Mediator*) be at an end, yet his subjection to the Law which was natural and did arise from his being a Creature, that yet remains : I answer, if by this natural subjection they mean only that which results from his Being, or that obligation which results from the intrinsic goodness of things, so we grant him even in Heaven to be under it ; but if they mean that subjection or that obligation which relates to and results from an external Law, so we deny Christ there to be under it ; in his glorified state he doth the things which the Law commands, but not as or because they are commanded by the Law.

3. He was principally subject to the Moral Law.

* Vide Bradsh. de Justit. c. 18.

3. The principal Law that Christ was made under and which he was principally obliged to fulfil, was the * *Moral Law*. This was the Law which at first was made to *Adam*, which he brake and so entayl'd the curse upon all his posterity ; therefore Christ (the second *Adam*) was also made under this Law, that he might fulfil it and so restore man to his primitive happiness. This was the Law which was the rule and standard of righteousness ; wherefore if Christ will convey a righteousness to the creature, he must be made under and fulfil this Law. He is said to be a curse for us ; now that curse doth mainly refer to the *Moral Law*, (though 'tis very true, by way of allusion 'tis set forth by that which was proper to the judicial Law Gal. 3. 13.) : And he is also said to redeem us from the Law, (that is) from the curse of the Law ; now 'tis the curse annexed to the moral Law that he redeemed us from ; therefore that was the Law which he was made under. This was the Law most excellent ; if Christ would submit to put himself under the obligation of a Law less excellent, surely he would not refuse to submit to put himself under the obligation of this which was the most excellent Law. Especially considering, how necessary this was for the good of Sinners ; for since God stood upon the performance of this Law as the way wherein he would justify, it was most necessary that Christ should be subject to it and perform

perform it, or else there would have been *no justification*. Had he been made only under the *Ceremonial Law*, than the *benefits* of his *Obedience* would have reached no further than that people who were concerned in *that Law*; and so the *Jews* would have had all and the poor *Gentiles* nothing: If *Christ* will *redeem* and *save both*, he must make good *that Law* which did *equally oblige both*; now that was the *moral Law*: Gal. 4. 4. -- &c. *God sent forth his Son made of a woman, made under the Law, to redeem them that were under the Law, that we* (*Gentiles as well as Jews*) *might receive the adoption of Sons*. *Christ* came not to save this or that *nation* or *people*, but *mankind*; wherefore he must be *subject* unto and *fulfil* that *Law* (in order thereunto), in which not any *particular* people but *all mankind* were concern'd; which (I say) was the *Moral Law*.

4. Yet besides this general *Law* which concern'd all mankind (which therefore the Saviour of mankind subjected himself unto), there were other * *particular and special Laws* to whose obligation he submitted, and unto which he was obedient. As he was a man, he was subject to the *Moral Law*; as he was of the seed of *Abraham*, of the flock of *Israel*, so he was subject to the *Ceremonial Law*; as he was *Mediator*, there were some *particular and positive Laws* laid upon him; to which he was subject also. In obedience to the *Ceremonial Law* he was *circumcised*, Luk. 2. 21. presented in the *Temple* (with the usual offering of the poor and mean) Luk. 2. 22, kept the *Passover* Matth. 26. 17. (and the like). In obedience to the *special Laws* laid upon him as *Mediator* (the chiefest of which was that he should so and so suffer, yea, lay down his life), he did according to the Will of his Father; therefore he's said to be [*obedient to death*], even the death of the cross Phil. 2. 8. and to learn obedience by the things he suffered Heb. 5. 7. and Joh. 10. 18. No man taketh it (his life he speaks of) from me, but I lay it down of my self; I have power to lay it down, and I have power to take it again: [*this commandment*] have I received of the Father: (to Joh. 14. 31.) We commonly distinguish, between the *Moral Law* (under which as being general *Christ* was) and that *special Law* which was laid upon him as *Mediator*: but * some I find do not very well approve of this distinction; their reason is, because it seems to assert that something was impos'd upon *Christ* by the latter *Law*, unto which he was not oblig'd by the former; which (say they) was not so. For there was nothing enjoyn'd in the *mediatory and positive Law*, unto which *Christ* was not oblig'd by the *Moral*

4. Over and above the Moral Law *Christ* was subject to other Laws. * Bradsh. of Justif. c. 19.

* Burg. of Justif. p. 2. p. 396. &c. Bodinus on the Ephes. p. 386, 387.

Law; there was indeed in it a more particular application and determination of Christ's duty in his circumstances, but the thing itself was pre-enjoyn'd and he pre-engag'd thereunto from the *Moral Law*: (but this I will not concern myself about). He that would see a particular draught of Christ's obedience to the several *Laws* which he was made under, and the several capacities in which he all-along obey'd, may find it done to his hand by others largely and distinctly: (as particularly by *Zanchy* on Phil. 2. 8. p. 114. &c.).

5. His Obedience imputable to us and meritorious for us.

* Quo circa nec pro aliis magis quam quilibet alius homo, legem

divinam con-

servando satisfacere potuit, quippe qui ipse eam servare omnino deberet. *Socin. de Servat. p. 3. c. 5.* Against him see *Calov. Socin. proflig. Sect. 5. Controv. 1. pag. 642.*

5. Though Christ was thus made under the Law, and so obliged to keep it, yet this notwithstanding, his obedience thereunto was meritorious for us and imputable to us. For this is usually objected by the *SOCINIAN* * Opposers of the imputation and merit of his Obedience; for if Christ (say they) was subject to the Law (as he was), and so bound for himself to do what he did, how can his obedience be made over to others or merit for others? for *debitum tollit meritum*.

For answer to this several things are said, but I'll instance only in three:

1. In the business before us Christ is not to be considered only as Man, but as God-man. Had he obey'd as meer Man his Obedience could not have been meritorious, for so all would have been but a due debt and for himself; but he obeying who was * God-man so it became meritorious for others. His obedience and subjection was indeed terminated in his Humane Nature, but that must not be abstracted from his Divine (both being now united in one person); which Union though it did not make Christ incapable of obeying, yet it did put a singular virtue and worth and merit into his obeying. And as to his obeying for himself, take the explication of that in the words of a † Reverend Divine: "It is (saith he) alledged that Christ as Man fulfill'd the Law for himself; and therefore not for us: *Ansiv.* The flesh or manhood of Christ considered by it-self, apart from the Godhead of the Son, is a creature that owes homage unto God: yet if it be considered as it is received into the unity of the second person, and is become a part thereof, it is exempted from the common condition of all other men, and is not bound to perform subjection as all men are; for if the Son of Man be Lord of the Sabbath then also is he Lord of the whole Law.

2. Though

* Obediens factus fuit ad mortem Patri, non necessarium habuit naturæ sed oeconomicæ nostræ redemptionis. Ut etiam meriti vis non naturæ humanæ quæ natura, sed quæ Deo unita, est adscribenda. *Stegman. Disp. 23. p. 266.*
† Mr. Perkins on Gal. 4. 4. p. 74.

2. * *Though Christ when he had submitted to assume mans Nature was bound to keep the Law, yet his keeping thereof was in effect free and voluntary (and so imputable and meritorious), inasmuch as he for the sake of m in freely consented to the taking of that Nature, without which he had not been under any obligation to the Law. When he was man he was bound to obey, but he was not at all (but by his own consent) bound to be man; and therefore his Obedience was free, because his Incarnation was free and without any obligation. † A worthy person thus expresses it, "Even Christ's Obedience to the Moral Law was not his duty, till he voluntarily undertook it: "it being therefore upon his consent and choice, and not due before consent, must needs be meritorious. And though when he was once a Servant he was bound to do the work of a Servant, yet when he voluntarily put himself in the state of a Servant, and under the Law, not for his own sake, but for ours, his work is never the less meritorious. As 'tis with a Surety, he having engag'd with and for the debtor is thereby bound to pay the debt; yet he payes it freely, inasmuch as 'twas his own free act to bring himself under such an obligation; and so 'twas here in what Christ did.*

* Quicunq; pro se & suo loco vel Adæ vel Abrahæ factus est filius, is quoque pro se & suo nomine ad Legem implendam tenebatur, qui verò non pro se sed pro aliis vel homo fieri vel Israëlita nasci voluit, is quoq; non pro se sed pro aliis ad legem quamlibet implendam obligatus est. At Christus &c. *Turret. de Sat. p. 276. Vide Polanum in Dan. 9. p. 196.*

Bodinus on Ephes. p. 811, 812. — *Hoornbe. Socin. confut. l. 3. p. 627.* *Quamvis humana natura, ut creatura quævis, Deo sublex observantiam debuit, attamen quia nec eam assumere tenebatur, neq; simplicis creaturæ obedientia fuit, sed Deus ex vi, ideo pro quibus hoc & istud factum, quidni & pro iisdem satisfecisse dicatur? † Mr. Baxt. Aphor. p. 58.*

3. 'Tis further added, * *That though Christ considered simply and absolutely, as man; might be obliged by the Law, yet as our Surety and undertaking for us in a fide-jussorial manner, so his obligation was wholly voluntary and free: My Author goes on and opens himself thus; "Suppose Christ to be made a Man, and thereby absolutely obliged to fulfil the Law for himself, yet that he should enter into agreement with the Father, to obey it as a Surety, for such a term of years upon earth, thereby to procure Salvation for a Sinner undone otherwise; this was wholly gracious and voluntary, and Christ was not obliged to it as Man. Upon the whole, these three things being well weighed the Objection is sufficiently answered; for suppose that Christ in such a sense was bound to keep the Law, yet there were other respects (peculiar to his Person and Obedience) which made it so voluntary and for us, as that it may truly be look'd upon as meritorious and imputable. So much of the first Proposition.*

* *Burg. of Jus. lib. p. 2. pag. 409.*

584 That the righteousness of the Law Ver. IV.

2. Proposition.
Christ being
made under the
Law fulfilled
it.

2. The Second is this, *Christ being thus made under the Law he fulfilled it*: Matth. 3. 15. — *thus it becometh us to fulfil all righteousness*; Matth. 5. 17, 18. *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but to fulfil*: For verily I say unto you, till heaven and earth pass, one iota or one tittle shall in no wise pass from the Law, till all be fulfilled; Rom. 10. 4. *Christ is the end of the Law for righteousness to every one that believeth*; (the end of the Law, viz. as the Law in him receiv'd its full and final accomplishment). Two things (as you have heard) were contain'd in its righteousness, the duty it commanded, the penalty it threatned; in both respects Christ fulfilled it: For in his active Obedience he did the former, and in his passive Obedience he underwent the latter. The preceptive & mandatory part of the Law he fulfilled actively, both as he shun'd whatever evil that prohibited, and also as he did whatever good that enjoyned: he was originally and actually holy, acted all along in exact and universal conformity to the Law's commands; so he fulfill'd it actively: Joh. 8. 46. 2 Cor. 5. 21. 1 Pet. 2. 22. 1 Pet. 1. 19. Acts 3. 14. Dan. 9. 24. 1 Joh. 2. 2. Heb. 7. 26. The penal and minatory part he fulfill'd passively, by his bearing of its curse when he dy'd upon the Cross. With respect to both Christ's Obedience was so full and perfect, so adequate to all the Law's demands, that it could not but say *I have enough, I am fully satisfied, I can ask no more.*

And this fulfilling of the Law was the foundation upon which his Satisfaction and Merit was built; without which he could neither have satisfied, nor merited. O saith God, Son! if thou wilt satisfy me, there's my holy and just Law satisfy it, unless that be satisfied I cannot be satisfied; by its violation I was offended, by its fulfilling I must be pleas'd: Well! Christ accepts of the terms, Lo (saith he) I come, in the volume of the book it is written of me: I delight to do thy Will, O my God: yea, thy Law is within my heart, Psal. 40. 7, 8. And what he undertook he made good; he went so far that neither the righteous God nor the righteous Law could tax him with any defect. If it had not been thus, though he had obey'd never so much for us, though his Obedience had been never so free and voluntary, yet it would not have been either satisfactory or meritorious; for all satisfaction and merit are founded upon the fulfilling of the Law's righteousness. The gracious God is pleas'd to accept of an imperfect Obedience (if sincere) from us, but the just God would have a perfect Obedience for us; he can ac-

cept

cept of a mite from us, but from our Surety he would have the whole debt paid down.

Whether Christ's *active fulfilling of the Law* as considered in itself, in its *intrinsic worth and value*, could properly and formally merit of God (as Some * hold); or whether it did merit respect * Opera Christi absolute considerata meriti proprie dicti rationem habent; non respectu promissionis alicujus sed iustitiae suae vi, tanquam opera *stande* absolute debita. Eadem autem benigna promissione Dei niti, quatenus meritum illud ad nos refertur, omnino concedimus. *Essen.* Tri. Crucis, p. 294. † Equidem fateor, si quis simpliciter & per se Christum opponere vellet iudicio Dei, non fore merito locum, quia non reperiretur in homine dignitas quae possit Deum promereri. *Calvin.* Instit. l. 2. c. 17. sect. 1. Vide *Chamier.* tom. 3. l. 9. c. 1. sect. 7. Nec aliter Christi meritum accipimus, quam quod legi plenissime satisfecit, non solum obedientiae iustitiae vi ac dignitate ad divini juris rigorem appensam, — sed ad legem satisfactoriae, sic meritis ex divina promissione fuit, non absq; ea. Meritum *ad fœdus* non extra illud aestimatur, non ad meritum Dei jus, quasi ullâ cujusquam actione in rationem debiti trahi posset. *Hoornb. Socin.* conf. p. 627.

3. The *third Proposition*; Christ having thus fulfilled the Law *this his Obedience is made over and imputed to Believers.* For otherwise how doth the Apostle here say, *that the righteousness of the Law might be fulfilled [in us]*? This is that *imputed righteousness* which is so often spoken of in that one Chapter of *Rom. 4*; in reference to this Christ is said to be *made righteousness to us*, *1 Cor. 1. 30.* to be *the Lord our righteousness*, *Jerem. 23. 6.* and we are said to be *the righteousness of God in him*, *2 Cor. 5. 21*; to be *accepted in him*, *Ephes. 1. 6*; to be *presented to God as not having spot or wrinkle, or any such thing*, *Eph. 5. 27.* by *his Obedience* to be *made righteous*, *Rom. 5. 19.* Many other Scriptures might be cited which hold forth this great *Evangelical Truth*, and also these that I have cited might be much enlarged upon; but the difficulty lying not so much in the *general*, as in the *particular stating and explication* of it (where indeed there is enough of difficulty), therefore I shall rather direct my self to that.

And here *two weighty Questions* must be discussed;

1. *Whether Christ's active fulfilling the Law, or his active (as well as his passive) Obedience be imputed to Believers?*
2. *In what sense may it be said to be imputed to them?*

My Text and the Subject which I am upon from it, lay a necessity upon me of speaking something to *these Points*, otherwise I should

Two Questions raised and answered.

59-

Should most gladly have passed them by: 'Tis much against my spirit (God knows) to revive and keep up *those Controversies*, which I could wish with all my soul had never been started, but being started that they might now be buried: And (further) it grieves me exceedingly, to meddle in those matters wherein I must unavoidably differ from some or other of those who for their *Piety* and *Learning* are of great *eminency* and *repute* in the Church of God, and for whose names and persons I have a very high veneration. Yet for all this, I dare not (to please my self and to avoid what is ingrateful to me) go out of my way; 'Tis meerly sense of duty (as I apprehend it) which makes me to engage in this unwelcome province. These *Controversies*, as they are managed by some in their *utmost latitude*, are grown to a great vastness; but it would be highly inconvenient for me (now I am upon the close of *this work*, which is already grown above its due proportion,) to be *prolix* about them: I shall *contract* my self therefore, and only in short speak to that which I conceive is absolutely necessary for the clearing up of the things in question.

Of the First :
Whether Christ's
active fulfilling
the Law, or
his Active O-
bedience be im-
puted to Be-
lievers ?

As to the first question, *Whether Christ's active fulfilling the Law, or whether his active as well as his passive Obedience be imputed to Believers ?* I shall not spend any time about the *Terms*, in enquiring whether they be proper or not; or whether the things be rightly distinguished or not, (since there was *action* in Christ's *passive Obedience*, and *passion* in his *active*); all understand the thing which we intend in the use of the words, therefore without any further debate I'll take them as they are commonly used and understood.

In answer to this Question I find Four Opinions about it :

1. That neither the active, nor the passive Obedience of Christ, are properly and really imputed to Believers.
2. That the passive Obedience of Christ only is imputed.
3. That both active and passive are imputed.
4. That the active Obedience of Christ is imputed as well as the passive, but not in the same way; not quatenus active but as it was a part of Christ's Satisfaction and Merit.

For those who espouse the first Opinion, *SOCINIANS* and *PAPISTS*, I will not at present meddle with them: One of their great Arguments against the imputation of Christ's Obedience (particularly his *Active Obedience* about which only I would contend), viz. that he being a Creature was under an Obligation to obey, that he obeying for himself his Obedience could not be imputed to others;

others; this *Argument* (I say) hath been already answered : And as to the other *Arguments* which they use, they will fall in with those which shall be presently spoken unto, as they are urged by others (who yet are far from being *Socinians* or *Papists*) against the *imputation of Christ's active Obedience*.

Secondly, there are Others (much more orthodox and sound in the Faith than the former) who though they hold the *imputation of Christ's Obedience*, yet they limit that *imputation* to his *passive Obedience*; asserting that *that only is imputed to Believers*. They deny not but that his *active Obedience* was necessary for his *Person* and *Office*, for the *qualifying* of him for his *Mediatorship*; but that it is *formally imputed* to them who believe, that they deny : They say, God did accept of the *Death* and *Sufferings* of his Son as a *full satisfaction* for his *violated Law*; that the *righteousness* thereof is fulfilled by his bearing its *penalty*; that upon the alone bearing of that *penalty* Sin is *remitted* and the Sinner compleatly *justified*; that this *passive Obedience* is *sufficient* to all intents and purposes (for *Satisfaction* and *Merit* too) without any further *imputation* of his *active Obedience*; so that if the Sinner do but perform the *Conditions* on his part, of *believing* and *repenting*, in *Christ's death* alone there's every way enough for him. The *Grounds* they go upon in the defence of *this Opinion*, are many; One is, that when the Scripture speaks of *reconciliation* with God, *remission of sin*, *justification* &c. still it lays the stress of all upon *Christ's passive Obedience*, or upon his *death* and *blood*: so *Matth. 20. 28. Matth. 26. 28. Joh. 6. 51, &c. Acts 20. 28. Rom. 3. 25. — 5. 9. Gal. 3. 13. Eph. 1. 7. — 2. 13. &c. Col. 1. 20, 21, 22. 1 Pet. 1. 19. Heb. 9. 12. Heb. 10. 14.* Besides this they prove it by *several Reasons*, which are chiefly drawn from the *sufficiency* of *Christ's passive Obedience* for the Sinners relief in his lost condition, and also from the great *difficulties*, if not *absurdities* (as they judge) which attend the other *Opinion* for the *imputation* of his *active Obedience*. *This Opinion* hath the more prevailed since the first broaching of it (which was not very long ago, for 'twas not made matter of *Controversie* till these *latter Ages* of the Church), not only from the *strength* and *weightiness* of the *Arguments* with which 'tis back'd (which cannot be deny'd), but also from the *Assertors* of it; they being *many*, and some of them persons (deservedly) of very *great reputation* in the Church of Christ; (such as *PISCATOR, PAREUS, SCULTETUS, CAPELLUS, CAMERO, FORBES*, with divers others).

Of the Second
Opinion :
Christ's passive
Obedience only
imputed.

of the third
Opinion: both
active and pas-
sive Obedience
imputed.

* Cum Christi
de Coelis, om-
niaq; egerit &
passus sit pro-
pter nos homi-
nes, & propter nostram salutem (nobis enim natus est, nobis vixit, pro nobis factus est sub lege,
ut eos qui sub lege erant redimeret) idcirco utraq; pars obedientiae Christi, i. e. tota ejus obe-
dientia nostra facta est, cessitq; in salutem nostram. Zanch. in Phil. c. 2.8. p. 115. See Calvin.
Instit. l. 2. c. 16. sect. 5. This way goes Junius in thes. de Justif. Polanus in Syntag. l. 6. c. 36.
& in Comment. in Dan. p. 186. &c. Brocmand. de Servat. Jesu Christo Art. 16. Sect. 12. Qu. 4.
Gomarus de Justif. (against Kargius). River against Camero. Lucius against Piscator and
Gataker. Downham of Justif. l. 1. c. 4. p. 24. &c. Burgesse of Justif. 2. part Sermon. 34.
P. 338.

The third Opinion is, that Christ's whole Obedience, active as well as passive, is imputed to us: his obeying the Law to the full, perfect conforming to its commands, his doing as well as his dying Obedience, is (say these) made over and reckoned to Believers in order to their Justification and Salvation. This also is asserted by several * Divines of great note; and that not only by some of them by the by $\omega\varsigma \epsilon\nu \pi\alpha\rho\acute{o}\delta\omega$, but also by others who do largely insist upon the proof and making of it good, against those who think otherwise.

The Reasons upon which they ground this Opinion, are such as these:

1. Arg. for the
imputation of
Christ's active
Obedience.

1. As the disobedience of the first Adam, in which he brake the Law, is imputed to men upon which they become guilty; so the Obedience of Christ the second Adam, even that in which he kept the Law, must be imputed also to them that thereby they may be made righteous: For their guilt and righteousness must not only be convey'd in the same way or manner, viz. by imputation; but these (being opposites) must proceed from like opposite Causes; and therefore if their guilt arises from Adams breach of the Law (which is imputed to them), answerably their righteousness must arise from Christ's Obedience to the Law, which therefore must also be imputed to them. So the Apostle draws the parallel or comparison Rom. 5. 19. As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. Where observe, (1.) He speak of Christ's Obedience in the general; [by the obedience of one &c.]; wherefore to limit this to one branch of his Obedience (his passive obedience, as though by it alone Sinners were made righteous), is neither safe nor warrantable. (2.) If we will proceed in that way, so as to single out this or that part of Christ's Obedience and ascribe righteousness to it, then the Antithesis will carry it for his active rather than for his passive Obedience: for that being the Obedience which stands in direct opposition to Adams disobedience, it must, by the rules of Opposition, most properly here be

be understood. (3.) The Apostle makes the *imputation* of both to run parallel, according to the *acts* and *effects* which are proper to each; As by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous: So that as the one act is imputed for guilt, so the other is imputed for righteousness; and as in the one person (he being a publick person and Head) we broke the Law, so in the other (he being a publick person and Head too) we perform the Law. If it be said, that Adams disobedience did not lie in the transgression of the Moral Law, but only of that particular, positive Law which God gave him of not eating of the tree of knowledge; and so that Christ's Obedience did not lie in the keeping of the Moral Law, but in his obeying of that positive Law which God laid upon him (namely of laying down his life); which if so, then the Text proves nothing of that for which 'tis alleged but rather the quite contrary: I answer, though 'tis very true that in Adams disobedience, immediately and proximately there was only the transgressing of that positive Law, yet in the transgressing thereof there was virtually and collaterally the breach of the whole Moral Law, (all this Law being * *summ'd up* in and guarded by that *Lex primordialis* as Tertullian calls it). The Argument then from the comparison holds good; as Adam violating the Moral Law his active disobedience is imputed for guilt; so our Lord Jesus obeying the Moral Law his active obedience thereunto is imputed for righteousness (which is the thing to be proved).

generali & *primordiali* Dei Lege, — omnia præcepta Legis posterioris specialiter indita fuisse cognoscimus, quæ suis temporibus edita germinaverunt. Tertull. adv. Jud. c.2.

* In hac lege
Adæ datâ om-
nia præcepta
condita recog-
noscimus, quæ
postea pullula-
verunt data per
Mosen &c. —

— Igitur hæc

2. That Obedience of Christ must be imputed without the imputation of which the righteousness of the Law is not, or could not be fulfilled in believers: (this cannot be deny'd, for 'tis brought in here expressly as the end of God's sending his Son, that the righteousness of the Law might be fulfilled in us). Now I assume, but without the imputation of Christ's active Obedience, the Law's righteousness is not and could not be fulfilled in believers, ergo. This I prove from what hath been already said; the Law's righteousness consists in two things, (1.) in its requiring perfect conformity to its Commands: (2.) in its demanding Satisfaction, or the undergoing of its penalty upon the violation of it: This being so, how can the Law's righteousness be fulfilled in Saints either by the active or by the passive Obedience of Christ apart and alone? put them both together and the

2. Arg.

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thing

thing is done, there is that in *both* which is fully adequate to the Law's demands; but *divide* them, and it is not so. The *passive Obedience* satisfies as to the Law's penalty and secures from the Law's curse, but where's our performing of the *Duty* which the Law requires if the *active Obedience* be not imputed also? And 'tis conceived, that this *righteousness* of the Law doth *mainly* and *primarily* refer to the *preceptive* and *mandatory* part of the Law, and but *secondarily* to the *penal* and *minatory* part of the Law: For in all Laws (*Civil* or *Sacred*) that which is *first intended* in them is *active Obedience*; the bearing the *penalty* is annexed but to *further* and *secure* that: so that he who only bears the *penalty* doth not answer the *first end* and the *main intention* of the Law. Whence I infer, since *the righteousness of the Law is fulfilled in believers* (as the Apostle here saith it is), that therefore the *commanding part* of the Law must be fulfilled in them, (that being the *main branch* of its *righteousness* and that which is *principally* designed by it); but that cannot be, unless the *active Obedience* of Christ be imputed to them. This Argument (with submission to better judgments) is to me of great weight. And I desire the words may be well observed; 'tis not said *that the righteousness of the Law might be endured, suffered, or undergone* by us, as if it did relate to the *penalty* of the Law; but *that the righteousness of the Law might be fulfilled in us*, which surely most properly must relate to the *doing part* of the Law: doth he *fulfil who suffers? that's very harsh. To say that *one* of the things that have been spoken of was or is *sufficient*, viz. *the undergoing of the punishment* without *the doing of the duty*, and that therefore the *imputation* of Christ's death and sufferings is enough: I say for any to assert this, they do (in my thoughts) offer some violence to the Text in hand, which tells us the *righteousness*, the *whole righteousness* of the Law was to be and is fulfilled in believers.

* Qui maledictionem legis perpetitur, per hoc non implet mandata legis, aut operatur justitiam &c. *Wegelin de Obed. Christi.*

3. Arg.

3. 'Tis urged thirdly, 'tis necessary not only in respect of the Law, but of *our selves* also, that Christ's *active Obedience* should be imputed, inasmuch as *our righteousness and title to eternal life* do *indispensably depend upon it*. The Law is the *measure* and *standard* of *righteousness*; let that be fulfilled and a person is *righteous*, otherwise not; without this none can stand before the great God as being *such*. Well then, the Sinner *himself* being altogether unable thus to fulfil the Law thereby to be made *righteous*, Christ's fulfilling of it must be imputed to him in order to *righteousness*. *Guilt* and *righteousness* do both carry in them a reference to the *holty Law*.

Law; when that is broken, 'tis *guilt*; when that is kept, 'tis *righteousness*: therefore as, supposing that *Law* had not been *transgress'd*, we had not been *guilty*, so unless that *Law* be *fully conform'd* to, we cannot be **righteous*. Now where shall we find *this full conformity* to the *Law* but in *Christ*? and what will that in *Christ* avail us if it be not *imputed* and made over to us? So as to *eternal Life*, unto which without *fulfilling* the *Law* we can have no *claim* or *title*: For the old *Law-condition* or *Covenant* being yet in force, *Hoc fac & vives, do and live*, (*Levit. 18. 5. Rom. 10. 5. Gal. 3. 12. Luk. 10. 28*); unless *this Condition* be performed we cannot hope for *life*. True indeed, under the *Covenant of Grace* God accepts of what is done by the *Surety*, and he doth not exact of the *Sinner* in *his own person* the *perfect obeying* of the *Law* as the *condition of life*; but yet he will have the *thing done* either by or for the *Sinner*, either *by himself* or by his *Surety*, or else *no life*: doth not this then evince the *necessity* of the *imputation* of *Christ's active Obedience*?

* Deut 6. 25:

But 'tis queried, *Was not Christ's passive obedience, without the active, sufficient for both of these?* for *righteousness* and for *life*? To which they of this Opinion answer, No; they say upon *Christ's death* and *suffering* we are freed from *guilt*, but upon that (*abstractly* from his *active obeying* of the *Law*) we are not *strictly* and *positively* made *righteous*: So also, upon his *death* and *suffering* (they say) we are *saved* from *wrath* and *Hell*, but yet upon that alone we are not *entitled* to *Heaven*: they grant in *Christ's death* a *fulness* and *sufficiency* of *Satisfaction*, but as to *merit* for that they must take in the *holiness* and *obedience* of his *life*. I do but *recite*, not *undertaking* (at present) to *defend* what is here asserted: only let me close this *Head* with one thing which (to me) is observable. Our Lord being both to *do* and to *suffer*, to obey *actively* and *passively* (that he might fully answer the *Laws demands* for the *justification* and *salvation* of *Sinners*); 'tis considerable how the *New Testament*, in two eminent places, speaks *distinctly* to both these parts of his *Obedience*, in their *distinct* reference to both the parts of the *Law* under the *old Testament*, and in their *distinct influence* upon the *Sinners* good. *Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one &c. or as 'tis Vers. 10. Cursed is every one that continueth not in all things &c.* — here is *Christ's passive Obedience* (with respect to the old *curse* or *penal part* of the *Law* here mentioned), and the *benefit* which we reap thereby. viz. *deliverance*
from.

from the Law's curse. That's one place; the other is Rom. 10. 5. Christ is the end of the Law for righteousness to every one that believeth: for Moses describeth the righteousness which is of the Law, that the man which doth these things shall live by them: here is Christ's active Obedience (with respect to the mandatory part or doing righteousness of the Law here mentioned also,) and the imputation and benefit of this to believers viz. righteousness and life: Christ is the end of the Law for righteousness, (that is, to convey that righteousness which the Law could not, or to perform the Law in order to righteousness which the Sinner could not); take it as you will, it must have reference to the Moral Law and to the preceptive part thereof, for so the Apostle opens it in that which follows Vers. 5. Now Christ's active Obedience thereunto is imputed to believers, otherwise why is it said that he is the end of the Law for righteousness to every one that believeth? All that I drive at is (1.) That the imputation of the passive obedience in Gal. 3. 13. must not juggle out the imputation of the active obedience in Rom. 10. 5. (2.) That as the imputation of the one is necessary to free from the Law's curse, so the imputation of the other is necessary for the having of righteousness and life.

4. Arg.

4. If Christ actively fulfilled the Law for us then his active fulfilling thereof must be imputed to us, but so he did, ergo. The Consequence I judge to be good and strong; for surely whatever Christ did on our behalf, in our stead, as designing and aiming at our good as his main end, that must needs be imputed to us; otherwise he and we too might lose that which he principally designed in his Obedience (which is not to be imagined). As to the Assumption that Christ actively fulfilled the Law for us, that is generally asserted and defended by Divines against SOCINIANS and Others: For whereas these affirm, that Christ fulfilled the Law for himself (he as a Creature being under the obligation of it), they prove the contrary (of which before); shewing, that Christ was not, in that way wherein he fulfilled the Law, at all obliged so to fulfil it for himself; but that all was done by him purely upon our account: he obey'd not merely as a Subject but as a Surety therefore his Obedience must be for us, and so imputable and imputed to us. And whereas others affirm, that Christ actively fulfilled the Law that he might thereby be fitted and qualified for his Mediatorial Office, two things are answered: (1.) The Scripture, when it speaks of Christ's subjection to the Law and accomplishment of it, doth not lay it upon this end or upon what refers to Christ himself, but

but upon that which refers to us (as the proper end thereof): He was the end of the Law for righteousness to them that believe; — &c. made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons. (2.) They say, that Christ's fitness for his Mediatory Office did result from his Person, from the personal Union of the Divine and Humane Natures in him, rather than from his active Obedience to the Law; for else he could not have been look'd upon as one fit to be a Mediator till he had finished his whole Obedience to the Law; whereas from the first instant of the personal Union he was fit for that Work and Office. 'Twas fit, nay necessary, that Christ the Mediator should conform to the Law; but these are two different things, what was fit for the Mediator to do and what must fit him to be the Mediator. These Ends therefore respecting Christ himself being removed, it follows that it was wholly for us that he fulfilled the Law: whence then I infer that that must be imputed to us, otherwise the end of it would not be attained; for without the imputation of it we should neither be the persons designed in it nor profited by it. To prevent mistakes and to give this Argument its full strength, I would state it thus: Whatever Christ did that we were obliged to do and which was to be our righteousness before God, that certainly must be imputed to us; I do not say that all which Christ did is strictly and properly imputed to us, but whatever he did if we were bound to do it, and if the doing of that was to be our righteousness, that must be imputed (or else we are in a sad case). He was incarnate for us yet that is not formally imputed, why? because Sinners were not under any obligation to any such thing; so I might instance in his working of Miracles, Intercession &c. But now if our Lord will be pleas'd to put himself under the Law and to fulfil the Law, that must be made over to us because that was a thing which we our selves (according to the capacity of Creatures) were bound unto, and this was to be our righteousness before God: what is so circumstantiated, must be imputed; therefore this being taken in the Argument is good.

Several other Arguments are produc'd for the imputation of the active as well as of the passive Obedience: As that both together make most for the * glory of Christ, and for the ease and † comfort of burdened Souls: That 'tis a mighty loss for Christians to lose Christ's active Obedience; and why should it be the active only

* See Bodin in Eph. p. 796. — † Neq; conscientias pa- caret aliqua justitiae portio; sed perpetuò illas trepidare necesse esset, nisi firmiter persuasæ forent totam justitiam Legis sibi imputari. Polan. in Dan. p. 187.

or the *passive* only if they may have both? *quidni utraq;* (saith *Parent* himself)? can we have too much of Christ? is not all of him precious? and do not we need all? Surely the * *safest way* is to take in as much of him as ever we warrantably may. They (who go this way) also urge the *Consent* of the *Reformed Churches*, the *Suffrages* of several *famous Divines* as concurring with them; that *their Opinion* hath the advantage of being judg'd the more *antient* and *Orthodox*, (which that excellent person † *Mr. Bradshaw*, though he somewhat dissents about the thing, doth ingeniously confess). But these things I shall pass over; if the *foregoing Arguments* will not convince and satisfy I shall hope for less from these. (So much for this *third Opinion*).

* Certè tutius ibit ille, qui plus Christo ad maiorem gloriam ascribit quod in eo quaerat, quam qui ei quicquam adimit. Et qui totam Salvatoris & Sponsoris nostri Obedienti-

am Legi divinae praestitam amplectitur, quam qui praecipuam ejus partem pro iustitiâ coram Deo sibi imputari non credit. *Wegelin*. Diss. de Obed. Christi. † Noram probe, sententiam priorem antiquiorem & Orthodoxam magis passim audire. Sed & re apud me accuratius perpensa penitusq; perspectâ, suo merito ea id audire visa est. In Praet. ad Tract. de Iustitiâ p. 6.

Fourth Opinion: Christ's active Obedience imputed as a part of his Satisfaction.

* *Bradshaw* de Iustitiâ in Praefat. p. 10. † Thus *Grotius* de Sat. c. 6. p. 89. *Bradshaw* de Iustitiâ c. 18. sect. 5, 6. *Mr. Baxters* Aphor. p. 54. *Great Propit.* p. 92, 93. ¶ Neq; tamen excluditur reliqua pars obedientiae quâ defunctus est in vita: &c. Et sane in ipsâ

(i.e. in morte Crucis, for that he's speaking of and doth immediately go before). primum gradum occupat voluntaria subiectio; quia ad iustitiam nihil profuisset Sacrificium nisi sponte oblatum. *Calvin* Instit. 1.2. c. 16. sect. 5. * *Garaker*. Animadv. in *Lucium*. p. 1. lect. 1. p. 2. *Bodinus* in *Ephes.* p. 798.

4. There is a *Fourth*; Say some the * *active* as well as the *passive Obedience* of Christ is *imputed*, yet not in the sense of the promoters of the *former Opinion*, but only thus as † it was a part of Christ's Satisfaction for the violation of the Law; as 'tis so considered (they say) it is *imputed*, but not in any other notion. They say Christ's *active obeying* was *satisfactory* and *meritorious* as well as his *passive*; than which nothing more certain: And indeed the *passive* without the *active* had not been *satisfactory* or *meritorious*; 'twas Christ's || *voluntary subjection* to the Will of his Father (which was an *active* thing) even in his *dying*, which put such an efficacy into his death: Now his *active Obedience* being thus taken, is (they grant) *made over* and *reckoned* to *Believers*. * Others (to the same purpose) consider Christ's *active Obedience* *two ways*; either strictly as *active*, as it lay in conformity to what the Law commanded, or as there was *humiliation* and *abasement* attending *that Obedience*: in the *former* respect they deny it to be *imputed*, in the *latter* they say it is. This *middle* and *reconciliatory* Opinion is somewhat *new* and *modern*, and owned (as yet) but by very few, but in those few (for their worth and eminency) there are very many. I shall not set my self to *argue* or *object* any thing a-

gainst it, (though something might be said upon that account); I rejoyce with all my heart that we may have the *active Obedience* of Christ upon any terms or under any considerations. I am so far from arguing against it that I keep it by me as a reserve; that, if there be not *solid and satisfactory Answers* to be given to the *weighty Objections* made against the *imputation* of Christ's *active Obedience* as commonly asserted (which is to be try'd by and by), I may fall in and close with it. No more at present therefore about the *First Question*.

I go on to the *Second*; The *imputation* of Christ's fulfilling the Law or of his *active obedience* being granted, 'tis further to be enquired *In what sense this imputation is to be taken? and how far it is to be carried?* This *Question* hath its difficulties as well as the former: the Learned differ not only about the matter of *imputation* or what is imputed, but also about the nature and the right stating of the act. Even they who agree in the *imputation* of Christ's *active Obedience*, do yet differ in the stating of that *imputation*. Of the Second Question: How the imputation of Christ's fulfilling the Law is to be taken?

For 'tis the Opinion of some, that Christ's *active Obedience* is so imputed to believers as that God reckons it to them as done in their stead; that in his obeying and fulfilling the Law, they, legally and in God's estimation, obeyed and fulfilled the Law also; that his obedience is accepted for them and made over to them even as if they had so obeyed in their own persons. Others cannot close with this high and rigid *imputation* (as they are pleas'd to call it); they say the *imputation* is to be carried no higher than thus, that Christ's Obedience is imputed to Believers (that is) 'tis reckoned to them for their good, but not as done in their stead; that 'tis theirs in the effects & benefits of it but not as to the thing it self, so as that they in their persons should be look'd upon as having in Christ fulfilled the Law: they are for Christ's obeying *propter nos*, but not *pro nobis*.

This latter stating of *imputation* is that which some follow whom (upon many accounts) I am bound to respect and reverence; and I acknowledge (as before) the former stating of it to lie open to very weighty and considerable *Objections*: Yet (in compliance with my present light) I must crave leave to differ from them (though I do it with all modesty and submission); and the *Objections* made against the high and strict *imputation* will (as I judge) admit of fair and *satisfactory Answers*. Therefore I believe and affirm, that our Saviours *active Obedience* is imputed, reckoned, made over to us, as being done in our stead, and not only finally

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for

96 That the righteousness of the Law Ver. IV.

for our good; that 'tis ours, not only as to such and such effects but that the thing it-self is ours, in a Law sense; that God reckons it to us as if we had done it in our own persons; and that therein (in part) consists our righteousness before God.

The Arguments upon which I build this position, are these:

Arguments to
prove the strict
imputation of
Christ's Obe-
dience.

1. If the imputation of Christ's righteousness or Obedience be not taken for the imputing thereof to us as done in our stead, but only as done for our good; then whatever he did, or doth, may as properly be said to be imputed to us as his righteousness and obedience. The reason of the Consequence is plain; because that all which Christ did, or doth, is for our good; his Incarnation, Nativity, Ascension, Intercession &c. all are for the good of those who love God: If therefore there be nothing more in the imputation of his Obedience than the reckoning of it to us for our good, then the fore-mentioned things may equally and as properly be said to be imputed to us, as it; (which I suppose will not be affirmed; if it be, it will admit of a very easie confutation).

2. That must be the right stating of the imputation of Christ's Obedience which best suits with his Suretyship; but that which I plead for doth so, ergo. A Surety doth not pay the debt only for the debtors good, but as standing in the debtors stead; and so his payment is reckoned to the debtor: The same we must hold with respect to Christ and Sinners, or else we quit the main notion of his being a Surety. Take away Christ's obeying in our stead and make it to be only for our good (and so imputed), and you may then suppose him to be a loving and compassionate Saviour, but not (strictly) a Surety: for to that 'tis requisite that he pay our very debt, and that that payment be accepted of as made in our stead.

3. Christ's Obedience is imputed as Adams disobedience was imputed: this is grounded upon the Apostles parallel between them in Rom. 5. (of which before) Now how is Adams disobedience imputed to us? *Ans.* not only for our hurt or in the mischievous effects of it, but the guilt it-self of his disobedience is imputed; inasmuch that in his sinning we all sinned. Answerably *ex. opposito* Christ's Obedience is, and must be, imputed to us; viz. not only for our good and in the happy effects of it, but the thing it-self is ours; inasmuch that in his obeying, reputatively and legally, we obeyed also. I cannot understand the analogy 'twixt the two Adams (wherein the Apostle is so clear), unless this imputation, as here stated,

stated, be granted: and I humbly conceive he who grants we disobey'd in Adam must grant we also obey'd in Christ.

4. Christ's righteousness is imputed to us in that way wherein our sin was imputed to him; this is grounded upon 2 Cor. 5. 21. Now our sin was imputed to Christ, not only in the bitter effects of it but he took the * guilt of it upon himself (as hath been already ^{*See Mr. Bradshaw de Justif. c. 16. p. 77.} proved): so then his righteousness or active obedience it-self ^{† See pag. 489 of this Book.} must be proportionably imputed to us, and not only in the effects thereof.

5. The proper terminus of imputation is righteousness; 'tis (according to its notion in Scripture) the reckoning or making over of a thing to a person for righteousness: Abraham believed God, and it was imputed to him for righteousness, Rom. 4. 3. If therefore Christ's Obedience be imputed to us, it must be so imputed as to be our righteousness before God; no imputation lower than this will serve our turn nor suit with the Scripture-notion of the Word.

6. They (who dissent) bring in the imputation of Christ's active Obedience as a part of his Satisfaction; whence I argue, he satisfied in our stead, as he obeyed he satisfied, therefore he obeyed in our stead. Christ's active Obedience being satisfactory as well as his passive, why should not that *eo nomine* come under the same imputation which the passive doth?

7. If this be all in the imputation of Christ's Obedience that 'tis reckoned to the Sinner for his good, then we are all agreed, all Controversies are at an end: for who, even amongst the rankest deniers of imputation, do not assent to this, that all was done and suffered by Christ for our good? and is so far reckoned to us? Wherefore either our Protestant Divines have been grossly mistaken in disputing for that which was not denied, or else they had other apprehensions about imputation.

These (in short) are the Arguments which incline, yea command me to believe the high and strict imputation of Christ's active Obedience or fulfilling the Law. But I have as yet done but half of my work; the Objections which are made against what hath been asserted, must be answered. It hath been affirm'd that Christ's active as well as passive Obedience is imputed to Believers; now that is objected against: It hath been affirm'd also that the imputation of Christ's obedience is to be taken as hath been stated; that too is objected against: both therefore must be defended. The Objectors do not all concur in their Opinions about these two Heads, yet in their main Objections about them in a great measure they do:

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Objections answered which are brought against the imputation, of such an imputation, of Christ's active Obedience.

598 **That the righteousness of the Law** Ver. IV.

wherefore I shall take them as they lie before me promiscuously and in common, and so endeavour to answer them.

1. Object. *Obj.* First 'tis objected, that in the Scripture remission of sin, justification, reconciliation with God, eternal life, are wholly and solely ascribed to Christ's passive Obedience, to his death on the Cross, (under which yet is included the whole humiliation and abasement of Christ): The particular Scriptures cited for the proof of this have been already set down.

Ans. They who are for the active Obedience as a part of Christ's humiliation, and as such do hold the imputation of it, making it and the passive to be but one and the same Obedience, only diversified in its acts, all of which do yet meet and concur in his humiliation; these (I say) are not at all concerned in this Argument. And they who take them as distinct parts of his Obedience and as such hold the imputation of them, are very little pinched by it; for the answer is easie and obvious, these great effects are attributed to Christ's death and blood not exclusively and solely (as to juggle out the influence of his holy life and active obedience), but eminently only. In his dying there was the highest piece, the consummation of all his Obedience, therefore the main stress is laid upon that (the chiefest part being by an usual Synecdoche put for the whole); but yet the obedience of his life is to be taken in, in conjunction with the obedience of his death, and so the Sinners happiness is compleated. 'Tis not only here said that God for sin condemned sin (which refers to Christ's death), but also that the righteousness of the Law might be fulfilled in us (which refers to his life); as we reade of our being justified by his blood (and the like), so we reade of his being made under the Law, to redeem them who were under the Law that we might receive the adoption of Sons; and of his being the end of the Law for righteousness to every one that believeth.

2. Object. *Obj.* If Christ's active Obedience be imputed, and in such a manner too, so that in his obeying and fulfilling the Law Believers did obey and fulfil it; thence it will follow that his passive Obedience, his Death it-self was in vain and needless: for this being so, the Saints must be perfectly righteous as having done what the Law required; and so there would be no need of Christ's Suffering or Satisfaction, for that supposes guilt and the non-performance of the Law.

Ans. This Objection is very considerable yet I conceive the Consequence is not so pressing; the reason is, because though upon the imputation of Christ's active Obedience one part of the Law is satisfied,

satisfied, yet there being another part of the Law to be satisfied also, for that his *passive obedience* was necessary. Suppose that Believers upon the former might be look'd upon as now fulfilling the Law's commands; yet *guilt* being before contracted, the *penalty* of death thereupon incurred, that the one might be expiated by the undergoing of the other it was necessary that Christ should die and suffer. The Law requiring both of these in both it must be satisfied; insomuch (saith * one) that if we could have had a perfect righteousness conformable to the Law, de novo, and not have satisfied the punishment, our debt would not have been discharged, we had still been in our sins. The twofold Obedience or double righteousness of Christ do not destroy or undermine each the other; 'twas necessary that he should obey actively for the doing of what the Law enjoyned, 'twas necessary also that he should obey passively for the suffering of what the Law threatned; for both of these were necessary to reach the Law's righteousness, and so to lay the foundation of a complete righteousness for the Creature: in order to which therefore both must be imputed to him. (I know what is objected against this but all cannot be spoke unto at once).

For the better answering of the *Objection* in hand, 'tis said by some that the *imputation* of Christ's *passive Obedience* must be supposed to *antecede* (in order of nature though not of time) the *imputation* of his *active*: for in the justifying of Believers God dealing with them as Sinners, we must suppose him first to take off guilt and punishment due for what was past, before he makes over a positive righteousness to them for the time to come. If this be so, we shall easily get off from what is objected; wherein Dissenters go upon this, that a person being judg'd righteous upon his imputative, active fulfilling the Law, to him no further or subsequent imputation is necessary. We say so too; but then we suppose an antecedent imputation of that Obedience which was proper to free from guilt and wrath, viz. Christ's *passive Obedience*. So that the matter comes to this; though Christ's *active Obedience* being imputed a child of God is righteous and a fulfiller of the Law, and so nothing further is necessary for him; yet it doth not hence follow that Christ's *passive Obedience* was in vain or needless, because, in the methods of divine grace, that is first imputed for freedom from guilt and Hell before the *active* is imputed in order to righteousness and Heaven. Very large discourses there are abroad in the world about these things; I only design to set down in short what is satisfactory;

* Mr. Burg. of
Justif. 2. part
pag. 411.

600 That the righteousness of the Law Ver. IV.

factory to my self, but how far it may be so to others that I must leave with God.

3. Object.

Obj. *Christ's passive Obedience was sufficient; for thereby the justice of God was fully satisfied, the Sinners guilt fully expiated, full payment made of all that he owed &c. what need therefore is there of any imputation of his active obedience to be superadded to the imputation of the former?*

Ans^r.

Ans^r. If the *passive Obedience* be taken in conjunction with the *active*, we grant the *sufficiency* of it to all intents and purposes; but if it be taken *disjunctively* from the *active*, then we grant its *sufficiency* for such and such ends or effects, but not for all. For the removal of *guilt*, the satisfying of the *penal part* of the Law, the freeing from *Hell and death*, so it was *sufficient*; but besides this, the *preceptive part* of the Law was to be fulfilled, the *condition of life* was to be performed, the *Sinner* was to be made *positively righteous*, *Heaven* was to be *merited*; now as to these, *abstractly* from the *active obedience* of *Christ*, the *passive* was not *sufficient*. Upon his dying Believers shall not die or be damned, or be look'd upon as *guilty*; but for their being *righteous* and entitled to *eternal life*, *Christ* must *actively* fulfil the Law; for the promise of life is annexed to *doing*, *Do this and live*, Levit. 18. 5. Rom. 10. 5.

* Blake on the
Covenant
12. p. 77.

"There needs no more (saith * a Reverend Person) than innocency not to die, and when guilt is taken away we stand as innocent, no crime then can be charged upon us: But to reign in life (as the Apostle speaks), to inherit a crown there further is expected, which we not reaching *Christ's active obedience* supplied to us, not adding to ours but being in it-self compleat is accounted ours, and imputed to us.

4. Object.

Obj. But 'tis said, *the Law requires no more than either doing or suffering; if one of these be done, 'tis enough; both of them the Law neither doth nor can demand. Wherefore if we suffered in Christ and that be reckoned to us, it is not required that we should also obey in Christ?*

Ans^r.

* See Advers.
inter Piscat. &
Lucium. p. 1.
sect. 4. Polan.
in Dan. p. 191,
&c. Turret. de
Sat. par. 8. pag.
271, &c. Bodinus
in Eph. p. 805.

Ans^r. The truth of the *Antecedent* is not only questioned but flatly deny'd; and the contrary thereunto is proved, viz. * *That in statu lapsi the Law's obligation is not disjunctive, ad alterutrum, either to do or suffer; but 'tis conjunctive or copulative, ad utrumque, both to do and suffer.* Indeed (say they of this Opinion) if man had continued in the state of innocency one of these had been enough; namely the *active obeying* of the Law; for he being then without sin could not lie under any obligation to suffer. But he being

being *salv* stands oblig'd to both; to obey, as he is a *Creature*; to suffer, as he is an *Offender*: So that it was not enough for Christ in suffering to answer the one obligation, but he must also by doing answer the other also. In the *Laws of men* one of these is enough, but in the *Laws of God* (there being a vast disparity 'twixt the *Creatures* subjection to him and to men) it is not so. And (as I apprehend it) they who differ in this point, do too much run themselves upon that absurdity which they would fasten upon those from whom they differ: for whereas they charge the Opinion of these that it acquits us from all obeying on our part, this principle (which they maintain) seems to do it much more; for if either obeying or suffering be as much as the Law requires, then Christ having suffered the utmost of the *Laws* penalty, we are not under any obligation to obey too.

Obj. It having been said, that Christ's passive Obedience was necessary to free from guilt and eternal death, and his active necessary for righteousness and eternal life; against this 'tis objected, that it supposes a medium betwixt being freed from guilt and being made righteous, and so betwixt being freed from eternal death and the having of eternal life (which is a great mistake). For these are such Contraries as do admit of no medium between them, and therefore upon the negation of the one the affirmation of the other (in a fit Subject) must needs follow; and so vice versa: As if it be not night it is day, if it be not darkness it is light, if it be not crookedness it is straightness &c. So here; if it be not guilt it is righteousness, and if it be not eternal death it is eternal life, (these being Contraries *ὡς ἐν ἑστὶ μεταξὺ*). Therefore they who grant freedom from guilt and Hell upon Christ's death, and yet assert the necessity of the obedience of his life for righteousness and Heaven, build upon a false hypothesis.

5. Object.

Ans. To this 'tis answered, what is here alledged holds true in Natural and Physical Contraries, but not in Moral or Law-contraries: The Malefactor upon his Princes or the Judges Pardon is acquitted from his guilt, and with respect to that he is innocent; but yet he cannot upon this be look'd upon as being righteous, or as having done what the Law required of him: so 'tis in that which I am upon. 'Tis one thing for the Sinner not to be unjust, and another thing for him to be just; upon the non-imputation of Sin he is the former, but the latter he cannot be without a positive righteousness. Not to be judg'd as a transgressor of the Law and to be judg'd as a fulfiller of the Law, are two distinct things. And so

Ans.

as to the other ; although there be *no medium* 'twixt *natural life* and *death* (so that upon the *negation* of the *one* there is always the *position* of the *other*), yet between *eternal life* and *eternal death* there is a *medium* : For we may suppose a person to be *freed from the one* and yet not presently admitted *into the other* , he may be saved from *Hell* and yet not be taken up to *Heaven*, for he may be *annihilated* or *continued in some state of happiness here below* this notwithstanding : (I only speak of the *possibility* of the thing, not asserting that ever *de facto* it is so). The *Traytor* may be freed from *death* and yet not restored to all those *high dignities* and *priviledges* which he had before ; and why not so here ? 'Tis true, whoever is *freed from Hell* is *admitted into Heaven*, but this is not necessary from the *nature* of the *thing* (as though there might not be a *status intermedius*) ; but only from the *will* and *ordination* of God. The necessity therefore of the *imputation* of Christ's *active obedience* for *righteousness* and *life* is not weakened or null'd by this objection.

6. Object.

Obj. To put more strength into it 'tis further urg'd, that the *Opinion* (argued against) makes *Justification* to consist of *different parts* (viz. *remission of Sin* and *imputation of righteousness*) ; also it makes these *different parts* to proceed from *different Causes*, (as the *remission of Sin* from Christ's bearing the *penalty of the Law*, and the *imputation of righteousness* from his fulfilling the *precepts of the Law*). Whereas (say some) the *whole nature of Justification* lies in the *remission of sin* ; to be *pardoned* and to be *made righteous* are in *Scripture terms* *equipollent* and *synonymous* : And (say others) *all in Justification* is *but one act*, proceeding from *one and the same cause* ; that *very act* which makes the *Sinner not guilty* makes him also at the same time to be *righteous* ; as that which takes away *crookedness* at the same time makes *streight*, that which expels *darkness* at the same time introduces *light* ; the *putting on of the garment* and the *removal of the nakedness* are but one and the same thing and done together.

Answ.

Answ. Many things are here mentioned which cannot so distinctly be spoken to in the answering of an *Objection*. What place *remission of sin* hath in *Justification*, whether of being the *form* of it, or but an *integral part*, or only an *effect* and *Consequent*, is a thing that *Divines* are not very well agreed about : whether the *whole of Justification* doth lie in *remission* is a point wherein also they differ. But I must not at present engage in these debates, I will defer the discussing of them till I come to open the *Doctrine*

Doctrine of *Justification* (which the 30 Verse of this Chapter will lead me to). I shall now only suggest what is proper for the answering of the *Objection* before us.

And 1. what if the *Opinion* (argued against) doth make remission of sin and imputed righteousness to be different parts of *Justification* (they both as * integral parts concurring to the completing and perfecting of it) ? I say, what if it so doth ? is it the worse for that, is this a novel tenent or that which but few or none do own ? have not several with great solidity and judgment defended it ? as to any error in it or any absurdities that will follow upon it, I must confess I do not (as yet) understand either the one or the other. A difference of parts in *Sanctification* is commonly granted, viz. mortification and vivification ; the abolition of the power of sin and the implantation of the divine Nature ; the putting off the old man and the putting on the new man (Eph. 4. 22.) ; now why may not *Justification* have its parts as well as *Sanctification* ? If the Believers righteousness doth lie in the fulfilling of the Law, and there be different parts in that Law (its commanding and its punishing part), then that righteousness which results from the fulfilling of it must admit of different parts too. So that remission of sin is one part (that being grounded upon the satisfying of one part of the Law), and imputation of righteousness is another part (that being grounded upon the satisfying of the other part of the Law). The Scripture speaks of these not as one and the same, but as distinct ; Rom. 4. 25. *Who was delivered for our offences* (there's remission), and *was raised again for our justification* (or righteousness, there's the other part) : how the latter is attributed to Christ's resurrection is not my business now to enquire, I only cite the words as holding forth a distinction betwixt remission and righteousness : (So Rom. 5. 9. compar'd with Rom. 5. 19.). And Dan. 9. 24. — *to make reconciliation for iniquity, and to bring in everlasting righteousness* ; (here are the two parts of *Justification* set forth as different and distinct). 'Tis true, the Apostle Rom. 4. 6, 7, 8. speaking of the Sinners righteousness instances only in the forgiveness or non-imputation of sin ; but he doth not do it as if that was the all in that righteousness, but (1.) because that being one eminent part thereof he puts it for the whole : (2.) because that remission of sin and the imputation of a positive righteousness being never parted, in naming the one he included the other : not as if they were one and the same in their nature but because they are never separated in the Subject. I cannot yet be convinc'd but that the removal of Sins

* See Burg. of
Justif. 2 part
Serm. 27.

guilt and the introducing of a positive righteousness, are things of a different nature and carry distinct notions in them: for (besides what hath been already said,) though in God's dealing with fal'n Sinners they are never parted, yet as they are considered in themselves they may be parted. Amongst us sometimes sin is remitted when yet the offender is not justified, (as we see in the case of Joseph's Brethren, Shimei, Abiathar &c.); and 'tis possible for a person to be justified though he hath no sin to be remitted (as it would have been with Adam had he stood, he was then capable of Justification but not of remission): now this their separableness evinces a difference or distinction betwixt them. To object therefore against the imputation of Christ's active Obedience as well as of his passive, (one being suppos'd to free us from guilt, the other to make us righteous), that this would infer two different parts of justification; this is so far from being an Objection that 'tis but a plain asserting of what is so indeed.

2. Whereas 'tis said that this doth also make different causes of Justification, I say as before, what if it doth? Provided, that by those ye understand only the different grounds or matter of Justification according to its different parts; (that is) as Christ dy'd and shed his blood there's the ground of the Sinners discharge from guilt; that which is imputed to him in order to that effect; then as he in all things actively conformed to the Law there's the ground of the Sinners positive righteousness, or that which is imputed to him in order to that effect. Such a multiplication of Causes, which are not so of a diverse nature but that they do unite and concur in some one as the general Cause (as these do in Christ's righteousness or Obedience), carries in it nothing repugnant to Scripture or Reason. This righteousness of Christ is the one only material Cause of the Sinners righteousness; but that dividing it-self into his active and passive righteousness, accordingly the Causes of the Sinners righteousness are diversified.

3. The allusions (brought against the Truth in question) seem to fasten some absurdity upon it: For they tend to this, that for any to say upon one act sin is remitted, and upon another the person is made righteous; 'tis as if one should say, that by one act the crookedness of a thing is removed and that by another 'tis made straight (and so as to light and darkness).

To which I reply; I except against these similitudes as not fitting with the thing in hand; they are proper for things of another nature, not for that which we are upon; for that being a Law-

act is not to be judg'd of by things of a *physical* nature. Suppose the *effects* mention'd are produc'd by one and the same *act*, yet they are not so pertinently alledg'd because what we are speaking of falls under another consideration. We are not concern'd about crookedness and straightness, but about *guilt* and *righteousness*; all *allusions* which suit not with *these* (as things of a *legal* nature) are insignificant. Will they say, that that which *free*s the Offender from *guilt* (when he stands arraign'd before the Judge), doth also make him a *true* and *exact* keeper of the *Law*? that at the same time, and by the same sentence, wherein he is acquitted from the violation of the *Law*, that he is also thereupon to be look'd upon as a person that hath really kept the *Law*? such an Instance as this would be *pertinent*; but then we should determine it in the *Negative*. And indeed I could humbly desire, that in *these* Points we might be very sparing in *argumentative* *Similitudes* of this nature; for 'tis very well known how by them some endeavour to decry and undermine all *imputation* of *Christ's* *righteousness*. To be made *righteous* by the *righteousness* of another? 'tis (say they) as if a man should see with another's eyes, or be learned with another's learning, or wise with another's wisdom &c. (there's *similitude* for *similitude*, though upon a far more pestilent and mischievous design). Therefore in *Law-acts* (such as we all grant *Justification*), let us keep to those *allusions* which are proper to such *acts*; or (upon the disparity of *Physical* and *Law-acts*) we shall run our selves and others upon great mistakes.

Obj. *This* seems to reflect upon God some error or mistake in his judging, as if he should esteem the Sinner to do that in *Christ* which he did not do, and which he knows the Sinner did not do. And 'tis said, that 'tis not possible that we (by any estimation) can be the Subjects of those *acts*, *qualities*, *accidents*, which belong to another Subject.

7. Object.

Ans. Though the debtor himself doth not pay the debt, but the Surety in truth payes it, yet without any mistake the Creditor may in a *Law-sense* look upon the debtor as having paid it, inasmuch as his Surety paid it for him; and what his Surety doth, he doth (they being in *Law* but one person): the application of this, as to God's judging with respect to *Christ* and *Sinners*, is plain and obvious. But I ask, why should this be thought a mistake in God to look upon us as obeying in *Christ*, when (I hope) 'tis not made a mistake in him to look upon us as disobeying in *Adam*? wherein is the truth of God more impeached in the one, than in

Ans.

606 **That the righteousness of the Law Ver. IV.**

the other? we did not personally eat of the forbidden fruit, and yet I presume it will not be deny'd but that in *Adams* eating of it legally we did eat it too; and that God doth most truly and righteously reckon us guilty of it as though we had done the fact in our own persons: Grant then that there is no mistake there, and it will follow that there is none here. Nay further, why may we not as well be said to obey in *Christ* as to suffer in *Christ*? his *Sufferings* were as remote and aliene from our persons as his active obeying; and yet 'tis granted, that they are so reckoned to us as that in them even we may be said to suffer and satisfie; and if the passive Obedience of *Christ* be thus imputed without any mistake, why may not the active without any mistake be imputed also? clear God in the one and you must likewise clear him in the other. And whereas 'tis said, that those acts, qualities, or accidents, which belong to one Subject cannot be made over to another; this strikes at all imputation (though I suppose 'tis not so designed), for that which is imputed must be out of that Subject unto which 'tis imputed; otherwise 'tis inherence, and not imputation. *Adams* disobedience was his own personal and subjective act, and yet 'tis ours imputatively and legally. (But of this I'll say no more).

8. Object.

* Mr. Bradsh.
of Justif. p. 85.

Obj. If *Christ* actively obeyed and fulfilled the Law, as in our stead, so that his Obedience be imputed to us; hence it will follow, that we are not at all * obliged our selves to obey or keep the Law, *Christ* having done that in his person for us. For as he bearing the curse and penalty of the Law, in our stead, we are thereupon freed from that curse; so if he did obey the Law's commands in our stead, we must also thereupon be freed from any obligation to obedience on our part thereunto.

Ans.

* Vid. *Luciam*
in Advers. p. 1.
Sect. 5.

Ans. All that follows from hence is this, that *Christ* obeying the Law for us and in our stead, we are not bound to obey it * for those ends and upon those accounts upon which he obey'd it, (as namely for satisfaction and for righteousness before God): but as to other ends and upon other accounts, we are yet (and must be so) under an obligation to obey it. For being Creatures we are indispensably bound to keep that Law which our Creator and Lord is pleas'd to lay upon us, so as that nothing can absolve us from that obligation: And besides, not only love and gratitude to God do call for this Obedience from us, but it is the way wherein we can only hope for benefit by *Christ*'s satisfactory and meritorious Obedience. We must not carry our Saviours fulfilling the Law for us beyond what he intended; now it appears by the whole tenure of

of the Gospel, that he never intended it to exempt believers from *Obedience* as it speaks *duty*, but only as 'twas the *Condition* of the *first Covenant*. I therefore think that it may as well be argued, that Saints should not *die*, or bear any *punishment* for sin, because Christ dy'd for them and bore the *penalty* of the *Law* for them; as that they should not *obey actively* because Christ obey'd the *Law* for them. 'Tis true, upon the *imputation* of his *passive obedience* they are freed from *Suffering* in order to *Satisfaction*, yet in *other respects* suffer they shall: and so upon the *imputation* of his *active Obedience*, they are freed from *obeying* (so as that their *righteousness* before God should not lie in that), yet upon *other accounts* obey they must notwithstanding all that Christ hath done. In short, we may as well argue against *others* that upon their principles *God's people* are not *lyable to any punishment*, as they do against us that upon our principles *God's people* are not *under any obligation to obey the Law*: and that *explication or distinction* which will clear and justify their *Opinion* in the *consistency* of the *Saints Sufferings* with Christ's *passive Obedience*, will do the same for *ours* in the *consistency* of the *Saints Obedience* with Christ's *active Obedience*.

Obj. 'Tis objected, that the *imputation* of Christ's *Obedience* (as thus stated) makes *Believers* to be no *Sinners*, yea as *righteous as Christ himself was*: they in him fulfilling the *Law*, where's their *sin*? and his *righteousness* being made over to them, are they not as *righteous as he was*?

9. Object.

Ans. This is one of the *beaten, thred-bare Arguments* with which the *ROMANISTS* impugne (in general) the *imputation* of Christ's *righteousness*: Our *PROTESTANT Writers* thus answer them; though Christ's *righteousness* be *imputed* to *Believers* yet for all that they are *Sinners*, and may justly be so *denominated*, inasmuch as the *denomination* is taken from what is *inherent* in them, notwithstanding what is *imputed* to them. Saints may be considered either as they are in *themselves*, and so who can deny them to be *Sinners*? (so the best must cry out *Unclean, unclean*): or as they are in *Christ*, they being *justified* through the *imputation* of his *righteousness*, and accepted in him as their *Head* and *Surety*; and so who will deny them to be *righteous*? He fulfilled the *Law* for them, which *obedience* of his being reckoned to them in *God's account* and *imputatively* they may be said to be *without sin*, (there's no *ANTINOMISME* in this if it be rightly understood); yet as they are in *themselves* and as to what is *inherent* and *done by them*, there is (God knows) *too much of sin* in them. 'Tis no absurdity.

Ans.

* Cant. I. 5.

dity for the same Subject under diverse considerations to be look'd upon as sinless, and yet as sinful; * *I am black but comely*: O what a pure, spotless, righteous person is the Believer in respect of imputation; and yet what an impure, defiled, sinful person is he in respect of inhering corruption.

* Per justitiam Christi nobis imputatam non possumus dici absolute sive omni modo justis &c. — sed — eatenus nos justos factos aestimat Deus quatenus Legis Divinae transgressores extiterimus: Ut in tantum ex illa Christi justitiam justis facti dicamur, in quantum ex inobedientia nostra injusti constituti sumus. Bradsh. de Justif. c. 24. sect. 27.

As to the other part of the *Objection* I deny the *Consequence*; may we not be *righteous* but upon this we must be as *righteous as Christ himself was*? as the former I would be loth to deny, so the latter I would be as loth to affirm. It doth not follow, if Christ's obedience and righteousness be imputed to us that therefore we must be as righteous as he was; because it is made over to us not in the fulness and infiniteness of it, but * only so far as our case and necessity doth require; or not absolutely in the utmost extent and degree of it, but in tantum quod hoc that we may be look'd upon as fulfillers of the Law, and as partakers of that righteousness which we need and are capable of. And (pray) wherein doth the imputation of Christ's passive obedience come short as to what is here charged upon the imputation of his active? will not the Argument lie as much against that as against this? For upon that ('tis said) the Law was fully satisfied and received from Christ in our stead its full accomplishment, upon that we are look'd upon as having committed no evil and omitted no good, that Christ's infinite merit and Satisfaction is ours &c. wherefore may it not with equal strength be infer'd from the imputation of this that we are not Sinners, and that we are righteous as Christ was, as it may from the imputation of the other?

10. *Obje.*

Obj. This makes Christ to have done that very thing (for matter) which we our selves should, that he paid that very debt of Obedience in kind (and not in value only) which the Law required and which we should have paid; which if so, and that that be reckoned to us, we are then justified by Works and our righteousness is Legal rather than Evangelical.

Ans.

Ans. I have had occasion (in what went before) to speak a little of the *idem* and *tantundem* as they refer to Christ's Sufferings, in answer to that Question Whether he suffered the self-same penalty which the Law threatned and the Sinner himself should have endured? or whether he suffered only that which was equivalent thereunto? In the deciding of which I closed with the common determination, that Christ's Sufferings for kind and substance, were the same which the Law threatned; but as to some certain Circumstances and Accidents they were but equivalent: The same resolution I shall give

give concerning the *idem* and *tantundem* with respect to his *active obedience*; as to the *substantial duties* required by the *Moral Law*, to them *in kind* he submitted, and to that *very obedience* which we were obliged unto; so it was the *idem*: But then there were some *Circumstances* (arising from some *special Considerations* about his *person*) which in *other things* made a difference; with respect to which it was but the *tantundem*. What *all* were bound to do in the *great and indispensable duties* of the *Law* (as *Holiness, Love to God &c.*), that Christ did; but what *some* only are bound to do, upon certain *special obligations* lying upon them as they stand in such and such *relations* (as *Magistrates, Husbands &c.*), that was not done by Christ *in specie* (he not standing in *those relations*). In the *substantial duties* of the *Law* and in those *acts of obedience* which were in *general necessary*, Christ did just that which we should have done; (understand me that I speak of *Legal* not of *Evangelical Obedience*, for though Christ did that for us which the *Law* demanded yet he did not do that for us which the *Gospel* demands): but as to some *particular duties* of the *Law*, proper to *such persons in such circumstances*, those he (not being under *those circumstances*) did not do: and yet there is *no defect* in his *Obedience*, the want of *this particular* being supply'd and made up by his *general Obedience*. The *Text* saith *that the righteousness of the Law might be fulfilled in us*; now why may we not content our selves with this that Christ fulfilled the *Law's righteousness*, without running of our selves upon perplexing debates about the *idem* and the *tantundem*? The case (in brief) stands thus, the *Law* must be obey'd, in *our selves* we neither did nor could obey it, our *Surety* therefore must do it for us, he doing it for us *his Obedience* must be *imputed* to us, this *imputation* must be of that *very obedience* which we were bound unto, otherwise (this, & not something else in the *lien* of it being demanded by the *Law*) we are yet *debtors* to the *Law*: therefore it follows that Christ did the *idem* which we should have done. For as he delivered us from the *curse* of the *Law* by bearing that *very curse* in his *own person* which we should have bore, so he fulfilled the *righteousness of the Law* for us by conforming to that *very righteousness* in his *own person* which we should have come up to.

As to our *justification by Works* (which is pleaded against this *imputation*) to that I shall speak immediately in the *Use*.

And thus I have (with no small grief and trouble (the Lord knows) to see in *this point* differences amongst persons so godly, so learned,

610 That the righteousness of the Law Ver.IV.

learned, and as to my self that I should so unavoidably be concern'd in these unhappy Controversies,) gone over and answered the most material Objections (that I have met with) against the imputation of Christ's active Obedience. I would not be so fond or weak as to hope, that what I have said should have any influence upon those learned and judicious persons from whom I differ, so as to alter their opinion; (they knew it all before, and had it from others with great advantage, and yet could not be thereby convinc'd). However I thought I could not do less than what I have done: possibly thereby weaker Christians may come to some clearer insight into these matters; if there too I be disappointed, yet I have laid down the grounds of my own persuasion (which this Subject made necessary). Whether the Answers I have given to the Objections will be satisfactory to others, I know not; but I seriously profess (as to the main) they are so to me. I must acknowledge in some of them there are those difficulties which 'tis not an easie thing to get over; yet upon the whole matter I must say, that (after the most serious thoughts) I (as to my self) can with more ease and satisfaction answer the Arguments brought against the imputation of the active Obedience, than I can those which are brought for it; otherwise I had not embrac'd an Opinion which some knowing men oppose with scorn and derision.

I come to the Application (whercin I must be very short).

Use I.

From the Truth I am upon we learn (I.) in what way or upon what terms a Believer is justified. What are they? why the fulfilling of the Law's righteousness; which though it could not be done by the Believer himself, yet by Christ it is done for him. In the justifying of Sinners God proceeds upon the perfect righteousness and full demands of the Law; and being justified they are righteous

* &c. *justi sumus coram Deo ex illâ etiam absolutissimâ legis formalâ. Beza.* If with our justification from Sin there be joyn'd that active Obedience of Christ which is imputed to us, we are just before God according to that perfect form which the Law requireth. *Engl. Annot.*

according to that *strict and exact righteousness which the Law itself holds forth. You reade much of Legal and of Evangelical righteousness, of justification by works and by faith; there seems to be a contrariety between these two (and

so there is in some respects), but if you consider them materially and fundamentally they are one and the same: The righteousness by which we are justified, 'tis both legal or the righteousness of works and also Evangelical or the righteousness of faith; in reference to Christ 'tis legal (as he exactly fulfilled the Law), in reference to us 'tis

'tis *Evangelical* (that righteousness which was never performed in our own persons, being graciously *made over to us and accepted for us*). And so as to *ourselves* we are *justified by faith*, but as to our *Head and Surety* we are *justified by works*: God deals with us in our own persons upon the terms of the *Covenant of grace*, but he dealt with us in *Christ* upon the terms of the *Covenant of works*: and indeed in the *justification and salvation* of a *Sinner* all these *concur*. The Scripture ('tis true) sets them in *opposition* one to the other, and makes them *incompatible*; but that is only in reference to the *same subject* under the *same personal consideration*: The *same person* as considered in *himself*, and by *himself*, cannot be justified by *Works* and by *Faith* too, by the *Covenant of works* and by the *Covenant of grace* too: but let *Christ* be taken in, and so these things are *reconcilable*. As *Christ* in *his person* did all which the *Law* or *Covenant of Works* required, so in *him* our *justification* is by the *Law of Works* &c. but as that his *righteousness* is *imputed* to us and *apply'd* by us, so our *justification* is of *grace*, by *faith* &c. That very *righteousness* which is *legal* in the *Head* is *Evangelical* in the *members* (in respect of the *application* of it). Blessed be God for the sweet *harmony* and *concurrence* of *both Covenants*, of *Law* and *Gospel*, *Works* and *Faith* in the *Sinners justification and salvation*! 'tis admirably brought about by this great thing which the *Text* speaks of, *Christ's fulfilling the righteousness of the Law for us*.

2. Secondly it shews us, *what great respect and value the great God had for his holy Law, and what an high honour he put upon it*. Which appears from this; the *Apostle* here setting down God's *high and glorious ends* in the *sending* of his *Son* into the world, he makes them all to *center* in the *satisfaction and accomplishment* of his *Law*: that it might be *satisfied* in its *penalty*, *Christ* shall be a *Sacrifice* (as you had it before); that it might be *satisfied* in its *commands*, *Christ* in his *own person* shall *fulfil* the *righteousness* of it (as you have it here). Here was by *both* *plenary satisfaction* made to the *Law*, which was the very thing which *God* stood upon and would have done: and rather than it should not be done, his *own Son* must come from *Heaven*, and put on *flesh*, and be himself *made under the Law*; he must live an *holy life* and die a *curst death* and all to *satisfie* the *Law*. And this was a thing so great in *God's eye*, as that he look'd upon the *fulfilling* and *answering* of the *Law's demands* as a *valuable compensation* for all the *abasement and humiliation* of his *dearest Son*: Oh let us think honorably of

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612 That the righteousness of the Law Ver. IV.

* Nota per
Christum non
abolitam esse
Legis justitiam
non respectu
quidem nostri,
verum imple-
tam eam etiam
respectu nostri
& in nobis.
Rollocc.
† Matth. 5. 17.

the Law for surely God did so. The Apostle had seem'd to speak somewhat *diminutively* of it before, *what the Law could not do in that it was weak*; but here he puts a great deal of glory upon it, in making this *the end* of the Incarnation of the Son of God *that the righteousness of the Law might be fulfilled in us*. God never designed by the sending of Christ to have his Law * *abolished* or *abrogated*; no, but rather to have it *accomplished* and *fully satisfied*: † *think not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfil*. In Christ's obedience, *active* and *passive*, we have an *high demonstration* of that *singular respect* which God bare to *his Law*. Sin was a *base thing* therefore that shall be *condemned*, but the Law was good therefore that shall be *satisfied*.

Use 2.

Secondly, from hence by way of Exhortation I would urge a few things upon you: As (1.) *make sure of an interest in the privilege here spoken of*. To have the *righteousness of the Law fulfilled in us*? O what a privilege is this! is it *yours*? are you in the number of the [us] in the Text? is Christ's obeying the Law so made over to you as that, in God's estimation, the *righteousness* thereof is *fulfilled in you*? Sirs! this is a thing that must be done either by you or for you; the former being *impossible* what relief have you from the latter? If you cannot plead this *fulfilling* of the *Laws righteousness*, either by *your selves* or by your *Surety*, you are lost for ever; you are under that * *debt* to the Law which you will never be able to pay, you are yet *in your sins*, *un-justified* persons, you lie open to the *wrath* of that God whose Law you have violated, can make no *good claim* of *life* (for the Law is not done, its *condition* of *life* is not performed); and (which is very dreadful) if the *Laws righteousness* be not *fulfilled in you* the *Laws curse* will most certainly be *inflicted upon you*. God will have a *perfect righteousness* and *obedience* some where, or he will not *justify* and *save*; if therefore the *perfect righteousness* and *obedience* of Christ be not *imputed* to you, what will you do? what will become of you? wo to that man who when he shall come at the great day to stand before God's Tribunal, shall not be judg'd in and through Christ, a *fulfiller of the Law*! that shall then be found without the garment of Christ's *imputed righteousness*! how will the Law fall upon him for *non-obedience*, and thereupon demand *satisfaction* of him in the suffering of *eternal torments*! Pray think of this in time, so as to get an *interest* in Christ's *fulfilling* the *Laws righteousness*. Some dispute whether his *righteousness*

* Gal. 3. 3.

be.

be imputed to any; let your enquiries (you taking the thing in *these* for granted) be about something else, viz. *whether in particular it be imputed to you? and what you may be and do that it may be imputed to you?*

For your *direction* and help in *both* of these enquiries, look to *three* things, *Union with Christ, Faith, the Spiritual conversation*; these are the *evidences* of the *privilege*, and also (especially the *two former*) the *grounds* and *means* of obtaining it. The *us* (of whom the Apostle speaks) in whom the *Laws righteousness* is fulfilled, are (1.) Such who are in *Christ*: 1. Cor. 1. 30. — (2.) Such who *believe*: Rom. 3. 22. Rom. 4. 24. Phil. 3. 9. — (3.) Such who live the *Spiritual Life*; for so they are here *characteriz'd*, that the *righteousness* of the Law might be fulfilled in *us who walk not after the flesh but after the Spirit*. So that would you either *know* whether Christ obey'd the Law for you, and that that his obedience be imputed to you; or would you take *some course* in order to the securing of this grace to your selves; these are the things which your eye must be upon, that you be in *Christ*, that you be *true believers*, that you be *holy* and *spiritual* in your *walking*: God never intended that his *Sons Obedience* should be imputed to any but only to *such as these*.

2. You who pretend to the having an interest in this glorious privilege, I would (with the greatest earnestness) exhort you to go as far in your own persons as is possible in the fulfilling of the *Laws righteousness*. And this I would with the more vehemency press upon you, because of those *ugly aspersions* and *calumnies* which some do cast upon this *precious Truth*, and the *worthy Aspersors* of it: How do **Papists* let

fly whole volleys of *bitter invectives* against *Protestants*, because they assert the *imputation* of *Christ's Obedience* (and so expound these Words)! And there are some Others who are high enough in their *censuring* and *calumniating*

of this Doctrine, as if it tended to nothing but to make men *careless* and *loose* and *profane*, as if it opened a wide door to all *licentiousness*, and did cut the sinews of all *piety* and *godliness*. O therefore I would intreat you to be the more *strict*, *exact*, *holy*, *obedient* in your course, that you may live down all these *scandals* and that your conversation may be a *visible confutation* of them. 'Tis no

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* Ita nunc juxta hujus bestiae Sanctimoniam (he means *Beza*), renatus in Christo & credens in eum, Christi que justitiam forti fide apprehendens, fornicetur, inebrietur, omni spurcitia contaminetur, peccatum pro nihilo habetur, utcumque supersint reliquiae ejus in nobis. *Scapler. Antidot. p. 630.* Hæc *opoz. p. 498.* sunt & dæmonum præstigiæ quibus Legem Dei eludere &c. Vid. *Contzen. in loc. Qu. 1.*

614 That the righteousness of the Law Ver.IV.

new thing for the Doctrines of *imputed righteousness*, of not resting on the *Law* for *justification*, the decrying of *Works* for righteousness, the crying up of *Faith* as the great condition of righteousness and life; I say, 'tis no new thing for these *evangelical Truths* to be reviled by some, and perverted by others. Therefore (as to the latter) the Apostle when he was speaking of them was fain ever and anon to interpose something by way of *Caution*, that he might obviate those *misinterpretations*, *perversions*, *abuses* which some might make of what he had said; * *Do we* (saith he) *make void the Law*? † *is Christ the minister of sin*? And surely we have need to do the same as to that which I am upon: O (say some) did Christ in our stead obey the Law? is his fulfilling the Law made over to us? then we have nothing to do, we are under *no obligation* on our part to obey too; is not Christ's perfect fulfilling the Law enough? what can be further required of us? what need we trouble our selves about any obedience or holy walking? But God forbid that any of you should thus reason! We are indeed too prone to *such reasonings*; 'tis very natural to us to catch at any thing that may comply with the *gratifying* of the *flesh*, and with the easing of us as to the *severities* of an *holy, obediential* course: and hence it is that we suck *poison* out of the *sweetest flowers*, turning the *grace of God* into *wantonness*. But (I assure you) there's nothing in Christ's Obedience and in the *imputation* thereof, that hath any tendency or gives any *encouragement* or *patronage* to any such loose inferences: for though he obey'd the Law for us, yet we our selves must obey it too; his obedience must not juggle out ours, both together (upon different accounts) do very well agree. Indeed he having obey'd the Law, we are not bound to obey it for such an end; as for *satisfaction* and *merit*; for *righteousness* and *life*; yet in other respects and for other ends, as that we may conform to the Will of God (and so please him), that we may (in our sphere) imitate our holy Saviour, that we may *testifie* our *love* and *gratitude* to God &c. so we are as much bound to keep and obey the Law as ever. O 'tis such an excellent Law in the *commands* and *injunctions* of it, that all should *delight* in conforming to it! as 'tis the Law of *works* (calling for perfect and personal Obedience, and giving no strength thereunto) so 'tis *burdensome*, but as it is puts the creature upon *works* and is the *rule* and *matter* of obedience, so the gracious Soul will *delight* in it. Wherefore though Christ hath fulfilled it for you, yet it becomes you too to live in all *obediential* compliance with it and *subjection* to it.

* Rom. 3. 31.

† Gal. 2. 17.

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And (I say) herein go as far as is possible. You cannot perfectly fulfil it (blessed be God that is not required of you!) but yet you should do as much as ever you can; you should endeavour after perfect obedience though you cannot arrive at it. Our Saviours perfect obedience may encourage us in our lamented defects, but we must not thereupon stint or limit our selves in our obedience. *A gracious mans will is alwayes above his power; he can do but little but he would do all.* 'Twas an high commendation given to Caleb; saith God of him * *he followed me fully*, or (as 'tis in the Hebrew *vajemalle achari*) *he fulfilled after me*; and thus it is with every Caleb (one that is after God's own heart as the word signifies) *hee's for fulfilling after God*. The Apostle speaks of *πληρωσις τοῦ ὑπακουῆς*, the fulness or fulfilling of obedience 2 Cor. 10. 6. Epaphras pray'd for the Colossians Chap. 4. 12. that they might be compleat in all the will of God; and 'tis said of Zechary and Elizabeth Luk. 1. 6. *they were righteous in all the commandments and ordinances of God*: O that it might be thus with you! If streight bodies be put together there is an universal contiguity betwixt them, they'l meet and touch each the other throughout; and so where the heart is sincere it will close with every part of God's Law. Christians! pray rejoyce in Christ's fulfilling the Law's righteousness, and rest upon that only; but yet in the way of duty and obedience aspire in your selves at the highest fulfilling of the Law which here you are capable of.

3. Thirdly, the Law-righteousness Christ hath fulfilled for you, but the Gospel-righteousness you must perform yourselves: The Moral Law (as 'twas strictly and properly the Covenant of works) Christ hath satisfied in his doing of what it required, but the Evangelical Law (requiring Faith and Repentance) you your selves must satisfy: Christ's obedience to the former is made yours by imputation, but as to the latter there must be your own personal and inherent obedience. We read of Christ's being made under the Law and of his fulfilling the Law, but we never read of his being made under the Gospel or fulfilling the conditions thereof. no, you must repent your selves, believe your selves, or else all that Christ hath done upon the account of the Law will not profit you. I would not be mistaken in this; therefore (1.) I do not mean that you are to perform the Gospel conditions in your own strength; was it so, you might as well do what the Law as what the Gospel requires, (it being as easie in your own strength to obey the one as the other): You your selves are to repent and believe, but 'tis not of

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* Numb. 14. 24.

616 That the righteousness of the Law Ver. IV.

your selves; these are the gift of God. Nor (2.) do I mean, that the performing of the Gospel-conditions is left to the lubricity of your Wills, so as that it should be uncertain and undetermin'd whether you should perform them or not; for, upon the Election of God, and the purchase of Christ, all that do belong to him shall certainly believe and repent. Nor (3.) do I mean, that upon the fulfilling of the Gospel-Law, you should have another formal righteousness before God distinct from that which results from Christ's obeying the Moral Law, (which is imputed to you); but only that upon your performing of the Gospel-conditions way may be made for the application of Christ's legal obedience to you, as the only thing wherein stands your righteousness: (these are things which might be very much enlarg'd upon, but I am now in haste). All therefore that I drive at is this, Christ fulfilled the Moral Law for you but he never fulfilled the Gospel-Law for you; you must repent and believe your selves, or else you cannot rely upon the imputation of Christ's Obedience to the Law: if you be impenitent and unbelieving, both Law and Gospel are unfulfilled and in full force against you. 'Twill be an insignificant plea at the great day when the Law's righteousness shall plead against you, for you to say, Lord! Christ fulfilled that righteousness; true (will God say) he did so, but the Gospel-righteousness was not fulfilled by you; therefore what my Son did as to the other is nothing to you.

4. One thing more, you that are Believers take a further view of the great love of God and Christ, and let the sense of it work up your hearts to the highest thankfulness. Was God pleas'd to send his own Son in flesh, for this very end that he might fulfil the Law? and when his Son had so done, doth he reckon that obedience to you as if you had done it your selves? O incomprehensible, infinite, amazing love! Was Christ willing to submit to this, on these terms to take flesh? O the transcendent, superlative love of Christ! He who made the Law to be made under the Law? he who was the Lord and Sovereign to be willing to become a Subject? he to undertake to do that which you could never have done, and without the doing of which you must have eternally perished? he to condescend to do what the Law demanded, to suffer what the Law threatened? what shall we say to this love! surely we can never enough adore it or sufficiently bless God for it. Saints! did you but consider what humiliation this was in the Son of God, what a dreadful enemy this Law would have been had not its righteousness been fulfilled, into what a blessed state things are now brought;

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it would certainly highly affect you with the love of Christ, and engage you to love, serve, praise him eternally.

The *third Use* is *Comfort* to the people of God; and indeed to such here is not a little matter of rejoicing. The *righteousness of the Law fulfilled in us?* great and blessed words! Did God employ *such a person, in such a way, for such an end?* that *end* must needs then be attained; and if so, what shall hurt them for whom it was attained? You who believe do often fear that the *Laws righteousness* is ready to rise up against you, you tremble at the thoughts of it when you consider how short you come of it; but fear it not, for *in Christ 'tis exactly, perfectly fulfilled*; and that for you too, in your stead, that 'tis as well as if you had obey'd it fully in your own persons; is not here ground of *Comfort*? You eye the *imperfection* of your own *obedience* (and you do well), but pray eye too the *perfect obedience* of the Lord Jesus which is yours by *imputation*. There is *now no condemnation to them who are in Christ*; why *now no condemnation?* because now *Christ hath fulfilled the Laws righteousness for such*; and thereupon who or what shall condemn them? You are troubled because of the *Law of Sin*, but that the *Spirit* hath freed you from; you are troubled because of the *Law of God* (inasmuch as you come so much short of its *righteousness*), but that *by Christ* is fulfilled for you. You desire a *righteousness*, such an one as will bear you out *before God*; here 'tis for you, *Christ's own righteousness is yours*; O you may say * *In the Lord we have righteousness*. When you had none of * *Isa. 45. 24.* your own God provided another and a better for you; *Assignata est ei aliena (justitia) qui caruit sua*, (Bernard. Epist. 190. ad Innoc.); Christ was * *willing to be made sin* that you might be * *Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret.* made the *righteousness of God in him*. You may with holy confidence say *Law thou demandest much of me* (and that very justly), and I cannot my self answer thee in these demands; but there's my Saviour, my Surety, he hath paid the *full debt* for me, he hath in my room and place done and suffered all that thou canst require, to his *satisfaction* I appeal: (a good appeal! the Lord give you more and more of the comfort of it). That which often causes a gracious Soul to be troubled, is the consideration not only of the *Laws penalty* but also of the *Laws purity*; Oh 'tis a *righteous Law* and it calls for an *exact doing righteousness* in the Creature, what will become of me who cannot answer it herein? Now under this trouble, the belief of the *imputation* of Christ's *active obedience* may be of great use: And this is one reason why I would

Use 3.

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would be the more loth to part with the imputation of *that obedience*, because under troubles of Conscience it is so *proper*, so *necessary*, so *sovereign* a *Cordial* for many fainting Christians. To shut up all; Believers! Christ's *whole Obedience* (*active and passive*) is yours, what would you have more? what can *Sin*, or *Satan*, or *Conscience*, or the *Law* it self now object against you? be *humble* and *mourn* in the sense of the *imperfection* of your own *inherent righteousness*, yet withal *rejoyce* and *glory* in the *fulness*, *perfection*, *everlastingness* of *that righteousness* which is *imputed* to you. 'Tis a terrible word to Sinners the *righteousness of the Law must be fulfilled on them*, 'tis a comfortable word to the Saints *the righteousness of the Law is fulfilled in them*.

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ROM. 8. 4.

----- *Who walk not after the Flesh
but after the Spirit.*

CHAP. XV.

**Spiritual Walkers the Subjects of
the foregoing Priviledge.**

The Sixth Head in the Words, viz. the Description of the persons to whom the priviledge belongs. Some short Animadversions upon the Words. The main Doctrine raised from them; (but not handled): A brief Survey of these Four Verses and recapitulation of the principal matter in them. The Conclusion of this Volume.

IN the opening of the matter which the Apostle is upon in this and in the preceding Verse, I have taken notice of

1. The act it-self; viz. the sending of Christ.
2. The person whose act this was; God sent &c.
3. The person who was sent, as he stands in a very near relation to God; God sent his own Son &c.
4. The way or manner in which this Son was sent; in the likeness of sinful flesh.
5. The great Ends of God in all this, or the great Effects produced thereby; namely the condemning of Sin &c. and the fulfilling of the Laws righteousness in and for Believers. (These several Heads have all (more or less) been opened).
6. The Apostle having appropriated the last End or Effect (the fulfilling of the Laws righteousness) to such a sort of persons, that the righteousness of the Law might be fulfilled [in us], he goes

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on to describe those persons by their qualification and course; they are such *who walk not after the flesh, but after the Spirit.*

This Description or Character we had before, with respect to Union with Christ or exemption from condemnation; there is no condemnation to them which are in Christ Jesus, *who walk not after the flesh but after the Spirit.* Here 'tis repeated with respect to Christ's fulfilling of the Law, and the imputation of that his Obedience: who are the persons who have a share also in this and who shall be the better for it? why, such *who walk not after the flesh but after the Spirit.* As the mystical Union and freedom from condemnation, so the imputation of Christ's righteousness is attended in every Subject (that is a real partaker thereof) with a spiritual and holy conversation. These are different privileges, but for the evidence of them the Apostle makes use of the same character or description.

Who walk not after the flesh &c. The words are not descriptive of the nature of the thing spoken of before, as if *the righteousness of the Law was fulfilled in Believers* in their *not walking after the flesh &c.* (as * Some would have it); but they are descriptive of the persons for whom and in whom that thing was done. There's a vast difference betwixt these two; † our holiness is not the fulfilling of the Law, but whoever is an holy man Christ's fulfilling of the Law is imputed to him; and so he doth fulfil it.

* *Peregrinus*
Disp. 3. in c. 8.
ad Rom.

† Apostolus
non affirmat
justificationem
Legis à nobis
impleri, sed in

nobis; nec quia incedimus secundum Spiritum ut hæc causa sit, sed ut hoc testimonio & judicio intelligamus legis justificationem in nobis impleri qui secundum Spiritum incedimus. *Whittak.* contra *Duranum* de Patad. l. 8. fol. 203.

In the bringing in of *this description* three things might be designed by the Apostle:

1. *To assert the happiness of all who live the spiritual life; in them by Christ the righteousness of the Law is fulfilled.*

2. * *To stave off all others from laying claim to this grace; none but holy lives can warrantably apply Christ's satisfying of the Law to themselves.*

* Ideo Apostolus
admodum
apposite &c.
Vide *Bezam.*

(in loc.) Christus est illis iustitia qui juxta Spiritum non juxta carnem ambulant; Christus enim iis duntaxat iustitia & Legis satisfactio est, qui cruciatu jam vetere homine Spiritui obtemperant. (h. e.) suis fidelibus. *Zwingl.*

* Quia suam
justitiam nullis
communicat

3. *To obviate all * abuses of this precious Truth, all mis-interpretations of it, as also all † security and carelessness in them who have an* Christus, nisi quos Spiritus sui vinculo sibi conjungit, additur iterum regeneratio, ne putetur Christus esse peccati minifter, sicuti proclive est multis ad carnis lasciviam rapere quicquid de paternâ Dei indulgentiâ traditur. *Calvin.* † Vide *Chrysoft.* & *Oecum.* (in loc.)

interest

interest in the priviledge. Hath Christ fulfilled the Law for us? some from hence might be apt to infer then we may live as we list, there's nothing now for us to do; no, not so. (saith the Apostle), for though Christ hath fully satisfied the Law, yet all for whom he hath done this do and must walk *not after the flesh, but after the Spirit.*

Who walk not &c. Faith being the proper and immediate condition of the imputation of Christ's righteousness or obedience to the Law, why doth not the Apostle instance in that rather than in *spiritual walking*? *Ansiv.* * because he is not here so much shewing how Christ's righteousness is imputed, as *who they are* (or how they carry it) to whom 'tis so imputed. He that would have Christ's righteousness to be his, must believe (for that is the proper act in order thereunto); but he that would know himself, or would manifest to others, that he is righteous in Christ's righteousness, that must be brought about by the *heavenliness* of his conversation.

* Et si fides principalis conditio sit, quia tamen interna est &c. ideo addit illam externam, de qua nemo gloriari possit, nisi se habere foris demonstret. *Parent.*

The Observation which lies plainly before us from these words is this; That all such who have Christ's righteousness imputed to them, they are not fleshly but spiritual walkers; they do not live the carnal and sinful but the holy and the heavenly life. Or thus, None can warrantably pretend to an interest in Christ's Obedience (active or passive), but only such who in their course are acted by the Spirit, and not by the Flesh. But I shall not say any thing upon this Point; both because this walking not after the flesh but after the Spirit hath been already fully opened; and also because as to the inseparable connexion betwixt this imputation and this conversation, I may hereafter have occasion to speak more conveniently to it when I shall have more room for it than here I have.

I will close all with a brief Survey of the Verses which I have gone over, that we may the better understand the Apostle's method in them, and also what progress we have made in the thing which he is upon.

He first layes down his main foundation, in this Proposition *There is no condemnation to them who are in Christ Jesus, (Verf. 1.)*: Then he amplifies himself about this Proposition; where (1.) He characterises the proper Subject of the priviledge (viz. of non-condemnation), [who walk not after the flesh but after the Spirit]: this only he names in the general Verf. 1. and 4: but then Verf. 5. he falls upon a more full and particular illustration of it, which he continues in several Verses. The Second thing he doth about the Proposition is to prove the truth of the Predicate; that there is no con-

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demnation &c. And this he doth by *these mediums*; "They who
 "are freed by the *regenerating Spirit* from the *power of Sin*, and by
 "Christ's *death* and *Sacrifice* from the *guilt of Sin*; as also who
 "have Christ's *full Obedience* and *Satisfaction* of the *Law imputed*
 "to them; to them there is *no condemnation*: But thus it is with
 "all *in Christ Jesus*; by the *Law of the Spirit of Life in Christ*
 "they are freed from the *Law of sin and death*, (there's deliverance
 "from the *power of Sin*); God by Christ's being a *Sacrifice* hath
 "condemned *Sin* (there's deliverance from the *guilt of Sin*); and
 "the *righteousness* of the *Law* is fulfilled in them (there's Christ's
 "Obedience imputed to them); upon all this it must needs follow
 "that to them there is *no condemnation*, (which was the thing to
 "be proved).

Now these being things of *great weight* and *importance*, where-
 in the very *vitals* and *Spirit* of the Gospel do lie, the due and dis-
 tinct opening of them (with other *Truths* interwoven in the
 words), hath made *this Volume* grow to a far greater *bigness* than
 what I expected. Wherein I have been *unnecessarily prolix* I
 humbly beseege the *Readers* pardon; but truly in speaking to the
 Saints exemption from *Condemnation*, the *mystical Union* of Believers
 with Christ, the *Spiritual Life*, the *Spirit's* agency in freeing Souls
 from the *bondage of Sin*, the *Laws* inability to justify and save,
 Christ's *Mission*, *eternal Sonship*, *Sacrifice*, *active fulfilling the Law*
 &c. I say in these *weighty* and *fundamental points* (so little un-
 derstood by the most, so much oppugned by Some,) I thought I
 could scarce say too much. Yet if such who are judicious shall
 tell me this is a fault, I'll endeavour to mend it in what shall fol-
 low; wishing that I could as easily mend other faults as that.
 Well! I have begun, and having so done I purpose (with God's
 grace and leave) to go on till I shall come to the end of this ex-
 cellent Chapter: with *this proviso*, if I may have some encourage-
 ment that these past labours may (in some measure) be useful
 and profitable: without that, why should I proceed to trouble
 others and my self too? The good Lord give a blessing to what
 is done and assist in what is yet further to be done.

F I N I S.

The Index,

Directing to the *principal Things* insisted
upon in *this Book*.

A.	Page
S uch as are in Christ must abide in him.	73
Of Christ's Active Obedience.	
Vide Obedience.	
Particular Acts do not evidence the State but the general Course.	92
Of Spiritual Affections.	109
There is no Condemnation yet much Affliction to Believers.	7
'Tis Antichristianism directly or by Consequence to deny Christ's coming in Flesh.	422
Of Atonement by Christ.	428

B.	
Baptism alone not sufficient to prove Union with Christ.	62
Fleshly Walking contrary to Baptismal Dedication.	122
Being in Christ opened.	42
Christ being sent by God, that is a great engagement and encouragement also to Sinners to believe on him.	310, &c.

	Page
How Sin exerts its power in and by the Body.	183
The miserableness of the Sinners Bondage under Sin opened & set forth.	189, &c.
The proper and only Cause of Deliverance from Sins Bondage.	242, &c.

C.	
Great Changes in the Godly with respect to their inward Comfort or Sorrow.	5
The weakness of the Ceremonial-Law.	262
Of Union with Christ. Vide Union.	
Of Christ's being sent by God the Father.	
Vide Sending.	
Of Christ's Sonship to God. Vide Son.	
Of Christ's Incarnation. Vide Incarnation.	
Of Christ's being a Sacrifice. V. Sacrifice.	
Of Christ's Obedience. V. Obedience.	
Christ's preexistence before he was born of the Virgin proved.	284
Christ is a Person.	287

The Index.

	Page
<i>His Personal distinction from his Father proved.</i>	287
<i>Christ's Godhead proved.</i>	349
<i>His Manhood. Vide Man.</i>	
<i>The excellency of Christ's Priesthood and Sacrifice.</i>	539
<i>Christ's fitness to be a Redeemer and to be sent by God opened in some particulars.</i>	299
<i>Communion depends upon Union and follows upon it.</i>	69, 84
<i>Communion with God and Communications from him are made credible by Christ's Incarnation.</i>	444
<i>Christ being Man must be compassionate.</i>	452
<i>Concupiscence is Sin.</i>	8
<i>No Condemnation to such as are in Christ.</i>	7
<i>proved.</i>	20
<i>Condemnation opened as to Word and Thing.</i>	17
<i>It refers to Guilt and Punishment.</i>	18
<i>There's the Sentence and State of Condemnation.</i>	19
<i>'Tis Virtual or Actual.</i>	ibid.
<i>There is matter of Condemnation in the Best.</i>	8
<i>Condemnation by Men, by Conscience, by Satan.</i>	10
<i>Condemnation under the Gospel as well as under the Law.</i>	13
<i>'Tis not only No Condemnation to Believers but positive Salvation.</i>	16
<i>Of the dreadfulnes of Condemnation.</i>	25
<i>How it may be avoided.</i>	32
<i>Persons exempted from it are to be thankful and chearful.</i>	37, &c.
<i>What the Condemning of Sin is.</i>	460

	Page
<i>There may be troubles in the Conscience after Sin, and yet Sin may reign.</i>	212
<i>The Contrariety of the two Walkings.</i>	95
<i>The Corrupt Nature set forth by Flesh. Vide Flesh.</i>	
<i>The Covenant of Redemption touched upon.</i>	298
<i>Of the New Creature.</i>	65
<i>Of the crucifying the Flesh.</i>	66

D.

<i>The Law of Death opened.</i>	152, 249
<i>Sin and Death go together; especially when 'tis the Law of Sin.</i>	250
<i>How the Regenerate are freed from the Law of Death.</i>	253, &c.
<i>Comfort from hence to such against the Fear of Death.</i>	257
<i>In temptations to Sin 'tis good to consider that 'tis Sin and Death.</i>	254
<i>Comfort to Believers as to Death from their Union with Christ.</i>	81
<i>Christ's Death a strong Dissuasive from walking after the Flesh.</i>	128
<i>The main Ends of Christ's Death made good against the Socinians.</i>	518, &c.
<i>Man had not died if he had not sinned.</i>	250
<i>Of the Saints Dignity from their Union with Christ.</i>	96
<i>Of the Dominion of Sin. See the Law of Sin.</i>	

E.

<i>The converting Spirit works efficaciously and irresistibly.</i>	234
	Of

The Index.

	Page
<i>Of the spiritualness of a mans Ends.</i>	111
<i>Expiation of sin by Christ's Sacrifice.</i>	449
<i>That finished on Earth, not done in Heaven.</i>	505
<i>The Nature of this Expiation.</i>	510
<i>The Extent of it.</i>	511
<i>Vide Sacrifice.</i>	

F.

<i>God the Father's Love to be admired in his sending of Christ.</i>	303
<i>Saints are to think well of God the Father as well as of God the Son.</i>	305
<i>Faith the Bond in the Mystical Union.</i>	49
<i>Faith to be repeated in fresh applications to Christ.</i>	553
<i>There are but few in Christ.</i>	118
<i>Flesh is in the Best.</i>	91
<i>All particular Sins comprehended in Flesh.</i>	97
<i>Of being in the Flesh and walking after the Flesh.</i>	ibid.
<i>Flesh taken for corrupt Nature.</i>	99
<i>Why that is set forth by Flesh?</i>	100
<i>Flesh considered more Generally.</i>	99
<i>Particularly.</i>	101
<i>The Philosophical notion of Flesh and Spirit.</i>	105
<i>What it is to walk after the Flesh. Vide Walking.</i>	
<i>What the Flesh is by which the Law is made weak.</i>	263
<i>Of Christ's being sent in Flesh; that opened.</i>	375
<i>He did not bring his Flesh from Heaven.</i>	376

	Page
<i>Of the verity of his Flesh (against the ancient Hereticks).</i>	377, 379, 380
<i>That proved.</i>	ibid.
<i>How he was sent in the likeness of sinful Flesh.</i>	406, &c.
<i>And but in the likeness of sinful Flesh.</i>	410, &c.
<i>Of the excellency of Christ's Flesh.</i>	417
<i>He as sent in Flesh is to be believed on.</i>	424
<i>Of Freedom from the Law of Sin. Vide the Law of Sin.</i>	
<i>Freedom from its Guilt and from its Power.</i>	150
<i>Of Christ's Fulfilling the Law. Vide Law.</i>	

G.

<i>The eternal Generation of Christ the Son of God, proved.</i>	324, &c.
<i>The difference between that and common Generation.</i>	356
<i>Its mysteriousness.</i>	354
<i>Of the excellency of the Gospel and Christian Religion.</i>	415
<i>The Priviledges of Believers under the Gospel above those under the Law.</i>	450
<i>Grace set forth by Spirit, and the Reasons why 'tis so.</i>	104, &c.
<i>There should be in Saints a Growth in Spiritualness.</i>	137
<i>Of the Spirits being a Guide.</i>	108
<i>Whether Christ took our very Guilt upon him? Affirmed.</i>	490

The Index.

	Page
H.	
Heaven made credible upon Christ's Incarnation.	447
Holiness press'd from Union with Christ.	75
From being made free from the Law of Sin.	225
From the Incarnation of Christ.	437
The Holiness and sinfulness of Christ's Humane Nature.	411
The necessity thereof.	414
The difference of the Humane Nature as in Christ and as in us.	386
Of the advancement of the Humane Nature by Christ's assuming it.	451
Christ to be highly Honoured. 'Tis shewn wherein.	363
Humiliation the way to Consolation.	56
Saints to be humbled, that they were so long under the Law of sin, and that sin still hath such a power in them.	217, &c.
As also that there should be that Flesh in them by which God's own Law is made weak.	271
Humility press'd from Christ's taking our Nature.	437
Of the Hypostatical Union.	
<i>Vide Union.</i>	

I.	
About the Idem and the Tantundem With respect to Christ's Sufferings.	489
To his Active Obedience.	608, &c.
Of the Imputation of Christ's Active O-	

	Page
bedience. <i>Vide Obedience.</i>	
How the imputation thereof is to be stated. <i>Vide ibid.</i>	
The Incarnation of Christ largely discoursed of.	372, &c.
His Mission and his Incarnation two distinct things.	376
The Latter not impossible, nor incredible.	386
The Grounds laid down why Christ was Incarnate.	387, &c.
Prophecies and Types of it.	ibid.
Seven Propositions insisted upon for the explication of it.	393, &c.
What benefit had they by Christ who lived before his Incarnation?	397
Why he was Incarnate just at that time when he was incarnate?	398
A firm Assent is to be given to the Verity of Christ's Incarnation; as also a firm Adherence to him as incarnate.	420, &c.
Many other Duties urged from this Incarnation.	426, &c.
As also the Comfort of it to Believers is set forth in several Particulars.	441, &c.
Whether if Man had not sinned Christ had been incarnate? Neg.	406
Of Inclinations Good or Evil, and their difference in the Godly and Others.	110
The severity of God's Justice in Christ's being a Sacrifice.	543
The Law unable to Justifie.	266
Whether there be two distinct integral parts of Justification?	602
In the Justifying of Sinners God proceeds upon the fulfilling of the Law's righteousness.	610
	As

THE INDEX.

*As to Christ we are justified by Works, as
to our selves by Faith.* 610

L.

Law of Sin, what it is. 151
What the Law of the Spirit is. 159
*All Unregenerate persons under the Law
of Sin.* 169, &c.
*How Sin is a Law; opened in the proper
& improper notion of a Law.* 172, &c.
Wherein Sin acts as a Law. 177
*How it may be known, when it is the
Law of sin; That particularly opened.*
179, &c.
*All the Regenerate are freed from the Law
of Sin.* 154, 203, &c.
*They are freed from Sin only as 'tis a
Law.* 149, 203, 206
*Their freedom from the Law of Sin pro-
ved from Scripture and Argument.*
207, &c.
*How far men may go and yet not be freed
from the Law of Sin.* 210
*A serious Exhortation to all to get free
from it.* 214, &c.
One Direction given in order to it. 217
*What is incumbent upon those who are
made free from the Law of Sin?*
217, &c.
Comfort to such. 225, &c.
Of the Law as weakened by the Flesh.
Of what Law doth the Apostle speak.
259
How 'tis said to be weak. 263
Wherein 'tis weak. 260, 266, 267
*Grounds or Demonstrations of its weak-
ness.* 268
Yet the Law is holy and good, and not

disparag'd by this. 272, &c.
Nor to be cast off as useless. 274
*Nor is it altogether weak in other re-
spects.* 275
*There's no looking for Justification or
Righteousness by the Law.* 276, &c.
*Of the Law as Christ fulfilled the righ-
teousness thereof.* 567
*Which is to be understood of the Moral
Law.* *ibid.*
Of the Righteousness of that Law. 569
*In what respects Christ is said to fulfil
it.* 570, 581
*How the Laws Righteousness is fulfilled
in Believers? Four Opinions about
it.* 572, &c.
*Christ was made under the Law: opened
in Five things.* 579
*Whether the Law requir'd both Suffer-
ing and Doing too?* 602
Of the Honour that God had for his Law.
611
*All to get an interest in Christ's fulfilling
the Law.* 612
*Believers themselves to go as far as ever
they can in the fulfilling of the Law.*
613
*The admirable Love of Christ in being
willing to be made under the Law.*
616
*The Comfort that results from thence to
Believers.* *ibid.*
*Christ hath fulfilled the Moral Law, but
we our selves must fulfil the Evangeli-
cal Law.* 615
*Saints being made free from the Law of
Sin, must stand fast in their Liberty.*
219
And walk suitably to it. 225
Also be very thankful for it. *ibid.*
Bbbbb Christi

	Page
Christ to be loved greatly for his readiness to come when he was sent.	306
The Love of the Father in sending Christ.	366
Of Lust (or Lusts) the most natural act of the Flesh.	101, &c.
Lusts distinguished	102, 121

M.

Of Christ's Manhood.	375
He was a real Man.	377
Had a Soul and Body as we have.	383
Yea he submitted to all our sinless Infirmities.	385
The excellency of Christ's Manhood.	419
Marks and Signs grounded upon Sanctification not to be neglected under the Gospel.	115
Our Sin the Meritorious Cause of all Christ's Sufferings.	467
Whether there be a Medium betwixt not guilty and righteous?	601
Of Christ's Mission. V. Sending.	
The Misery of all out of Christ.	25
The Moral Law as given to Israel not only a Covenant of Works.	260

N.

The two Natures in Christ united but not confounded, nor converted.	403
Negative Promises carry a great Emphasis.	16
Negatives in Religion not sufficient.	94

O.

Of Christ's Obedience (Active and Passive).	570
His Obedience imputed to us.	576
He being bound to obey, how doth his Obedience become imputable to us or meritorious for us? That cleared up in Three things.	582
Whether his Active as well as his Passive Obedience is imputed? Four Opinions about it.	585, &c.
Arguments to prove its imputation.	588, &c.
Whether it be imputed as done in our stead? Aff.	595
Arguments to prove it.	596, &c.
Ten Objections against both answered.	598, &c.
Though Christ obey'd yet we also are bound to obey.	606
The Opposition which Sin makes to what is good.	178.

P.

Against PAPISTS it is proved	
That in all in this life there is that which deserves Condemnation.	8
That inherent Righteousness is not the proper Cause of Justification.	145
That their granting of Christ's being come in the Flesh, doth not acquit their Supream Head from being Antichrist.	421
That no man in this Life doth, or can personally	

The Index.

	Page		Page
<i>personally and perfectly fulfil the Law.</i>	572	<i>Of the Necessity and Efficacy of Renewing Grace.</i>	200
<i>That their Calumnies against Protestants, as if they were against Inherent Righteousness and Good Works are false and groundless.</i>	116	<i>Also of the necessity and mighty power of Restraining Grace.</i>	197
<i>That their Humane Satisfaction's are vain and groundless.</i>	523	<i>Resurrection sure from our Union with Christ.</i>	82
<i>That the Lords Supper is not a Sacrifice but a commemoration only of Christ's Sacrifice.</i>	528, &c.	<i>Also from Christ's Incarnation.</i>	446
<i>Pardon of Sin plenary.</i>	14	<i>The Laws Righteousness.</i>	569
<i>Perseverance inferr'd from Union with Christ.</i>	83		
<i>Of the different Principles by which men are acted.</i>	105	S.	
<i>The Spirit the Principle in the Regenerate.</i>	107	<i>Christ a real, proper Sacrifice for sin: proved.</i>	471
<i>Sin the Principle which acts the Unregenerate.</i>	175, 176	<i>All the old Sacrifices Types of Christ the great Sacrifice</i>	472
<i>All the Promises seal'd by Christ's taking Flesh.</i>	443	<i>They receiv'd all their virtue from him.</i>	473
<i>When Propensions to sin are entire it is the Law of Sin.</i>	180	<i>They all began and ended with him.</i>	478
<i>Protestants Vindicated.</i>	116	<i>Six Things in the Levitical Sacrifices: all which are answerably to be found in Christ.</i>	476
<i>The people of God are lyable to Punishment for sin.</i>	7	<i>Christ a propitiatory and expiatory Sacrifice.</i>	478
<i>But not under the notion of Satisfaction or in a vindictive way.</i>	524	<i>Four Heads (much enlarg'd upon) to prove Christ to be such a Sacrifice.</i>	481
		<i>Of Atonement and Expiation (and the true notion thereof) by his Sacrifice, according to what was done by the Jewish Sacrifices.</i>	494, &c. to 502, &c.
R.		<i>Christ was a Sacrifice when he dy'd upon the Cross. That proved.</i>	504, &c.
<i>Christ's fitness to be a Redeemer. Opened in some Particulars.</i>	299, &c.	<i>Of the Nature and Extent of the Expiation of Sin by Christ's Sacrifice.</i>	508, &c.
<i>The Work of Redemption a great Work.</i>	352	<i>The excellency of Christ's Priesthood and Sacrifice.</i>	539
<i>All Believers have an equal share in Remission.</i>	15		
<i>Remission of Sin not the fulfilling of the Law.</i>	577	B b b b b 2	Duties

The Index.

	Page		Page
Duties incumbent upon us in reference to this.	544, &c.	Sin a vile and base thing.	190
The Comforts which flow from it to Believers.	560, &c.	The Tyranny of it.	192
Whether the old Sacrifices were merely typical?	474	Its advantages against us.	232
The Division and Distinction of the Jewish Sacrifices.	479	It hath not barely a Being but too great a power even in the Regenerate.	203
Whether they did expiate all sin? opened.	511	The special and most prevailing Sin must be most resisted.	222
Of the Gentile Sacrifices and their notions in them.	502, &c.	Christ's Death the highest Demonstration of the Evil of Sin.	541
Evangelical Sacrifices now to be offered up by Christians.	558	What the Condemning of Sin is.	460
Salvation under the Law and Condemnation under the Gospel.	14	Of the breaking of the Heart for and from Sin upon Christ's being a Sacrifice.	546
The truth of Christ's Satisfaction proved.	515	SOCINIANS dealt with, and these great Truths made good against them:	
The Vanity of Humane Satisfaction.	523, &c.	1. That Christ did præexist before he was born of the Virgin.	284
Of the Sending of Christ.	282, &c.	2. That Christ was the Son of God, not in respect of the things which they alledge (Seven of which are instanced in and largely refuted), but in respect of his eternal Generation.	323, &c.
When the case of Sinners as to the Law was desperate, Christ was sent.	282	3. That he who was antecedently the Son of God was in time made the Son of Man (or was incarnate).	393, &c.
God the Father sent him.	283	4. That Christ was a true and proper Expiatory Sacrifice; and the true notion of his Expiation is made good against them.	481, &c.
Christ came not till sent.	288	5. That he made Satisfaction to the Justice of God.	515
What this sending of Christ was not.	289	6. The principal Ends of Christ's Death are asserted, and their Ends thereof proved not to be the principal.	517, &c.
What it was: opened in Five things.	290	7. That Christ is truly and Essentially God.	349
How this was consistent with his equality with his Father, explained.	294		Sons
The Grounds of Christ's being sent.	296		
The Love of Father and Son to be adored upon this.	302, &c.		
All are to go when they are sent, not before.	307		
None to rest in the external sending of Christ.	309		
Christ as sent to be believed on.	310		
Comforts from Christ's being sent.	313		
None free from Sin here.	8		

The Index.

	Page
Sons of God by Creation, by Grace, by Nature.	321
Christ God's Son.	319
Scripture attestations of it.	319, &c.
Christ God's own Son.	321
That opened Comparatively and Absolutely.	ibid.
His being the Natural Son of God, Co-equal, Co-essential; Co-eternal with the Father, begotten of him by eternal Generation, is explained, proved, and largely vindicated against Opposers.	323, &c.
He is not God's own Son partly in respect of eternal Generation, and partly in respect of his miraculous Conception &c.	345, &c.
Of the different communications of the Divine Essence from the Father to the Son and to the Spirit.	348
Christ's Godhead inferr'd from his Sonship.	349
How Christ's Sonship is to be studied.	354, &c.
All are to believe Christ to be the Son of God, and to believe on him as such.	358
How he is to be Honoured as the Son of God.	363
What Comfort doth arise from Christ's Sonship.	368
How the Spirit is the Spirit of Life.	162
How 'tis said to be in Christ Jesus.	161
He is the Spirit of Life	
Formally.	162
Effectively.	163, &c.
What is meant by the Law of the Spirit.	158

His making free from the Law of Sin, opened.	228
Of the Necessity, Sufficiency, Efficacy of the Spirits Power and Operation in that.	230, &c.
The Spirit the sole Efficient therein.	243
How he secures against the Law of Sin after Conversion.	240
Deliverance from Sins power is to be expected from this Spirit, and to be ascribed to him.	244, &c.
Of the Spirits greatness and glory.	241
He is greatly to be honoured.	247
How the Spirit may be obtain'd.	70
The Spirit taken Personally and Habitually.	104
What it is to Walk after the Spirit. Vide Walking.	
Of Christ's Substituting himself in the Sinners stead.	483
The true Nature and Ends of the Sacrament of the Lord's Supper.	528, &c.
Christ sympathizes with his Members.	80

T.

The Tabernacle a Type of Christ's Body.	389
Of the Distinction of the Persons in the Sacred Trinity.	287
Great relief under Troubles of Conscience from Christ's Incarnation.	513

U.

How Sin reigns in the Understanding.	181
How	1100

The Index.

	Page
<i>How the Spirit works on the Understanding in order to freeing from the Law of Sin.</i>	236
<i>Of the Union</i>	
<i>Of Three Persons in one Nature.</i>	
<i>Of two Natures in one Person.</i>	
<i>Of Persons where yet both Natures and Persons are distinct.</i>	44
<i>Of the Hypostatical Union.</i>	399
<i>Of the Sublimeness and Mysteriousness of it.</i>	400
<i>Opened in Four things.</i>	401, &c.
<i>The Mystical Union opened.</i>	42, &c.
<i>That also is a great Mystery.</i>	43
<i>Of the threefold Union 'twixt Christ and Believers,</i>	
Mystical	
Legal	
Moral	48
<i>The Bonds of the former, the Spirit and Faith.</i>	49
<i>Several Scripture-Resemblances by which 'tis set forth.</i>	52, &c.
<i>Six Properties of it.</i>	54, &c.
<i>How Persons may know whether they be under it.</i>	60
<i>Of Natural and Spiritual Union with Christ.</i>	ibid.
<i>Of External or Common and Internal or Special Union.</i>	61
<i>Sinners exhorted to labour after this Union.</i>	68
<i>How it may be attained.</i>	70
<i>Without Union no Communion.</i>	69
<i>Several Duties urged upon such who are united to Christ.</i>	72, &c.
<i>Several Comforts directed to such.</i>	78, &c.
<i>The Mystical Union made credible by Christ's Incarnation.</i>	444

	Page
W.	
<i>Of Walking not after the Flesh but after the Spirit.</i>	88
<i>Why the Apostle pitches upon this Evidence.</i>	90
<i>Spiritual Walking not the Cause of the Privilege, but the Property of the Person to whom it belongs.</i>	93
<i>The contrariety of the Two Walkings.</i>	95.
<i>Men must be in Christ before they can live the Spiritual Life.</i>	96
<i>There alwayes was and alwayes will be different Walkers.</i>	ibid.
<i>What it is to Walk after the Flesh: opened.</i>	97, 103, &c.
<i>Walking in the Flesh taken in a good sense.</i>	98
<i>Of the more gross and the more close Walking after the Flesh.</i>	120
<i>Men deborted from Fleshly Walking.</i>	121, &c.
<i>The Debortation enforced with diverse Motives.</i>	122, &c.
<i>Directions in order to it.</i>	129, &c.
<i>What it is to Walk after the Spirit.</i>	104, 106
<i>Opened by the Spiritualness of the Principle</i>	
<i>Guide</i>	
<i>Affections</i>	
<i>Propensions</i>	106, &c.
<i>Ends</i>	
<i>All in Christ thus Walk.</i>	
<i>Proved.</i>	112
	This

The Index.

	Page		Page
The Walking		Discouragements about it removed.	139
Excellent	132, &c.	The Will is the principal Seat of Sins	181
Pleasant		Power.	238
Saving.		How the Spirit works upon the Will efficaciously, yet without the infringing of its Liberty.	
Spiritual Walkers are			
To be very thankful.	136		
To be yet more Spiritual.	137		
To take the Comfort of it.	Some		

Reader :

In the drawing up of this *Index* many things occasionally spoken unto have slipped me; but thou wilt find them under those *main Heads* which I chiefly insist upon, to each of which thou art here directed.

FINIS.

*James Tully His Book was Dressed
1740*

James Sully
Tuesdays

John Sully

Esther Sully

Elizabeth Sully
Bones

Wm Sully William Sully

James Sully

John Sully

97

484. 503

